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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

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ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE

ACTA PII XII

CONSTITUTIO APOSTOLICA

DE SACRO MONIALIUM INSTITUTO PROMOVENDO

"PIUS XII"

PONTIFEX ROMANUS, SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

1. Sponsa Christi, Ecclesia, vel ex primis inititiis historiae suae, sensu estimationis et materna dilectione, quibus semper sacras Deo Virgines suaviter tractabat, ita se manifestavit, ut et actibus frequenter demonstratum et documentis perspicuis confirmatum sit. Non est mirum, cum Virgines christianae, "illustrior portio gregis Christi," caritate actae, omnes sollicitudines mundi contemnentes et facile pericula cordis superantes, non solum se totas Christo, ut vero animorum Sponso, dedicabant, sed totam vitam suam, ornatam gemmis omnium christianarum virtutum, in perpetuum Christo Domino et Ecclesiae dedicabant.

2. Haec mystica Virgium dedicatio Christo et Ecclesiae, in primis saeculis christianis, sponte, et potius factis quam dictis, perficiebatur. Cum vero Virgines, postea, non iam tantum a classe, sed statum definitum et ordinem ab Ecclesia receptum efformarent, professio virginitatis publice fieri coepit, et ita diebus magis magis vinculo confirmabatur. Deinde Ecclesia, dum sacrum votum virginitatis propositum accipiebat, Virginem Deo et Ecclesiae inviolabiliter, eiusmodi, solemni ritu consecrabat, qui merito

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inter pulchriora antiquae liturgiae monumenta numeratur.

[*Latin ed. p. 6*]

6 Acta Apostolicae Sedis - Commentarium Officiale 1 2 menta recensetur; eamque ab aliis clare distinguebat, quae privatis tantum vinculis sese Deo obligabant. 13 Vitae virginalis professio vigilanti severaque ascesi servabatur, simulque omnibus pietatis et virtutum exercitiis nutriebatur ac fovebatur. In prisca tam graecorum ac ceterorum orientalium quam latinorum Patrum doctrina, fidelis sane ac pulcherrima imago prostat et ob oculos ponitur Virginis christianae. In suis scriptis sive interna sive etiam externa, quae ad virginalem sanctitatem ac perfectionem quovis modo poterant, diligentissime magnoque amore a Patribus illuminata ac vivide depicta fuerunt. Quousque christianarum Virginum angelica vivendi ratio, primo hoc suae historiae tempore, Patrum exhortationibus ac descriptionibus responderit, et quot altiorum heroicarum virtutum gemmis ornatam sese nobis ostendat, partim ex historicis documentis ac monumentis directo certoque tramite, noscimus, partim vero, non dubie, ex aliis etiam securis fontibus conicere imo et deducere nobis licet. 11 15 Praesertim post concessam christianis hominibus pacem, Eremitis et Coenobitis praeeuntibus, consecrata Deo virginitas frequentius in dies consiliorum paupertatis strictiorisque oboedientiae expressa signataque professione compleri ac confirmari solebat. Mulieres virginitatem professae, quae iam prius ad vitam communem, ab hominum consuetudine quantum fieri poterat segregatam, tum ob solitudinis amorem, cum ob defensionem contra gravissima undique imminentia, in corrupta romana societate, pericula, conspiraverant, faventibus postea rerum adiunctis, satis cito, exemplum secutae immensae multitudinis Coenobitarum, ac relicta generatim viris eremitica vitae ratione, coenobiticam vitam imitatae sunt atque in ipsam fere omnes se receperunt. 16 17 Vitam communem latiore significatione acceptam, Ecclesia Virginibus generatim commendabat, sed vitam monasticam, per longa tempora, ne consecratis quidem Virginibus imponere stricte voluit, quas honorata» ut decebat, liberasque in saeculo reliquit. Attamen Virgines liturgice consecratae propriis in domibus vel in uberiore vita communi degentes semper rariores inveniebantur, usque dum pluribus locis de iure, ubique vero de facto extinctae fuerunt; quin imo, generatim non amplius resti.tutae, recentius etiam prohibitae fuerunt. 18 * * «●● Cum res ita se haberent, Ecclesia suam maternam convertit sollicitudinem erga illas praesertim Virgines, quae, optimam partem eligendo,

[*Latin ed. p. 7*]

The Acts of the Popes state that on December 7th, they were entirely healthy, and, adding strict poverty and complete obedience to the profession of virginity, they embraced monastic life in monasteries. The Church,

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with due care, externally protected the monastic profession of these Virgins with stricter laws regarding enclosure. Moreover, the order of their lives was arranged in such a way that, gradually and without ostentation, the type of monastic or contemplative life, entirely devoted to rigid regular discipline, was clearly manifested, neither in their laws nor in their religious asceticism. However, after the beginning of the late Middle Ages, the form of life for consecrated Virgins living in the world completely ceased, while the Monials, in number, fervor, and variety, were greatly increased, being considered the sole, true heirs and legitimate successors of the ancient Virgins; not merely heirs and successors, but faithful custodians of the inheritance, and ardent promoters, who, having been enriched with five talents, returned ten. All kinds of liturgical monuments, canonical documents, and historical testimonies, written, inscribed, and depicted, confirm and vindicate the origin, dignity, merits, and sanctity of the Monials.

For many centuries, until the end of the Middle Ages—as clearly appears from the Decretals, and indeed from the entire body of Canon Law—only the Monials, among women, along with the Monks and Regular Canons, exhibited the state of perfection that had already been so solemnly received and fully recognized, in order to more perfectly reflect its public nature.

Afterwards, not without some difficulties, and after overcoming certain obstacles, first the Brothers, whether Mendicants, Hospitallers, or Redeemers, or whatever name they were called, and after almost three centuries, also the Clerics who were called Regulars, were received among the true religious and regulars, together with the Monks and Regular Canons; but the Monials, all of them, both those who adhered to the ancient monastic or canonical life, and those who were incorporated into the second Orders of the Brothers, followed the same unique, noble, and ancient institution, and embraced the same religious way of life, as far as Canon Law is concerned.

Therefore, even in the first female Congregations, which arose in the 16th or 17th centuries, only those were considered to be Monials who legitimately professed a religious life, both in fact and by law. Indeed, even in the Congregations that were later tolerated, and with the passage of time, were received first in fact and then, to some extent, by law, only the Monials, up to the promulgation of the Code of Canon Law, were admitted as true religious and regulars, by strict law.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Official Commentary. If we wish to turn our attention to the depths of monastic life in this place, who will be able to enumerate and weigh the treasures of religious perfection hidden in the monasteries? Who will recount the flowers and fruits of sanctity which these enclosed gardens have produced for Christ and for the Church? Who will measure the efficacy of their prayers, the richness of their devotion, and

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finally, all the good things with which the nuns have striven with all their might to adorn, sustain, and strengthen their Mother Church?

The rigid and well-defined type of sanctity, inscribed in the pages of canon law and of asceticism, has been readily, and, as far as its principal features are concerned, even faithfully, received by countless Orders, monasteries, and convents which have existed continuously in the Church, and has been tenaciously maintained for many centuries. From this common fidelity and constancy, a strong bond has arisen within the sacred institution of nuns, which has resisted all innovations more strongly than any other institute of regular or religious men and women. It is certainly fitting, within certain just limits, that this should be so. This unity of nuns, which we have praised, has not, however, prevented, with regard to asceticism and internal discipline, diverse forms and varieties from being admitted from ancient times, by which God, wonderful in his saints, has enriched and adorned his Church, the Bride. These varieties among nuns seem to arise from varieties of the same kind among men's orders and religious congregations, to which orders of nuns have been in some way attached. Indeed, almost all monasteries, canons regular, and especially the mendicant orders, strive to establish second orders, who, while always maintaining the general character of the nuns, are, like the first orders, distinguished from each other. Similarly, some orders of clerical regulars and some congregations of men of their own institute have more recently founded orders of nuns. The varieties of nuns, which we have touched upon, whether we consider their history or their common internal changes, are certainly worthy of careful consideration. Indeed, they have, while maintaining the general rule of contemplative life and adhering to firm and essential norms and principles of discipline, imparted a new vigor to the ancient institute. In recent times, especially in the late 16th century, new forms of orders of nuns were introduced and gradually approved by the Church; such as the Institute of Saint Ursula, the Angelics, the Congregation of the Religious of Our Lady, the Order of the Visitation, the Society of the Lady.

[*Latin ed. p. 9*]

Acta Pii PP. XII 29. Our own, the Moniales of the Blessed Mary of Charity, and many others. These new foundations, whether from the very beginning of their institution or subsequently, in order that they might truly profess a religious life, which alone was recognized for women, were compelled, or rather, morally obliged, to prepare for, or bring about, the renewal of the common law in various ways. These new forms of monastic life, although professing a canonical contemplative life and strict papal enclosure, adapted to their own way of living, and which, according to the opinions then prevailing, were received with difficulty but ultimately sincerely, nevertheless, sometimes did not undertake the recitation of the Divine Office. Many works of apostolate and charity, which were in harmony with their

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sex and their legal status, were undertaken by them with commendable zeal, as parts of their service.

* * *

Over the years, whether due to the example of new Orders, or to the progress of Congregations and Societies that sought to combine the life of perfection with fruitful works of charity, assistance, and education, or finally, due to the general progress of affairs and ideas of every kind, not a few monasteries of many Orders, which followed the contemplative life solely according to their institute, received works of apostolate, with the approval and prudent guidance of the Holy See, in many places.

30. Consequently, it gradually became apparent that the common institute of monastic women did not only contain diverse Orders with their own rules and constitutions, but that a deeper division was also admitted within it, namely, between Orders and monasteries that followed only the contemplative life, and Orders and monasteries in which, either by a particular provision of their constitution or by subsequent concessions of the Apostolic See, works of apostolate were suitably added to the contemplative life, in a canonically approved manner.

In our own time, the entire institute of monastic women has undergone considerable changes and variations, both in those Orders and monasteries that have faithfully followed only the contemplative life up to now, and especially in those that, in accordance with the prescription of the Church, amicably associate the contemplative life with works of apostolate. Indeed, as these Orders are engaged in works of education and similar charitable activities, which are now carried out in such a way, either due to prevailing customs or due to the intervention of public affairs, that they are scarcely compatible, or even entirely incompatible, with each other.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis – An Official Commentary, in which the rules concerning the enclosure of religious, and the norms for this enclosure, having retained their own common sense, ought prudently to be mitigated, so that they may be reconciled with those works; which, indeed, seemed to demand the benefit of the holy Church and of souls, since, if this had not been done, those works would either not have been undertaken at all, or at least not in that manner. And this applies not only to the apostolic Orders, but also to the purely contemplative Orders, for the circumstances of the times, and the grave poverty in which they often find themselves, have sometimes required and demanded mitigations or broader interpretations. Today, as an example, the sensibilities of citizens, which are called social, scarcely tolerate a too strict interpretation of canon 601, even when it concerns contemplative nuns. Hence, the Holy See, in its maternal concern, provides more and more generously for various needs or benefits which, according to a previously accepted judgment, were not considered so serious as to

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warrant breaking the enclosure or dispensing with it altogether. Moreover, the security and sanctity of dwellings, which was not the only reason for the enclosure of religious, but which, depending on the circumstances of the times, contributed in various ways to its establishment and regulation, is today more than ever protected by walls and fences.

In summary, having set forth the origin and the essential characteristics of the sacred Institute of nuns, we deem it appropriate at the present time to carefully distinguish its own and necessary elements, which directly affect the contemplative and canonical life of nuns as their primary and principal purpose. With these inherent and essential characteristics, by which the canonical figure of nuns is clearly defined in law, other important elements are added which, although not necessary, complete it, since they are well suited to the public purpose of nuns and make it secure. We find in the Institute of nuns some things which are neither necessary nor do they complete it, but are merely external and historical, since they certainly arose from circumstances of past times, which are now greatly changed. When these no longer serve a purpose, or hinder a greater good, they do not seem to require any special preservation. Furthermore, while firmly upholding all the inherent and essential elements of the venerable Institute of nuns, with regard to other elements, which are considered external and accessory, we have decided to introduce cautious and prudent adaptations to the present circumstances, which will be able to contribute not only to greater decorum, but also to greater effectiveness for the Institute. In order to introduce these adaptations to the Institute of nuns...

[*Latin ed. p. 11*]

Acta Pii PP. XII 11. We are moved, indeed urged, by the full knowledge we possess concerning the situation in various parts of the world, and by the certain understanding that arises therefrom of the grave hardship in which Religious Sisters often, if not always, find themselves. Indeed, there exist not a few monasteries which, alas, are barely surviving, if not perishing from hunger, misery, and destitution; and there are more which, due to domestic difficulties, lead a harsh, and often unbearable, life. Furthermore, there are monasteries which, although not living in poverty, yet, being separated and distinct from other monasteries, often languish. Moreover, stricter enclosure laws often present considerable difficulties. Finally, with the ever-increasing needs of the Church and souls, and with the urgent need for the assistance of all, it seems that the moment has arrived in which monastic life, even among Religious Sisters dedicated to contemplation, should be reconciled with a moderate participation in the apostolate. What we say here has been repeatedly confirmed by the testimonies of local Ordinaries and religious superiors, which have reached us from various nations, with a common consensus.

* * *

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Of those things which are established below in the General Statutes for Religious Sisters, it will be helpful to illustrate some, so that we may propose the rules and judgments derived therefrom, from which the individual prescriptions can easily and securely be understood. And first, with regard to the contemplative life of Religious Sisters, it must be maintained, in accordance with the mind of the Church, that all monasteries of Religious Sisters must always and everywhere profess, canonically, the contemplative life as their primary and principal purpose. Therefore, the labors and ministries with which Religious Sisters can and should be occupied must be such, and must be ordered and arranged in terms of place, time, manner, and reason, so that the truly and solid contemplative life, of the entire community or of individual Religious Sisters, is not only preserved but is constantly fostered and strengthened.

The prescriptions and concessions previously granted, for certain regions, due to pressing circumstances, from which solemn vows were changed to simple vows, must certainly be considered a detestable dispensation (can. 19); and even more detestable, because the essential characteristics of Religious Sisters are opposed by this immunity. For solemn vows, which carry with them a closer and more complete consecration to God than other public vows, represent the essential and most proper characteristic of Orders. Therefore, since long experience clearly demonstrates in various places, whether of men or of...

[*Latin ed. p. 12*]

The provided text does not contain any quotations of Deuteronomy 25:14. Therefore, no changes are required.

12 The Acts of the Apostolic See – Official Commentary on the solemn vows of nuns, even though they are ignored by civil law, can easily and without any difficulty be observed, and likewise, provision can be suitably made for the security of the other goods of the Community from elsewhere, even if the legal person, as sometimes happens, is denied to Religious Orders and Monasteries; in this matter, indeed, for many years now, the laws and actions of the Holy See have rightly conspired to restrict and, as far as possible, abolish those odious exceptions of which we have spoken. And truly, nuns ought not to be deprived of the solemn vows of their own Order, with honor, merit, and joy.

31 In order to more securely safeguard the solemn life of chastity and contemplative life, and so that the monastery might be a garden enclosed, not penetrated by any worldly boldness, violated by any cunning or treachery, or disturbed by any secular or profane contact, but rather a true enclosure of souls in which nuns might more freely serve God, the Church, with wise and vigilant solicitude, has established a stricter enclosure, as a particular institution of nuns, carefully ordered and perpetually endowed with grave pontifical sanctions. This venerable enclosure of nuns, which,

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because of the supreme authority from which it proceeds and the sanctions with which it is defended internally and externally, is called "pontifical enclosure," is not only, in this our Constitution, solemnly confirmed for those monasteries that have hitherto been subject to it, but is also cautiously extended to those monasteries that, for legitimate reasons, are not yet bound by it.

32, 33 Monasteries that profess solely the contemplative life, and do not admit within the confines of the religious house any stable works of education, charity, recollection, or other similar activities, will retain or accept that pontifical enclosure of which mention is made in the Code (can. 600-602), which is called the "major" enclosure. As for those monasteries that, whether by their institute or by legitimate prescriptions of the Holy See, combine within the monastic house itself the exercise of the contemplative life with certain ministries that are compatible with it, the pontifical enclosure will be tempered for them, retaining those elements that are necessary and inherent to it; in some cases, it may be barely observed, or not observed at all; in others, it will be fully observed, in those elements that are deemed not so necessary for the pontifical enclosure according to the Code (can. 599, 604 § 2). This tempered pontifical enclosure, adapted to the needs of the present day, and which, to distinguish it from the more rigid ancient form, is now called the "minor" enclosure, may also be granted to those monasteries that, even if they maintain only the contemplative life, do not have the solemn vows or lack certain conditions that would require the major pontifical enclosure, according to accepted jurisprudence.

[*Latin ed. p. 13*]

The acts of Pope Pius XII, and those matters which the Curia rightly requires, are defined below in the General Statutes and in the Instructions to be given by the Holy Congregation for Religious, by Our authority and in Our name. Concerning the autonomy, or mutual freedom, of monasteries of nuns, We deem it fitting to repeat and apply here what We said, after consulting with those concerned with monks, in the Homily delivered on September 18, 1947, in the patriarchal Basilica of St. Paul outside the walls, regarding the fourteenth century after the death of St. Benedict of Nursia. Given the changed circumstances, more and more things suggest, and often demand, the association of monasteries of nuns, such as the easier and more convenient distribution of tasks, the useful and often necessary temporary transfer of religious from one monastery to another for various reasons, economic assistance, coordination of labor, the common defense of observances, and other similar matters. However, it is certainly and securely demonstrated, both by the extensive experience of male monastic congregations, and by the not infrequent examples of Unions and Federations that have been approved among nuns up to now, that all of these things can be achieved and obtained without derogating from the neces-

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sary autonomy, nor in any way weakening the rigor of the enclosure, or causing harm to the stricter discipline of monastic life. Furthermore, the establishment of Federations and the approval of the Statutes by which they must be governed will remain reserved to the Holy See.

34. To labor, whether of the hands or of the mind, all are obligated, men and women alike, especially those who dedicate themselves to a contemplative life, not only by natural law, but also by the duty of penance and satisfaction. Moreover, labor is a general instrument by which the soul is preserved from dangers and is elevated to higher things; by which we, as is fitting, cooperate with divine Providence, both in the order of nature and in the order that surpasses nature; and by which works of charity are performed. Finally, labor is the norm and the principal law of religious life, from its very origins, according to the saying, "ora et labora" [pray and work]. Indeed, the discipline of this life, to a great extent, has always been based on prescribing, ordering, and perfecting labor.

35. 36. 37. The labor of nuns, if eternal matters are considered, should be such that the one who undertakes it first of all undertakes it with a holy purpose; that she often thinks of the present God; that she performs it with obedience, combining it with the voluntary chastisement of herself. If labor is undertaken in this way, it will be an exercise of all virtues, and a pledge of the sweet and effective union of contemplative life with active life, according to the example of the family of Nazareth.

38.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Officieel Commentaar. Indien het monastieke werk, zowel wat betreft zijn aard als zijn discipline, wordt beoordeeld, dan moet het, volgens de regels, de constituties en de gebruiken van de verschillende ordes, niet alleen gelijkwaardig zijn aan de inspanningen van de nonnen, maar ook zo worden georganiseerd en uitgevoerd, dat het, naargelang de tijd en de omstandigheden, zowel de nonnen zelf een noodzakelijk onderhoud kan verschaffen, als een bijdrage kan leveren aan de behoeften van de armen, aan de behoeften van de menselijke samenleving en aan het nut van de Kerk.

39, 40 Aangezien de perfectie van het christelijke leven in het bijzonder in de liefde wordt geplaatst, en aangezien de liefde, waarmee we de Heer moeten liefhebben boven alles en allen, en waarin allen werkelijk één en hetzelfde zijn, de Moederkerk van alle nonnen die wettelijk contemplatie belijden, een volmaakte liefde voor hun naasten vereist, in overeenstemming met de volmaakte liefde van God: daarom moeten religieuze mannen en religieuze vrouwen zich geheel wijden aan de behoeften van de Kerk en van alle behoeftigen. Daarom moeten alle nonnen goed weten dat hun roeping volledig en geheel apostolisch is, niet beperkt door enige plaats, zaak of tijd, maar zich altijd en overal uitstrekkend tot alles wat op enigerlei

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wijze betrekking heeft op de eer van de Bruidegom of het heil van zielen. Deze universele, apostolische roeping van de nonnen staat er niet op dat kloosters hun gebeden en de behoeften van de gehele Kerk en van individuele personen of groepen aanbevelen.

41 De gemeenschappelijke apostolische taak van alle nonnen, waarmee ze de eer van hun goddelijke Bruidegom moeten bevorderen en het welzijn van de gehele Kerk en van alle christenen, maakt gebruik van drie hoofdzaken: 1° het voorbeeld van christelijke perfectie; want hun leven, hoewel zonder woorden, spreekt krachtig en trekt voortdurend de gelovigen tot Christus en tot christelijke perfectie, en roept goede soldaten van Christus op tot de rechtmatige strijd, als een vlag die hen aantrekt en uitnodigt tot de kroon; 2° gebed, zowel openbaar, in de naam van de Kerk, zevenmaal per dag plechtig, tijdens de canonieke uren, gericht tot God, als ook privé, voortdurend, op alle mogelijke manieren, aangeboden aan God; 3° de toewijding, zodat er, naast de lijden die voortkomen uit het gemeenschappelijke leven en de getrouwe naleving van de regel, andere oefeningen van zelfontzegging worden toegevoegd, ofwel voorgeschreven door de regels en constituties, ofwel geheel vrijwillig aanvaard, waardoor zij genereus invullen "wat ontbreekt aan de passies van Christus Jezus, voor Zijn lichaam, dat de Kerk is."

42, 43, 44, 45 Nadat we de historische geschiedenis van de instellingen van nonnen nauwkeurig hebben geïllustreerd en beschreven, en hoe deze, met dezelfde termen, kunnen worden aangepast aan de hedendaagse behoeften, menen we nu algemene regels te moeten geven, volgens...

[*Latin ed. p. 15*]

Acts of Pope Pius XII, concerning the matters to which this composition pertains. The entire Constitution and General Statutes, with regard to all Federations of Monasteries, whether already established or to be established, and with regard to individual monasteries, will be implemented by the Holy Congregation for Religious; which, with our authority, through instructions, declarations, responses, and other documents of this kind, will be able to carry out all that which pertains to the diligent and effective implementation of the Constitution and to the faithful, prompt, and diligent observance of the General Statutes.

GENERAL STATUTES OF RELIGIOUS WOMEN

Article I, § 1. By the term "Religious Women" in this Constitution, in accordance with the law (c. 488, § 7°), are included, besides those who have taken solemn vows, also those who have professed simple, perpetual, or temporary vows in monasteries in which solemn vows are either currently pronounced or ought to be, according to the institute; unless it is clear from the context of the discourse or from the nature of the matter itself that

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something else is intended.

§ 2. The following do not detract from the legitimate status of Religious Women (c. 488, § 7°) and the application of the law concerning Religious Women:

1) Simple profession legitimately issued in monasteries (cf. § 1);

2) The pontifical enclosure which is prescribed or properly granted to monasteries;

3) The exercise of apostolic works, which is joined with the contemplative life, either by an institute approved and confirmed by the Holy See for certain Orders, or by legitimate prescriptions or concessions of the Holy See for certain monasteries.

§ 3. This Apostolic Constitution does not legally pertain to:

1) Religious Congregations (c. 488, § 2°) and the members of such congregations (c. 488, § 7°), who, according to their institute, pronounce only simple vows;

2) Societies of women living in common, like religious, and their members (c. 673).

Article II, § 1. The particular manner of religious monastic life, which Religious Women ought faithfully to observe under strict regular discipline, and to which they are destined by the Church, is the canonical contemplative life.

§ 2. By the term "canonical contemplative life" is understood not that internal and theological life to which all souls, both in religious orders and in the world, are invited, and which each individual can and ought to cultivate within themselves; but the external profession of religious discipline, which, whether through enclosure, or through exercises of piety, prayer, and mortification, or finally through the labors to which Religious Women are bound, leads to an interior contemplation.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Commentarium Officiale. The arrangement of this matter is such that, through the same study, the entire life and all actions may readily succeed and ought effectively to be imbued. § 3. If the contemplative life, according to the canonical rule, cannot habitually be observed under strict regular discipline, the monastic character ought neither to be granted, nor, if already held, retained. Art. III § 1. Solemn religious vows, taken by all members of a monastery, or at least by one class thereof, constitute a distinctive characteristic by which monasteries of women, and not among religious congregations, but among regular orders, are legally counted (c. 488, 2°). Those religious who have made solemn profession in these monasteries are, in law, called Regulars, according to the norm of c. 490, and are called by their proper name, not "Sisters" but "Nuns" (c. 488, 7°). § 2. All monasteries in which only simple vows are

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taken may strive to obtain the institution of solemn vows. Indeed, unless there are very serious reasons to the contrary, they will diligently endeavor to undertake them again. § 3. The ancient solemn formulas of consecration of virgins, which are found in the Roman Pontifical, are reserved for Nuns. Art. IV § 1. The stricter enclosure of Nuns, which is called pontifical, is always and for all monasteries distinguished in two ways, according to the characteristics which are, as it were, natural to them: the greater and the lesser. § 2. The greater pontifical enclosure, that is, the one described in the Code (cc. 600-602), is hereby clearly confirmed by Our Apostolic Constitution. The Holy Congregation for Religious, by Our authority, will declare for what reasons a dispensation from the greater enclosure may be granted, so that, with the nature of the matter preserved, it may be adapted more suitably to the circumstances of our time. 2° The greater pontifical enclosure, except for § 3, 3°, must be observed in all monasteries which solely profess the contemplative life. § 3. 1° The lesser pontifical enclosure will retain those elements of the ancient enclosure of Nuns, and will be defended by those safeguards which are expressly defined in the Instructions of the Holy See as necessary for preserving and defending its natural reason. 2° The monasteries of Nuns who have taken solemn vows, and who, either by their institute or by a legitimate concession, undertake such ministries with outsiders, that many religious and the notable house habitually engage in these ministries, are subject to this lesser pontifical enclosure.

[*Latin ed. p. 17*]

Acta of Pope Pius XII, 17, 3: Furthermore, all monasteries, even those solely contemplative, in which only simple vows are professed, must also be subject to the prescriptions of this decree.

§ 4. The pontifical enclosure, whether major or minor, is a necessary condition, not only for the emission of solemn vows (§ 2), but also so that those monasteries in which simple vows are professed (§ 3) may, in the future, be considered true monasteries of nuns, according to canon 488, 7. 2° If the rules of the pontifical enclosure, at least the minor enclosure, cannot generally be observed, the solemn vows held must be removed.

§ 5. 1° The minor pontifical enclosure must be observed, especially in those aspects in which it distinguishes the monasteries of women from the congregations or orders of men, in places where the nuns do not hold solemn vows. 2° However, if it becomes certain in any monastery that the minor enclosure cannot be observed, even in some measure, that monastery must be changed into a house of a congregation or society.

Article V

§ 1. The Church, for public prayer, which is offered to God in her name, whether in choir (canon 610, § 1) or privately (canon 610, § 3), assigns only nuns among women consecrated to God; and she strictly binds them,

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according to their rule and the norms of their constitutions, to perform this prayer daily at the canonical hours.

§ 2. All monasteries of nuns, and each nun who has professed solemn or simple vows, are obliged everywhere to recite the Divine Office in choir, according to canon 610, § 1, and their own constitutions.

§ 3. According to canon 610, § 3, nuns who have been absent from the choir, if they do not hold solemn vows, are not strictly obliged to recite the hours privately, unless their constitutions expressly prescribe otherwise (canon 578, 2°); however, not only is it the intention of the Church, as we have said above (article I, V), that the solemn vows of the nuns should be maintained everywhere, but also, if they cannot be restored for a time, that the nuns who have professed simple, perpetual vows in place of solemn vows, faithfully fulfill the duty of the Divine Office.

§ 4. The conventual Mass, corresponding to the Office of the day, according to the rubrics, should be celebrated in all monasteries, as far as possible (canon 610, § 2).

Article VI

§ 1. Monasteries of nuns, unlike other houses of religious women, are under the Code and according to the norms of their own law (canon 488, 8°). 2° The superiors of the individual monasteries of nuns are, in law, the major superiors, and are endowed with all the faculties that are given to a superior - ACTA, vol. XVIII, n. i. - 10-1-1951.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis — The Official Commentary pertains to matters of greater importance (c. 488, 8°), unless from the context of the discourse or from the nature of the matter, some things pertain only to men (c. 490).

§ 2. The scope of the condition of self-government or autonomy, which they call that of Monasteries of Nuns, is defined by both common law and special law.

2° The juridical tutelage, which the law or the Ordinary of the place, or the Superiors of the regular canons, grants to individual monasteries, is in no way diminished by this Constitution, nor by the Federations of Monasteries permitted by this Constitution (art. VII) and established by its authority.

3° The juridical relations of individual monasteries with the Ordinary of the place or the Superiors of the regular canons continue to be governed by both common law and special law.

§ 3. This Constitution in no way defines whether individual monasteries are subject to the authority of the Ordinary of the place, or whether, within the limits of the law, they are exempt from him and are subject to the Superior regular canon.

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Art. V I

§ 1. Monasteries of Nuns are not only self-governing (c. 488, 8°), but also juridically distinct and, with respect to each other, independent, united and bound together by no bonds other than spiritual and moral ones, although they may be subject to the same primary Order or religious institute by law.

§ 2. The mutual freedom of monasteries, rather received by practice than imposed by law, is in no way hindered by the constitution of Federations; nor should these Federations be considered as legally prohibited, or in any way less suited to the nature and purpose of the religious life of Nuns.

2° Although not prescribed by general law, Federations of monasteries are strongly recommended by the Apostolic See, not only to avoid the evils and inconveniences that may arise from complete separation, but also to promote regular observance and contemplative life.

§ 3. The constitution of any form of Federation of monasteries of Nuns or Confederation of Federations is reserved to the Apostolic See.

§ 4. Every Federation or Confederation, with its laws approved by the Holy See, must necessarily be ordered and governed.

§ 5. 1° Saving art. V I, §§ 2, 3, and saving the principal reason of autonomy defined above (§ 1), nothing prevents that, in entering into Federations of monasteries, as is the case with some monastic Congregations and Orders, whether of Canons or Monks, certain provisions of this kind...

[*Latin ed. p. 19*]

Acta Pii PP. XII: 19. Adhibeantur aequae conditiones et intermissiones, quae necessariae vel magis utiles videantur. 2°. Formae autem Foederationis quae praedictae autonomiae, de qua diximus (§ 1), contrariae videantur et ad rationem regiminis centralis accedant, Sacrae Sedi speciali modo reservantur, nec sine expressa Ipsius concessione institui possunt. § 6. Foederationes Monasteriorum, ex fonte unde proveniunt atque ex Auctoritate a qua directe dependent et reguntur, sunt iuris pontificii ad normam iuris canonici. § 7. Sacra Sedes immediatam vigilantiam et auctoritatem, prout casus ferat, in Foederationem exercere poterit per aliquem Adsistentem religiosum, cuius munus erit non tantum Sacram Sedem repraesentare sed etiam conservationem genuini spiritus proprii Ordinis fovere et Superiorissas in recto ac prudenti Foederationis regimine opera et consilio adiuvare. § 8. 1°. Statuta Foederationis non solum praescriptis normis a Sacra Congregatione de Religiosis Nostra Auctoritate elaborandis, sed etiam naturae, legibus, spiritui et traditionibus sive asceticis sive disciplinaribus sive iuridicis et apostolicis proprii Ordinis, conformentur oportet. 2°. Foederationum Monasteriorum praecipuus finis est fraternum adiutorium sibi mutuo praestare, non solum in spiritu religioso ac in regulari monastica disciplina fovendis, sed etiam in rebus oeconomicis provehendis. 3°. Si casus ferat, peculiares normae

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in approbandis Statutis tradendae sunt, quibus moderari oporteat facultas et moralis obligatio petendi ac mutuo sibi concedendi Moniales, quae tum ad regimen Monasteriorum, tum ad institutionem novitiarum in communi novitiatu pro omnibus vel pro pluribus Monasteriis erigendo, tum denique ad aliis moralibus vel materialibus Monasteriorum aut Monialium necessitatibus providendum, necessariae existimentur. Art. VIII § 1. Labor monasticus, cui etiam Moniales vitae contemplativae incumbere debent, Regulae, Constitutionibus, traditionibus singulorum Ordinum debet esse pro viribus consentaneus. § 2. Labor ita ordinari debet ut simul cum aliis rationibus ab Ecclesia probatis (cc. 547-551, 582), et cum subsidiis a Divina Providentia suppeditatis, securam reddat ac convenientem Monialium substentationem. § 3. Ordinarii locorum, Superiores regulares et Superiorissae Monasteriorum.

[*Latin ed. p. 20*]

1. Acta Apostolicae Sedis – Official Commentary on Congregations and Federations, all are bound to exercise due diligence to ensure that necessary, adequate, and fruitful labor is never lacking for Nuns. 2. Nuns, moreover, are bound by the duty of conscience not only to honestly earn their bread through diligent work, as the Apostle warns (2 Thessalonians 3:10), but also to strive, as circumstances require, to become more skilled in various works each day. Article IX. All Nuns, being found faithful to their divine and apostolic vocation, must not only employ the general instruments of monastic apostolate, but must also observe the following: § 1. Nuns who, in their own Constitutions or legitimate prescriptions, have defined specific works of apostolate, are bound to faithfully adhere to and dedicate themselves to those norms, according to their Constitutions or Statutes and prescriptions. § 2. Nuns who profess a purely contemplative life: 1° If, in their own traditions, they have accepted or have had a specific form of external apostolate, adapted to present needs, always safeguarding their contemplative life, they must faithfully retain it, and if they have lost it, they must diligently strive to restore it. If any doubt remains regarding adaptation, they should consult the Holy See; 2° Conversely, if a purely contemplative life has not been consistently and permanently connected to external apostolate, either by the approved Constitutions of the Order or by tradition, then they may only be engaged in those particular or personal forms of apostolate, especially in cases of necessity and for a limited time, or, at least out of charity, they must be engaged in them, provided that they appear compatible with the contemplative life, as it is preserved in the Order, according to criteria to be established by the Holy See. All that is contained in these documents, we intend and decree to be stable, ratified, and valid, notwithstanding any contrary provisions, even those deserving special mention. We also wish that copies or excerpts, even printed ones, provided they are signed by the hand of a public notary and sealed with

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the seal of someone holding an ecclesiastical office, should have the same validity as if the originals were presented or shown. Therefore, no one is permitted to infringe upon this page of Our declaration and will, or to dare to act presumptuously against it; if anyone should attempt to do so...

[*Latin ed. p. 21*]

On the twenty-first day of December, it seemed presumptuous to me, but I believed that the Most Powerful God, and the blessed Apostles Peter and Paul, would be offended. Given at Rome, near the Holy Peter, on the twenty-first day of the month of November, at the Feast of the Blessed Virgin Mary, in the Jubilee year of 1950, in the twelfth year of Our Pontificate.

PIUS PP. XII

1. Ephesians 5:25-27; Revelation 21:2-3; 22:17; HERMAS, Vision 4, chapter 2 (Funk, *Patres Apostolici* [FPA], 1, 460); St. METHODIUS, *Convívium*, oration 3 (Thaliae), chapter 8 (PG, 18, 72-75); and oration 7, 7 (PG, 18, 133); St. AMBROSIUS, *De virginitate*, 1, 6, number 31 (PL, 16, 208); *Exhortatio virginum notatis*, chapter 10, number 67 (PL, 16, 372).

2. St. IGNATIUS, *Epistle to Polycarp*, 5 (FPA, 1, p. 290); *to Smyrna*, 12 (FPA, 1, p. 284); *Apology I for Christians*, 15 (PG, 6, 349); St. CYPRIANUS, *De habitu virginum*, 3; JUSTINUS, (PL, 4, 455), 11 (PL, 4, 462); Pseudo-CLEMENS, *De virginitate*, chapters 2, 3 (FPA, 23, 1-5); St. ATHANASIUS, *De virginitate*, 24 (PG, 28, 280); St. BASILIUS, *Life of virginity* (PG, 30, 670 ss.); St. AMBROSIUS, *De virginibus* (PL, 16, 198 sq.); *De virginitate*, chapter 5, 24-26 (PL, 16, 286); *De institutione virginitatis*, 17, 104 (PL, 16, 345); St. HIERONYMUS, *Epistles*, 22, 2 (PL, 22, 395), 22 (PL, 22, 409); St. AUGUSTINUS, *Epistles*, 188, 1 (PL, 33, 849); *De sancta virginitate* (PL, 40, 397ss.), especially 27 (PL, 40, 410); St. JOHN CHRYSOSTOM, *De virginitate*, 11 (PG, 48, 540), 34 (PG, 48, 556); St. LEANDER, *Regula*, Introduction (PL, 72, 876, B); *Constitutiones Apostolicae*, 2, chapter 57 (PG, 1, 733; *Constitutiones Apostolorum* [FCA], 2, chapter 57, 165). Funk, 3.

3. 1 Corinthians 7:32-35; St. THOMAS, *Summa Theologica*, 2-2, question 186, article 4.

4. 1 Corinthians 7:32-35; St. CYPRIANUS, *De habitu virginum*, 3 (PL, 4, 455); St. AUGUSTINUS, *De sancta virginitate*, 22 (PL, 40, 407).

5. 2 Corinthians 11:2; TERTULLIAN, *De oratione*, chapter 22 (PL, 1, 1296); *De virginibus velandis*, chapter 16 (PL, 2, 960); *De resurrectione carnis*, chapter 61 (PL, 2, 932); *De exhortatione castitatis*, chapter 13 (PL, 2, 978); St. CYPRIANUS, *De habitu virginum*, 22 (PL, 4, 474); St. METHODIUS, *Convívium*, oration 7 (Procilae), chapters 2-4 (PG, 18, 128, 129); St. ATHANASIUS, *Apologia ad Constantium Imp.*, number 33 (PG, 25, 640); *De virginitate*, chapter 2 (PG, 28, 253); St. BASILIUS, *Epistles*,

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199, chapter 18 (PG, 32, 717); St. AMBROSIUS, *De virginitate*, 12 (PL, 16, 297); *De virginibus*, 1, 7, number 36 (PL, 16, 209), 1, 11, numbers 65, 66 (PL, 16, 218); St. HIERONYMUS, *Epistles*, 22, numbers 2, 25 (PL, 22, 395, 411); St. AUGUSTINUS, *Epistles*, 188, 1 (PL, 33, 848); *In Ioannis Evang.*, tractate 9, number 2 (PL, 25, 1459); St. THOMAS, *In IV Sent.*, distinction 38, question 1, article 5.

6. St. CYPRIANUS, *De habitu virginis*, 4 (PL, 4, 455); St. METHODIUS, *Convívium*, oration 5 (Talusa), 1, 4 (PG, 18, 97, 101); Pseudo-CLEMENS, *De virginitate*, chapters 2, 3 (FPA, 2, p. 1); St. AUGUSTINUS, *De sancta virginitate*, 8 (PL, 40, 400), 29 (PL, 40, 412).

7. St. CYPRIANUS, *De habitu virginum*, 4 (PL, 4, 455); Pseudo-CLEMENS, *De virginitate*, chapters 2, 3 (FPA, 2, p. 1-5).

8. ORIGENES, *In Rom.*, 9, 1 (PG, 14, 1205); St. METHODIUS, *Convívium*, oration 1 (Marcel.), chapter 1 (PG, 18, 35); oration 8 (Theclae), chapter 17 (PG, 18, 173); St. ATHANASIUS, *De virginitate*, 21 (PG, 28, 275); St. AMBROSIUS, *De virginibus*, 1, 10 (PL, 16, 216); *Exhortatio virginitatis*, 12, number 80 (PL, 16, 375); St. HIERONYMUS, *Epistles*, 150, 14 (PL, 22, 1118); St. AUGUSTINUS, *Epistles*, 98, 6 (PL, 33, 362).

9. St. IGNATIUS, *Ad Smyrn.*, 13 (FPA, 1, 287); 14 (PL, 2, 957); ORIGENES, *In Rom.*, 3 (PL, 4, 455); St. TERTULLIAN, *De virginibus velandis*, homily II, 1 (PG, 12, 591); St. CYPRIANUS, *De habitu virginum* (Methodius, *Convívium*, oration 1 (Marcel.) chapter 1 (PG, 18, 35).

[*Latin ed. p. 22*]

22 *Acta Apostolicae Sedis* – Official Commentary; Pseudo-Clemens, *De virginitate*, 1 (FPA, 2, p. 1); Apostolic Constitutions, 2, c. 57 (PG, 1, 733; FC A 2, c. 57, 165); St. Gregory of Nyssa, *De vita S. MacHnae* (PG, 46, 988); St. John Chrysostom, 1 Timothy 5, 9 (PG, 51, 323); Tertullian, *De oratione*, c. 22 (PL, 1, 1294); *De virginibus velandis*, cc. 11 (PL, 954), 13 (PL, 2, 956), 14 (PL, 2, 957), 15 (PL, 2, 959); Clemens of Alexandria, *Stromata*, 3, 2 (PG, 8, 1104), 25 (PG, 8, 1197); Origen, *In Leviticum*, hom. 3, n. 4 (PG, 12, 428), *In Numeris*, hom. 23, n. 3 (PG, 12, 748), *In Epistulam ad Romanos*, 9, 37 (PG, 14, 1237); St. Cyprian, *De habitu virginis*, 4 (PL, 4, 455); St. Ambrose, *De institutione virg.*, c. 17 (PL, 16, 345); St. Nicetas, *De lapsu virginis*, c. 5 (PL, 16, 388); Council of Illiberis (a. 395), c. 13 (Mansi, 2, 8). 12 *Pontificale Romanum*, *De benedictione et consecratione virginum*; St. Ambrose, *De virginibus*, c. 17 (PL, 16, 345); *De mysteriis*, 3, c. 1 (PL, 16, 231); St. Nicetas, *De lapsu virginis*, 5 (PL, 16, 387); St. Jerome, *Epistola* 150, n. 2 (PL, 22, 1108); Sacramentary of Leo, 30 *ad virgines sacras* (PL, 55, 129). 13 Tertullian, *De virginibus velandis*, cc. 14, 15 (PL, 2, 957, 959); St. Basil, *Epistola* 199, c. 18 (PG, 32, 717); Innocent I, *Epistola* 2 *ad S. Victricium*, c. 13 (PL, 20, 478 s.); St. Gelasius I, *Epistola* *Ut*, c. 20 (A. Thiel, *Epist. RR. Pontificum*, Braunsberg, 1868, p. 373); Codex Theodosianus, 9, 25, 2; St. Ambrose, *De virginitate*, c. 5, n. 26 (PL,

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16, 286), *De institutione virg.*, c. 17, n. 14 (PL, 16, 348). 14 St. Polycarp, *Epistola* 5, 3 (FPA, 1, 303); Tertullian, *De virginibus velandis* (PL, 2, 935); St. Cyprian, *De habitu virginum* (PL, 4, 451 ss.); St. Methodius, *Convivium*, oration 1 (Marcel.); St. Athanasius, *De virginitate*, 3 ss. (PG, 28, 253 ss.); St. Basil, *Epistola* 178 (PG, 32, 648); Apostolic Constitutions, 8, c. 24 (PG, 1, 1122; FC A, 8, c. 24, 528); St. Ambrose, *De virginibus*, 2, 2 (PL, 16, 220), 3, 1-4 (PL, 16, 231); St. Augustine, *De sancta virginitate*, 31 ss. (PL, 40, 412 ss.). 15 St. Cyprian, *De habitu virginum*, 22 (PL, 4, 474); St. Ambrose, *De virginibus*, 1, cc. 4, 5 (PL, 16, 203-205), c. 10 (ib. 16, 215); St. Augustine, *De moribus catholicae Eclisae*, 1, c. 31, 68, c. 33, 70 (PL, 32, 1339 ss.). 16 St. Augustine, *Epistola* 211, cc. 5, 6 (PL, 33, 960), 15 (PL, 33, 964); St. Caesarius, *Regula ad virgines*, cc. 4, 11, 16, 19 (PL, 67, 1107, 1109, 1110; Ed. Dom Morin, 2 (1942), 101-105); St. Leander, *Regula*, 18 (PL, 72, 890); Anonymous, *Regula ad virgines*, c. 17 (PL, 88, 1066). 17 St. Basil, *Regulae fus.*, n. 35; *Regulae brev.*, 108-110 (PG, 31, 1004, 1156); *Epistola* 55 (PG, 32, 402); St. Ambrose, *De virginibus*, 1, c. 10, n. 59 (PL, 16, 215); *In Lucam*, 2, nn. 8, 20, 21 (PL, 15, 1636, 1640); St. Epiphanius, *Adversus haereses*, 2, 67 (PG, 42, 174), *Expositio fidei catholicae*, 21 (PG, 42, 822); St. Jerome, *Epistolae*, 22, 17 (PL, 22, 404), 24, 3 (ib. 427), 66, 13 (ib. 646), 108, 19 (ib. 896), 130, 19 (ib. 1122); St. Augustine, *De moribus catholicae Eclisae*, 1, c. 31, 68, c. 33, 70 (PL, 32, 1339 ss.); *Confessiones*, *De peregrinatione aetheria*, 23, 2, 3 (W. Brauneus, Heidelberg, 1908, p. 27). 18 Council of Carthage III (a. 397), c. 33 (Mansi, 3, 885); Council of Aurelian V (a. 549), c. 19 (Mansi, 9, 133); Venantius Fortunatus, *Vita S. Radegundis*, c. 12 (PL, 88, 502); Council of Paris V (a. 614), cc. 12-13 (Mansi, 10, 542); c. 13, C. 27, q. 1; Council of Aquisgrana (a. 789), c. 39 (Mansi, 13, App. 3, 166); Council of Moguntia (a. 888), c. 26 (Mansi, 18, 71); Council of Latran II (a. 1139), c. 26 (Mansi, 21, 532); c. 25, C. 28, q. 2. 19 Luke 10:42. * St. Caesarius, *Regula ad virgines*, 1, 33, 34, 35 (PL, 67, 1107-1114; Ed. Dom Morin, *op. cit.*, 101 ss.); Council of Latran II (a. 1139), c. 26 (Mansi, 21, 532); c. 25, C. 28, q. 2; Boniface VIII, *De statu regularium*, c. un. 3, 16, in 6°; Council of Trent, Session 25, *De regularibus et monialibus*, c. 5; Pius V, *Circa Pastoralis*, 29 maii 1566, § 1 (Gasparri, *Fontes Ioannis Pauli II*, 1,).

[*Latin ed. p. 23*]

Acts of Pope Pius XII, 23, n. 112; Decree of February 1, 1570 (GASPARRI, Fontes I. C, 1, n. 133); Pope Benedict XIV, *Salutare*, January 3, 1742 (Bull. Ben. XIV, I, p. 106). 21, Canon 11, paragraphs 20-25; Canon 18, question 2; Canon 8, concerning the state of monks and regular canons. 10, 3, 35; Canon 2, concerning the state of monks and regular canons, 3, 10, in Clement. Decree of the Council of Trent, Session 25, concerning regular canons and nuns; Pope Clement VIII, Decree concerning religious congregations, June 19, 1594 (Bull. Rom., ed. Taurin, 10, 146); Decree, July 25, 1599 (Fontes I. C,

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1, n. 187); Decree, March 19, 1603 (Fontes I. C, 1, 189); Pope Gregory XV, Decree *Inscrutabili*, February 5, 1622 (Bull. Rom., ed. Taurin, 12, 656); Pope Innocent XI, Encyclical Letter, October 9, 1682 (BIZZARRI, Collectanea, 2, p. 374); Decree *Cum ad regularem* (FERRARIS, *Prompta Biblioth.*, v. Eucharistia, n. 41); Pope Benedict XIV, Decree *Pastoralis cura*, August 5, 1745 (Bull. Ben. XIV, 2, 471). 22, 23, 2. Roman Pontifical, concerning the blessing and consecration of virgins; cf. note 12. Matthew 25, 20. Pope Honorius IV, Decree *Ascendit fumus*, September 24, 1285 (Bull. Rom., ed. Taurin., 4, p. 83); Decree of the Council of Trent, Session 25, concerning regular canons and nuns, Canon 1; Pope Pius IV, Decree *Motu prop.* concerning the state, April 5, 1560 (Bull. Rom., ed. Taurin. 7, 21); Pope Pius V, Decree *Decori*, January 24, 1570 (Bull. Rom., ed. Taurin. 7, 808); Pope Pius VI, Decree *Quod aliquantulum*, March 10, 1791 (Coli. Brevium atque Instructionum SS. DD. N. Pii P. VI, 1800, p. 1, page 47); Decree of the Vatican Council, Schema Constitutiones Ecclesiae, Canon 15 (Coli. Lacensis, 7, appendix, 575); Pope Leo XIII, Decree *Testem benevolentiae*, January 22, 1899 (Acta Leonis XIII, 19, 5); Decree *Au milieu*, December 23, 1900 (Acta Leonis XIII, 20, 339). 25. Canon Unarius, concerning the state of regular canons, 3, 16, in 6°; Canon 1, concerning religious, 3, 11, in Clement; Canon Unarius, concerning religious, 3, 9, in Extra vagantes. Sacred Congregation, May 14, 1841, Epistola et Regula Bergom, ad 16, III (LUCIDI, *De visitatione sacrorum a limine*, 4, II, n. 463); Decree, May 9, 1860, ad 2 (BIZZARRI, Collectanea, 2, page 780, VI); Decree, June 23, 1860, ad 14 (BIZZARI, *ibid.*, p. 786); Decree, September 16, 1864 (BIZZARI, *ibid.*, p. 744 ss.); Observations concerning the statutes of the Congregation of the Brothers of the Holy Family, article I, and 13 (BIZZARRI, *ibid.*, pp. 800, 803); Norms according to which the Sacred Congregation of Bishops and Regulars proceeds in approving new institutes of simple vows, June 28, 1901, article 32. 27, 28. Sacred Congregation of Bishops and Regulars, Decree *Ecclesia Catholica*, August 11, 1889 (ASS., 23, 634). Pope Leo XIII, Decree *Conditae a Christo*, December 8, 1900 (Acta Leonis XIII, 22, pp. 317-327); Norms according to which the Sacred Congregation of Bishops and Regulars proceeds in approving new institutes of simple vows, June 28, 1901. 29. Pope Paul V, Decree *Inter universas*, June 13, 1612 (Règle et Constitutions de l'Union Ro-maine de l'Ordre de Sainte Ursule, 1936, p. 231-239); Decree *Debitum Pastoralis*, March 24, 1614 (*ibid.*, p. 240-246); Decree *Salvatoris et Domini*, October 3, 1616 (*ibid.*, p. 246-250); Pope Urban VII, Decree *Alias felicis*, November 6, 1626 (*ibid.*, p. 273); Pope Paul V, Decree *Sacri Apostolatus*, April 23, 1618 (*Œuvres de Saint-François de Sales*, 1912, 18, p. 423); Pope Paul V, Decree *Salvatoris et Domini*, April 7, 1607 (*Instituto de la Compañía de Nuestra Señora*, t. I, Constituciones Pontificias y Reglas aprobadas, Manresa, 1899, p. 7-14); Pope Innocent X, Decree *Exponi nobis*, September 28, 1645 (Bull. Rom., Ed. Taurin. 15, p. 403); Pope Benedict XIV, Decree *In supremo*, September

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26, 1741 (Règle de Saint-Augustin et Constitutions pour les Religieuses de la Congrégation de Notre-Dame de Charité, p. 39-41). Formulae of the Sacred Congregation of Religious, N. 91. 5. Pope Pius VII, Brief to the Bishop of Tornac, June 24, 1810 (BIZZARRI, Collectanea 2, p. 738); Sacred Congregation of Religious, May 22, 1919 (AAS., 11 [1919], p. 240); Sacred Congregation of Religious, June 23, 1923 (AAS., 15 [1923], p. 357); Sacred Congregation of Religious, February 6, 1924 (AAS., 16 [1924], p. 96-101). 33. Hugo of Folieto, *De claustro animae* (PL, 176, 1017). 33. Pope Innocent IV, Letter to the nuns of the Order of Saint Dominic of Imola, May 11, 1252 (Bull. Ord. Praed. t., 1, p. 206).

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis — Official Commentary "A.A.S.," 39 (1947), pp. 454-455. 3S GENESIS 2, 15; 3, 19; JOB 5, 7; 2 THESSALONIANS 3, 10. 3 GENESIS 3, 7. A.A.S., I. 3S MATTHEW 3, 19 c, p. 453. 13, 55; MARK 6, 3. 3, 14; ACTS 4, 28. "JOHN 4, 4. PIUS X, Epistles to the Prefect General and all the Order of the Brothers of Carmel, 16; THOMAS AQUINAS, Summa Theologica, 2, 2, q. 184, a. 1. Concerning the honors bestowed upon Saint Therese on the third centenary of her canonization, A.A.S., 6 [1914], p. 139, 142; PIUS XI, Apostolic Constitution Umbratilem, A.A.S., 16 [1924], p. 385-386, 389; PIUS XII, Encyclical Mystici Corporis, A.A.S., 35 [1943]; p. 241, 245. 42 Office. Saint Therese, Virgin, October 15. 43 TIMOTHY 2, 3. 44 2 TIMOTHY 4, 8. 45 COLOSSIANS 1, 24.

LETTER TO REVEREND FATHER MICARA, TO D. CLEMENT, SECRETARY OF THE HOLY CONGREGATION FOR BISHOPS, TO THE RELIGIOUS, PREFECT OF THE HOLY SEE: TO HIS EMINENCE, CARDINAL DEACON, DELEGATE FROM ALL RELIGIOUS ORDERS, CONGREGATIONS, SOCIETIES, AND SECULAR INSTITUTES, CONVENED IN ROME.

PIUS PP. XII

Venerable Brother, greetings and Apostolic Benediction.

We have learned with great joy that you have convened in Rome, before the end of this year, a meeting of distinguished members from all Religious Orders, Congregations, Societies, and Secular Institutes, who, having been approved by the authority of the Church, diligently strive for the present evangelical perfection. Those who participate in this meeting will not only, as befits their state of life, merit the Indulgence of the Great Jubilee with fervent piety, but also, obediently following Our will, will strive to renew and strengthen their study of divine matters and the aims of apostolic renewal, and, for a week, through common and careful investigations, will examine the many questions that concern the life of religious communities in this turbulent age.

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We earnestly desire to publicly commend and praise this salutary undertaking, and we encourage all those who are bound to God by vows in the Catholic Church to participate with mind and heart.

[*Latin ed. p. 25*]

Acta Pii PP. XII 25. Ad Dominum adjunctis precibus, prope sunt congregati, ut opimos exinde fructus sibi ipsis ac Sodaliciis suis percipere valeant. Per investigationes in hebdomade habendas religiosam vitam profitentium considerationi, ut certiores iam facti sumus, perpendenda proponuntur argumenta, quae praesentissimis vitae religiosae necessitatibus, quod ad animos nominatim Deo mancipaturum instituendos attinet et ad apostolica persequenda opera, respondere procul dubio videntur. Oportet videlicet mentes ac voluntates opitulante Sancti Spiritus gratia adeo recreare et reficere, ut novis temporum rationibus ac spiritali huius aevi inopiae occurri pro viribus queat. Se suaque penitus reficere haud idem profecto est ac ea omnia abdicare aut inconsiderate contemnere, quae laboriosis prorsus nitibus a maioribus patrata sunt, quaeque decus atque ornamentum suae cuiusque religionis haberi debent. Est potius inerti non torpescere vita, praeclara anteccessorum facinora suis moribus exprimere, pietatis flammam impense alere, omni ope atque opera eniti, ut sacrae Instituti sui leges non acervus externarum aut inutilium regularum appareant, quarum littera, deficiente spiritu, occidit, sed totidem supernae virtutis instrumenta reapse sint, quibus qui uti iubeantur altiorem usque sanctimoniae ardorem concipere viresque suas, ad Divi Pauli Apostoli exemplum, in comparandam fratrum salutem impedere possint. 1 Quodsi Deo mancipati ad progredientis temporis rationes accommodentur oportet, nullo tamen pacto saeculi postulatis aut excordibus eius suasionibus et invita mentis quomodocumque morem gerere debent. At potius eos curare necesse est, ut vitae integritate omnibus praeeant, quemlibet doctrinarum aut artium profectum ad religionis incrementum, quoad fieri possit, convertant, discrimina et aerumnas, quibus hodie discruciatur humana consortio, in christifidelium animis ad Evangelii praescripta conformandis diligenter considerent ac reputent, percrebrescentibus eorum necessitatibus pares omnino sint, atque ut in recentissima Adhortatione ad universum Clerum « Menti Nostrae » significavimus, ea, in suis obeundis muneribus, adhibeant prae ceteris subsidia, quae, sacrorum Praesulum ac Moderatorum suorum iudicio, opportuniora, efficaciora et utiliora videantur, cum tuendae sacerdotii dignitati tum religiosae disciplinae servandae. Quae principia ac normae si, Sacro Consilio isto provido vigilantique patrono, ab omnibus animo comprehendatur religiosae vitae addictis, 1 Cfr. 2 Cor. 3, 6.

To the prayers offered to the Lord, those gathered are near, so that they may obtain abundant fruits for themselves and for their confraternities. Through investigations carried out during the week concerning those who

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profess a religious life, as we have become more certain, arguments are to be considered which undoubtedly seem to respond to the most pressing needs of religious life, with regard to forming minds dedicated to God and to carrying out apostolic works. It is necessary, indeed, that minds and wills be so renewed and strengthened by the grace of the Holy Spirit, so that they may be able to meet the new demands of the times and the spiritual needs of this age. To renew oneself completely is certainly not the same as abandoning all those things which have been carefully cultivated by our predecessors, and which should be considered the dignity and ornament of each religious order. Rather, it is to avoid the torpor of life, to express the outstanding deeds of our predecessors in our own conduct, to constantly nourish the flame of piety, to strive with all effort that the laws of our sacred Institute do not appear as a heap of external or useless regulations, the letter of which, lacking spirit, kills, but rather that they are truly instruments of heavenly virtue, by which those who are commanded to use them may develop a greater zeal for holiness and may, following the example of the Apostle Paul, be able to hinder the salvation of their brothers. 1 If those dedicated to God must adapt to the demands of the times, they must nevertheless, in no way, behave according to the demands or the rash suggestions of the world, or in any way by the dictates of a misguided mind. Rather, it is necessary that they strive to ensure that all their actions are guided by integrity of life, that every progress in doctrine or art be, as far as possible, directed towards the growth of religion, that they carefully consider and evaluate the divisions and sorrows which today afflict human society, in order to conform the minds of the faithful to the precepts of the Gospel, and that they be completely ready to meet the growing needs of others, and that, as we indicated in our recent exhortation to the entire clergy, "Menti Nostrae," they use, above all else, those means which, in the judgment of their sacred superiors and moderators, seem more suitable, more effective, and more useful, both for preserving the dignity of the priesthood and for maintaining religious discipline. If these principles and norms are understood by all who are devoted to religious life, with the Sacred Council as their provident and vigilant patron. 1 Cf. 2 Cor. 3, 6.

[*Latin ed. p. 26*]

The Acts of the Apostolic See – Official Commentary 26, and especially by those who will attend the forthcoming Congress, and, which is more important, the effects are diligently given, it is permissible to foresee that salutary fruits of the Christian cause will increase. Indeed, considerable progress is to be expected – according to God's will, with the help of the most benevolent Eternal King, and with the prayers of the heavenly host of Saints, who, like stars, have shone forth on earth through the paths of evangelical perfection – from the faithful and active observance of the vows made, from the apostolic endeavors to which all religious are dedicated,

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and from the complete union of these with Us and with the sacred Pastors. The most loving Mother Church, as she has done hitherto in no time, also in the present time, publicly acknowledges, fosters, and promotes the perfection of religious life, through which the image of her manifold sanctity is wonderfully revealed and made somewhat manifest, a strong encouragement for the just to cultivate virtues, and a pleasant incentive for the good to follow probity. We, who know how much the Divine Redeemer values this stable way of living in common, earnestly and fervently implore the Almighty Lord, that He may graciously allow it to flourish and expand more and more in the Catholic Church. And, while we foretell a most happy outcome and event for your Congress, we impart to you, who preside over it, and to all the religious members, a pledge of the highest benevolence of heaven, our Apostolic Blessing with a full heart. 2 Given in Rome, at St. Peter's, on the tenth day of the month of November, in the year 1910, in the twelfth year of Our Pontificate. PIUS PP. XII ADDRESS To the Delegates of the General Congregation from all religious Orders, Congregations, and Societies, and from secular Institutes, held in Rome. * The sacred year, which, through no merit of Ours, but with the favor of God's mercy, has been more fruitful than human foresight anticipated, has shown, through a remarkable series of events, how strong is the faith, and how abundantly the Church of Christ, our Mother, flourishes.

[*Latin ed. p. 27*]

Acts of Pope Pius XII, section 27, concerning matters of particular gravity and importance, and concerning events and undertakings to which your esteemed assembly is joined. Your fraternal gathering shines forth, and with words filled with affection, We greet you. It is rarely, if ever, recorded in the annals of ecclesiastical affairs that associations, in which those who are enrolled propose to their very lives the evangelical goal of absolution and perfection, have coalesced into such distinguished groups, as has happened in these recent days, so that, considering common benefits, plans may be formulated. And in order that this may be accomplished, mature times were entirely required, according to Our judgment. For, given the changes that the Church must undergo, and certain doctrines, born and disseminated within the very confines of the Church, which also touch upon those questions pertaining to the condition and state of moral perfection, the urgent necessities of the apostolic work, which you undertake so generously and abundantly, all these strongly suggested that you dedicate yourselves to discussions and studies. Indeed, your work is already underway. It has been spurred on by careful considerations, and has produced numerous proposals, and We hope that it will be fruitful in the perfecting of virtues. May these, with your willing consent, be kindled by the grace of God, which, through prayers and works of religious self-denial, both yours and, especially, those of your sisters in Christ, have invoked with fervent

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desires, upon the undertaking in which you are engaged. As a pledge of divine assistance and light, so that your assembly may be properly completed and concluded, you invoke the paternal blessing of the Vicar of Christ. And before We impart this to you, We deem it fitting to address you with certain matters that pertain to the reasons for religious life, which must necessarily be declared, and which, once explained, will serve as a standard to guide your thoughts and actions.

First of all, it pleases Us to briefly state what place religious Orders and Congregations have in the Church. You know, of course, that our Redeemer founded the Church with a hierarchical nature. For among the Apostles and their successors, to whom are added auxiliary ministers, and the faithful, He established a certain distinction, with a clear difference, by which the structure of the Kingdom of God on earth consists of this twofold arrangement. Therefore, by divine law itself, it is established that clerics are to be distinguished from the laity. Among these two ranks, the state of religious life is...

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis – The Official Commentary is included, which, stemming from ecclesiastical origins, is valid and important precisely because it adheres closely to the proper limits of the Church, which pertain to leading men to attain sanctity. While every Christian, guided by the Church, ought to ascend this sacred summit, the religious man progresses there by his own path and with the aid of higher virtues. Furthermore, the religious state is not reserved to one or the other of the two parts which exist in the Church by divine law, since both clergy and laity can likewise be religious, and conversely, access to clerical dignity is open to both religious and those who are not religious. Therefore, it is erroneous to consider, when evaluating the foundations which Christ laid for the Church, that the secular clergy possesses a particular form, as if it were a secular form established, sanctioned, and instituted by the Divine Redeemer, while the regular clergy, although itself good and worthy of being maintained, is secondary and auxiliary. Therefore, with the order established by Christ before our eyes, neither of the two particular forms of the clergy possesses a prerogative of divine law, since the same law neither elevates one above the other nor removes either. What, then, is the distinction between the two? What are their mutual relationships? What labor is to be committed to each in the work of perfecting human salvation? All these things Christ has left to be determined by the varying circumstances and needs of times, or, if we wish to express our thought more precisely, He has entrusted them to the decrees and councils of the Church. Undoubtedly, according to the prescription of divine law, the priest, whether secular or religious, must exercise his functions in such a way as to assist and support the Bishop. This, indeed, as happens customarily in the Church, is not obscurely declared in

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the Code of Canon Law in those sections concerning religious men, such as parish priests and local Ordinaries. It often happens that in the territories of sacred expeditions, all the clergy present there, with the exception of the Superior, are members of a religious order. Let no one think that this is entirely contrary to custom and the established norm, so that it is considered to happen only temporarily, and that, as soon as it is possible, the sacred administration should be entrusted to the secular clergy. But neither does the exemption of religious orders contradict the principles of the divinely given constitution of the Church, nor in any way oppose the law by which a priest must obey the Bishop. Indeed, according to the norm of canon law, exempt religious are subject to the authority of the local Bishop, as the fulfillment of the episcopal office and the proper care of souls require. And even if we were to overlook this, in the discussions of the past, Canons 626-631; 454 § 5.

[*Latin ed. p. 29*]

Acta Pii PP. 29. Concerning the exemptions granted, it may not have been sufficiently noted that religious, even according to the prescription of canon law, are always and everywhere subject to the authority of the Roman Pontiff, as their supreme Moderator, to whom they are bound to obey, even by the force of the vow of obedience. Indeed, the Supreme Pontiff has ordinary and immediate jurisdiction over the entire Church, as well as over each diocese and over each individual faithful. Therefore, it is clear that the primary law given by God, according to which clergy and laity must be subject to the governance of the Bishop, has been sufficiently and even abundantly observed with regard to religious who are exempt, and that, finally, both orders of soldiers [clergy and religious] must respond with equal obedience to the will of Christ and to the statutes of their respective orders.

3. II. Connected with what has been said above is another question, which it is now dear to Us to explain and elucidate: it concerns the manner in which a cleric and a religious should strive for their moral perfection and absolution. It is necessary to affirm that the clerical state, as such and as it proceeds from divine law, by its very nature, or at least by a certain requirement of its nature, demands that the evangelical counsels be observed by those who belong to it, and for this reason, it should or can be called the state of evangelical perfection (to be attained). Therefore, a cleric is not bound by divine law to the evangelical counsels of poverty, chastity, and obedience; and especially not in the same way, and for the same reason, as the obligation arises from vows publicly pronounced upon entering the religious state. However, this does not prevent a cleric from privately and of his own free will from taking on these bonds. Likewise, the fact that priests of the Latin rite are bound to observe the sacred celibacy does not diminish or lessen the distinction between the clerical and the religious

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state. Rather, a cleric who is a member of a religious order professes the condition and state of evangelical perfection, not as a cleric, but as a religious. And if We have decreed in the Apostolic Constitution "Provida Mater Ecclesia" that the form of life followed by Secular Institutes should also be adapted to the state of evangelical perfection publicly recognized, because their members are in some way bound to observe the evangelical counsels, this in no way contradicts Our recently expressed opinion. There is, indeed, no reason why clerics should not join Secular Institutes in order to strive for the state of evangelical perfection, through the choice and manner of this life, but *Can. 499 § 1*.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - The official commentary also pertains to those who are striving to attain the state of perfection, not as clerics, but as members of secular institutes. Such an institute, which puts into practice the evangelical counsels, which, proper to the religious state, are there brought to full effect, certainly has a way of life that adheres to it, but it completes it in such a way that it does not depend on the regular state, but stands on its own in the external form of life, not necessarily pertaining to the aforementioned perfection.

III It is opportune to pause for a moment and consider what reasons the religious state offers for entering it. Some assert that the religious state, in its nature and purpose, is nothing other than a refuge given to those who fear and are anxious, who, since they are unable to face the dangers of a tumultuous life, and do not know or perhaps do not wish to endure the hardships of things, led by weariness, bid farewell to the world and take refuge in the serene harbor of a monastery; therefore, the trust in the grace of God must be aroused, so that those who seek tranquility should abandon such a presumed inclination and dare to engage in the struggles of common life. Is this true? It is not our place now to weigh the reasons why individuals choose the religious state. We wish to state a principal and true reason by which the cloistered life is undertaken. This is certainly far from the opinion recently mentioned, which, if taken in its entirety, is false and unjust. For, just as in entering the priesthood, so too in entering the religious state, a firm constancy of purpose and a zealous desire to dedicate oneself are required of great spirits. Ecclesiastical history, which recounts the glorious deeds of the saints and religious institutes, narrates the outcomes of sacred expeditions, recounts ascetic doctrines, and clearly demonstrates that men and women of invincible and generous virtue have flourished in the religious state just as much as in the world. Furthermore, religious men and religious women, who toil to expand the kingdom of the Gospel, attend to the sick, educate young people, work in schools; do they withdraw from the company of men and alienate their will from it? Surely, many of them, just like secular priests and lay helpers, fight in the

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front lines for the cause of the Church. We cannot but observe that this is entirely contrary to the opinion previously stated. If the number of those, especially young people, who are drawn to the cloistered life—

[*Latin ed. p. 31*]

The Acts of the Popes, December 31st: Those who wish to enter [a religious order] find themselves diminished, and it often happens that they consider their own judgment too harsh, and therefore relinquish their freedom and the power to make their own decisions, which is something that their very nature carries with it in the vow of obedience. Indeed, some extol a certain high form of moral perfection, not because of the love of Christ, but because of the restriction of such a renunciation. Therefore, for a just and holy person, this should be the preferred rule: freedom should be restricted as much as necessary, and freedom should be relaxed as much as possible. We pass over here the question of whether the new foundation on which they are trying to build the edifice of sanctity will be equally fertile and strong in supporting and increasing the apostolic work of the Church, as it was in the past, having provided for a thousand five hundred years by the ancient rule of obedience accepted for the love of Christ. But what is most important now is to thoroughly consider that reason, so that what is contained within it may become clear. This, if rightly considered, does not recognize the nature of the evangelical counsel in the least, and even twists it in some way to fit a particular meaning. No one is bound by duty to seek the evangelical counsel of perfect obedience, the root of which is that rule of life by which the power of their own will is renounced; we say, no one, whether we are speaking of individual persons or of religious congregations. They can, if they wish, adapt their behavior to this new rule. But the words, as they sound, must be understood and accepted. Indeed, if this rule is compared with the vow of obedience, it is not of the same high value, nor does it express that glorious saying of Holy Scripture: "He humbled himself, becoming obedient even unto death." (Philippians 2:8). Therefore, he is mistaken and will be misled who, when seeking advice about entering the religious state, proposes only this rule or opinion to be followed, and who neglects the inclination of his own mind and the inspiration of divine grace. Therefore, if the invitation of the voice of God has clearly called someone to the summit of evangelical perfection, then, without any hesitation, for the sake of achieving this lofty goal, let him be offered a free surrender of his freedom, as the vow of obedience demands; a vow, we say, which the Church has considered, experienced, defined, and confirmed over so many centuries. No one should be driven against their will to pursue such a devotion; but if someone wishes it, let no one dissuade

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him, much less hold him back.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Official Commentary IV. Thus far. Now, We desire to speak briefly about external works and about the inner life. Certain matters pertaining to regular life, and generally to religious life, which are truly of great importance, have been treated more extensively than this question. Nevertheless, We wish to express Our opinion on this matter. It is not by chance that the rise of that philosophy, which is called "existentialism," coincided with Our own age. For those who live today, faced with difficult events, are readily content to believe that they are doing enough by simply attending to what must be done here and now, neglecting higher matters. Indeed, those who profess the holy faith, according to such views, seem to care only for individual moments in time, and to surrender themselves entirely to the current of life. They know not that those things which are not apparent are to be esteemed and valued above all else, and that they are truly and eternally true, so that they will never perish. But – alas – although warnings and exhortations have not been lacking, even ecclesiastical men, religious not excepted, have been somewhat affected by this contagion; and, although they do not deny that what surpasses human reason and all of nature, they nevertheless underestimate it.

5 Was this a grave and dangerous error? Thanks be to God, for We hope that it is not so: certain things that We see with Our own eyes, and which experience reveals to us, give Us this hope. A diligent life and the pursuit of the riches of the inner life can indeed be united. Two stars that shine brightly in the cultivation of regular life demonstrate this most clearly: St. Francis Xavier and St. Teresa of Jesus. Diligent activity and care for the inner life not only demand a mutual connection, but, at least in terms of estimation and intention, should proceed with equal measure and pace. Therefore, with fervent works, let faith, prayers, the study of dedicating oneself and one's own to God, the luster of an unblemished conscience, obedience, patience, and active and vigilant charity towards God and one's neighbor, also burn with fervor. This applies not only to individual members of religious orders, if they are truly such, not only in outward appearance, but also in spirit, but also to the entire religious community, for which reason religious life must be solidly grounded before God and men, and worthy of the highest praise. With this urgent request, the Church asks you to ensure that your external works are in harmony with your inner life, and that these two maintain a constant balance with each other.

[*Latin ed. p. 33*]

Acta Pii PP. XII 33 Do not you, clergy and laity, profess that you embrace the state of evangelical perfection? If so, let the fruits of that same state be born, so that the mystical body of Christ, which is the Church,

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may draw greater strength and warmth from your efforts. For this very reason, religious Orders devoted to contemplative life are in some way necessary to the Church, to which they offer perpetual honor and a wealth of heavenly graces. You know, indeed, that the word, charity towards one's neighbor, is gradually losing its religious character and becoming subject to the world (being secularized). But beneficence, which derives from no principle of faith, but from elsewhere, is not charity, nor can it be called Catholic. Charity has dignity, it has inspiration, it has power, which are lacking in simple philanthropy, even if endowed with resources and assistance. Thus, members of Catholic religious congregations, who attend to the sick, if compared with those who perform the same task solely for the sake of humanity or reward, possess something that is different and greater. They may sometimes yield to others in technical assistance; and we now encourage them to advance at the same pace as them in this regard, indeed, to surpass them. However, when members of religious congregations give their service, in whom the vital spirit of their Institute dwells, always ready to give their lives for the sake of Christ for those who suffer from infirmity, then a certain aura is diffused, in which a wondrous power is exerted, which neither technical inventions nor medicine can produce. Therefore, let religious Orders and congregations that profess an active life keep before their eyes and cultivate all those things from which their work may shine with sacred features and may nourish the fire of the Holy Spirit in the depths of pure conscience. V. Dearest brothers, we also wish briefly to touch upon the adaptation of religious institutions to changing times, and the beautiful union of the new and the old. If young people hear these words: "It must be of our age," "It must be that our endeavors are suited to our age," they are inflamed with an unusual fervor, and if they deserve to serve in the ranks of religious life, they are all the more eager to dedicate themselves to the labors of religious life in the future. This, to some extent, is fitting. For it has often happened that the founders of religious institutions devised a new work, in order to meet the needs or functions of the Church, which were becoming impatient of delay; and in their time, they balanced their undertakings accordingly. If you wish to insist on examples from the past, in the manner in which they acted, so too...

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Commentarium Officiale: Act diligently. Examine the opinions, judgments, and morals of your equals, among whom you live; and if you find there any particles of good and justice, cherish these precious elements; otherwise, you cannot cleanse, help, support, or guide them. But there is a patrimony of the Church, which has remained intact from its very beginnings, which does not vary with the passing of ages, and which is most suitable to the needs and aspirations of the human

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race: its principal part is the Catholic faith, which, against new dangers, We have recently protected with Encyclical Letters entitled "Humani generis." Preserve this, with the utmost diligence, without any rash flaw, and be certain that it possesses very powerful forces, with which it can influence every age. Furthermore, the goal of the state of perfection is part of this same patrimony, which you must pursue with the utmost zeal, so that you may be made holy through its aids and paths, and also make your neighbors holy, directly or indirectly, so that they may live and die piously, participating more abundantly in divine grace. This patrimony contains the truth, so exalted, so supreme, that it is considered one path to perfection, through the renunciation of oneself for the love of Christ. But this, in no way, changes with the changing times. Nevertheless, there are, and indeed many, external matters in which you can and must adapt to the character and needs of people and times. This, in large part, has already been achieved, and now, with the advice and proposals you have given, it is being fully and completely perfected. It is clear from many of your commendable innovations that much is being done in schools, for the purpose of educating young people, to alleviate the miseries of people, to cultivate and promote doctrines, either individually or through your institutions. Therefore, it must be admitted that no one can deny that a great volume of work has already arisen, adapting to the changing times in a new and appropriate way. However, in this, which you seek, the agreement with the needs of the changed age is of the utmost importance to Our judgment, so that with careful investigation you may discover what spiritual forces lie hidden in your equals, what hidden desires they carry, and what sincere intentions they have. We do not understand that intention which reveals what is to be condemned and reproached, which expresses the tumult of lust and the poison of vices. However, in men, and especially in Christians, even if they are mistaken and involved in harmful things, there is a great deal of good, there is a desire for greater good. You must heed these impulses, you must respond to these desires, but with due caution, so that you do not receive from the world what it holds, which is sad and unjust, but rather insert into it what is virtuous.

[*Latin ed. p. 35*]

The acts of Pope Pius XII, number 35, are both fitting and in harmony with the salutary impulses of this time. Therefore, those who, in others, diligently seek out, cultivate, and increase these qualities, should strive to fashion them, as it were, from particles of gold, and to draw from them, as from rivulets, mighty rivers. Some believe, and perhaps not without reason, that there are three qualities that most closely correspond to the character and inclinations of our age: breadth in thinking and deliberation, unity in ordering and composing, and swiftness in action. Are not these three qualities also noted and characteristic in the Gospels? Are they not the gifts

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of those who profess the Catholic faith in word and deed? What greater breadth can be expanded in our thinking than that which is expressed by the Apostle: "For all things are yours; but you are Christ's. And Christ is God's"? What stricter unity in understanding and loving can there be than that simple and unified declaration of the Divine Scriptures: "And there are diversities of operations, but the same God, who worketh all in all." "He answering, said: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself"? To be swift and vigorous, and not held back by any harmful recollection of worldly things, it is urged: "Jesus said to him: No man putting his hand to the plough and looking back is fit for the kingdom of God." If you wish to consider examples of virtue in which these three praises shine forth, reflect upon Paul the Apostle and all those who have earned a distinguished and immortal reputation within the Church of Christ. Indeed, the goals that shine before you in contemplation and in action, and those that other children of the Church, priests and laity, should strive to attain, are Christian perfection and the salvation of the human race. However, it is your duty to make the most effective use of these safeguards, namely, evangelical counsels, through the profession of religious vows, so that you may constantly wage war against the lusts of the flesh, the lusts of the eyes, and the pride of life, and thus become ever more holy, and be zealous ministers of God in striving for the salvation of the human race. Turn your thoughts and actions towards these lofty goals, and, "rooted and founded in charity," strengthened by the power of faith, enriched in humility, do not let any opportunity pass by to lead men, your brothers, to the Creator, the Redeemer, as wandering sheep to the Shepherd.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Commentarium Officiale

As an example of faith and fidelity, let your conduct be such that it harmonizes with your name, and let the entire course of your life be consistent with your profession. According to the words of the Apostle of the Gentiles: "Careful to keep the unity of the Spirit in the bond of peace." Let peace reign in you and among you, among the members of this same Institute and of your houses, and with those who are associated with other Institutes; among you and all others who work with you, and with whom you work, for the benefit of souls for Christ. Let there be no controversies or discord, which weaken and diminish even the most promising undertakings: the Church, as a field to be cultivated by apostolic labor, extends far and wide, and there is no lack of work and effort for anyone. If the faith of a religious person is strengthened by examples of life, in which the observance of their vows shines with unwavering brilliance, if a priest finds nothing too difficult or arduous in caring for the salvation of souls, then even today what the Apostle says about the preaching of the Word of God will hold

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true, which is "alive... and efficacious, and more penetrating than any two-edged sword." As an example, we recently reminded the faithful that in this calamitous age, in which the fortunes of many are afflicted and lamentable poverty clashes sharply with extravagant expenses, they should strive to live temperately and to be generous to those neighbors who are burdened by poverty. Therefore, in all other matters pertaining to Christian perfection, justice, and charity, let your examples guide others and encourage them to imitate Christ.

Finally, we earnestly desire that the fruitful grace of our Lord Jesus Christ may produce abundant and lasting fruits from your community, and as a pledge of our benevolence, we impart to you, who are present before us, and to the religious families throughout the world, our Apostolic Blessing.

12 13 12 Eph. 4, 3.

's Hebr. 4, 12.

[*Latin ed. p. 37*]

The Holy Congregation for Religious Orders 37 ACTA 88. THE HOLY CONGREGATION FOR RELIGIOUS ORDERS. INSTRUCTIONS FOR THE IMPLEMENTATION OF THE CONSTITUTION ((SPONSA CHRISTI)).

I. Among the illustrious documents with which the Most Holy Pope, Our Lord Pius Divine Providence XII, wished to adorn and crown the Great Jubilee, the Apostolic Constitution ((Sponsa Christi), concerning the sacred and venerable Institute of Nuns in promoting and renewing it within the Church of God, certainly holds a prominent place. The Holy Congregation, faithfully and promptly attending to the Most Holy Father in all matters pertaining to the state of perfection, has received, with reverence and willingness, a commission from Him to entrust the execution of this truly excellent Constitution and to render its application secure and easy.

II. In order to fulfill this honorable task, the Holy Congregation gathers practical norms in this Instruction concerning those matters that present the greatest difficulty.

III. Certain matters present a special difficulty and therefore require a special explanation:

1. Those pertaining to the greater or lesser enclosure of Nuns;

2. Those concerning the establishment of Federations and the regulated autonomy thereof;

3. Finally, those concerning the fruitful labor of Monasteries and their coordination, as mentioned in the Apostolic Constitution.

I. REGARDING THE GREATER AND LESSER ENCLOSURE OF NUNS.

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IV. The Constitution ((Sponsa Christi) (art. IV) prescribes a particular enclosure for all Monasteries of Nuns, which differs from the episcopal enclosure of Congregations (c. 604), and which, according to the general norm of law, is papal, as is the regular enclosure of men (c. 597 § 1); indeed, with regard to several prescriptions, both for the entry of outsiders within the limits of the enclosure and for the departure of Nuns from the same, it is governed by stricter rules than the papal enclosure of men.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary. V. The papal enclosure for nuns will henceforth be of two kinds: a major enclosure, which is reserved for monasteries in which, although the number of nuns may have diminished, solemn vows are professed and a purely contemplative life is led; and a minor enclosure, which, according to the rule, is applied to monasteries in which a purely contemplative life is not observed, or in which the nuns profess only simple vows. I - MAJOR PAPAL ENCLOSURE. V. The major papal enclosure is that which is laid down in the Code of Canon Law (cc. 600, 602), and which was accurately defined by the Holy Congregation, in the Instruction "Nuper edito," approved by His Holiness Pope Pius XI, on February 6, 1924. This enclosure is fully confirmed in the Constitution "Sponsa Christi," with the reservations that follow, and the Constitution commits to the Holy Congregation the task of adapting its observance to the needs of the times and to the prudence of local circumstances (art. IV, § 2, I). VII. Nuns who are bound by the major papal enclosure, upon the profession of their vows, by virtue of this profession and the prescription of ecclesiastical law, incur a grave obligation: 1° always to remain within the enclosure of the monastery, which is situated within the defined limits of the enclosure, so that it is not permitted for them, under any pretext or pretense, to leave it even for a moment, without a special indult from the Holy See, except only in the cases expressly mentioned in the canons * and in the instructions of the Holy See, or which are contained in constitutions or statutes approved by the Holy See itself; 2° to admit no person of any kind, condition, sex, or age, into any part of the monastery subject to the law of enclosure, even for a moment, without a special indult from the Holy See, except for those persons and cases expressly mentioned in the canons and in the instructions of the Holy See, and in the constitutions or statutes approved by the Holy See itself. VIII. I. Indults and dispensations to leave the major enclosure after the profession of vows (VII, I), or to enter it, or to admit others (ib., 2°), are reserved to the Holy See and are granted only by the Holy See itself, or by it in its name and by its delegation. 1 2 3 5 6 7 8 1 1 A. A. 8, XII (1924), pp. 96-101. 3 Canon 597. 3 Instruction "Nuper edito," III, 1, d. 4 Canon 601. 5 Instruction cited, 6 Canon 597, §§ 2, 3. 7 Canon 600,

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P. C. I. 8 Instruction cited, III, 2, a. g., III, 1, a.

[*Latin ed. p. 39*]

The Sacred Congregation for Religious Matters 39 2° The causes for obtaining dispensations, with due consideration given to the circumstances, times, and places, as well as to the practice and style of the Curia, must be of proportionate gravity. IX. I. The faculty to grant dispensations can be conferred by a human authority, either for a definite period for all cases that may arise during that period, or for a specific number of cases. Nevertheless, nothing prevents certain habitual concessions from being made in the particular law, legitimately approved, e.g., in Constitutions, in the statutes of Federations, and similar documents. 2° Indulgences and dispensations, whether granted by a human authority or by law, general or particular, must, in accordance with the instructions of the Holy See, and with the practice and style of the Curia, define the conditions and precautions under which the dispensation is granted. X. The penalties against those who violate the laws of this section remain in force as contained in the Code (c. 2342, nn. 1, 3). o 9 II - MINOR PAPAL ENCLOSURE XI. Minor Papal Enclosure: 1° The fundamental rules of the enclosure of the nuns are preserved, to the extent that it differs greatly from both the enclosure of Congregations (c. 604) and the enclosure of religious men (cc. 598-599); 2° It is necessary to ensure a secure and publicly evident observance and custody of the solemn vow of chastity; 3° It must protect and effectively foster the contemplative life of the monastery; 4° The ministries that the Church has entrusted to these monasteries must be harmonized with the contemplative life under this minor papal enclosure, so that the former is fully preserved and the latter can be properly and fruitfully exercised. 5° In monasteries that are engaged in approved works, the prescription of canon 599 § 1, for the enclosure of religious men, which applies to the enclosure of Congregations, canon 604 § 2, must be strictly and faithfully observed, so that there is always a clear and perfect separation between the buildings or parts of the building intended for the residence of the nuns and the exercises of monastic life, and those that are dedicated to the works. XII. The minor papal enclosure entails: 1° A strict prohibition against admitting into the parts of the house, any persons from outside the community of nuns who are subject to the enclosure (c. 597), of any kind, condition, sex, or age, in accordance with canon 600; 9 Instr. cit. III, 2.

[*Latin ed. p. 40*]

Acta 40 Apostolicae Sedis - Commentarium Officiale 2°: The prohibition, even a grave one, for nuns, after their profession, to go outside the enclosure of the monastery, is observed with the same rigor as that applied to cloistered nuns (n. VII-IX).

XIII. The egress of nuns from the parts of the community reserved to

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other locations within the monastery enclosure, and who are dedicated to works of the apostolate, is permitted only for this reason, with the permission of the Superior and with the precautions observed, which, according to the norms of the Constitutions and the prescriptions of the Holy See, are in any way destined for the exercise of the apostolate.

2° Dispensations from the prescription in n. XII, 2%, if any are necessary, for the sake of the apostolate, can only be granted to nuns and other members who are legitimately assigned to ministries, with the grave awareness of the Superiors, Ordinaries, and Superiors to whom the care of the enclosure is entrusted (c. 603).

XIV. The entry of outsiders to the locations of the monastery destined for works is governed by these norms:

1° Habitual entry is permitted to students, or pupils, or others in whose favor the ministries are exercised, and to women only who, by reason of the ministries and the occasion, must necessarily have relations with them.

2° Exceptions that must necessarily be admitted, e.g., those imposed by civil laws for the sake of inspections, examinations, or other reasons, are defined by the Ordinary of the place, as such, by a general or habitual declaration.

3° Other exceptions, if any should ever appear to be truly necessary in individual cases, are reserved to the express concessions of the Ordinary, who, by reason of the duty of conscience, must impose prudent precautions.

XV. 1° Nuns who illegally leave the enclosure of the monastery are subject to excommunication simply reserved to the Apostolic See, according to canon 2342, 3°, or are reserved to the express concession of the Ordinary of the place, by this very act.

2° Nuns who illegally leave the parts of the monastery reserved to the community to other locations within the monastery enclosure are to be punished by the Superior or by the Ordinary of the place, according to the gravity of the offense.

3° Those who illegally enter and those who introduce or admit them into the parts of the monastery reserved to the community incur excommunication simply reserved to the Holy See.

4° Those who illegally enter and those who introduce or admit them to locations of the monastery outside the parts destined for the community are to be severely punished by the Ordinary of the place where the monastery is located, according to the gravity of the offense.

[*Latin ed. p. 41*]

The Holy Congregation of Religious, 41 XVI. Dispensations from the papal rule regarding enclosure are reserved to the Holy See, except in cases permitted by law. Powers, granted more or less extensively, as they may

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seem necessary, can be delegated by the Ordinary, whether by a person or in Constitutions and Statutes.

Concerning MONASTIC FEDERATIONS OF NUNS, XVII. Monastic Federations of Nuns, according to the Constitution "Sponsa Christi" (art. V I I § 2, 2°), are strongly recommended, both to avoid damages which often affect monasteries completely independent, and which can be largely avoided through union, and also to promote spiritual and material goods. Although Federations are not imposed by the rule (art. VII, § 2, 2°), the reasons for which they are generally recommended may, in particular cases, be so pressing that the Holy Congregation itself considers them necessary, after all things have been considered.

XVIII. Monastic Federations should not be hindered by the fact that the monasteries which intend to constitute them are, individually, subject to superiors according to the rules. Account must be taken of this common subjection in the Statutes of the Federation.

XIX. When, from the intention of the Founder or from any other subsequent reason, some union or federation of monasteries of the same order or institute has arisen, that Federation must be perfected in such a way that account is taken of those things which had previously been received or foreshadowed.

XX. The Federation of Monasteries in no way directly affects the relationship of individual monasteries to the local Ordinaries or to the superiors according to the common or particular law in force. Therefore, unless expressly and legitimately derogated from this rule, the power of the Ordinaries and superiors is neither increased nor diminished, nor in any way modified by the Federation.

XXI. In the Statutes of the Federation, certain rights concerning the Federation may be granted to the Ordinaries or superiors, which would not belong to them according to the same rules, provided that the general law concerning individual monasteries remains in force.

XXII. The general and principal aims and advantages of Unions or Federations are: 1° the faculty, legally recognized, and the duty, canonically established, of fraternal assistance, both in the preservation and defense of regular observance.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Official Commentary on matters concerning growth, economic affairs, and all other mutual assistance; 2° The establishment of novitiates for all or several monasteries, in cases where, either due to a lack of suitable personnel for administrative roles or for other moral, economic, or local reasons, a solid and practical spiritual, disciplinary, technical, and cultural foundation cannot certainly be provided in each individual monastery; 3° The faculty and moral obligation, defined by certain

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norms, for affiliated monasteries to request and mutually grant religious women who may be necessary for governance and formation; 4° The possibility and freedom of mutual temporary communication or assignment of members, and also of allocation due to infirmity or other moral or material necessity. XXIII. The characteristics and features of federations, which, if considered comprehensively, are essential, are as follows: 1° Federations of religious women, by virtue of their origin and the authority from which they directly depend and are governed as such, are under pontifical law according to the Code (c. 488, 3°). Therefore, the Holy See has the competence and reserve not only for the erection of these federations, but also for the approval of their statutes and for the affiliation of monasteries to the federation or their separation from it. With the exception of the individual monasteries, all of which are subject to the norms prescribed by the Code, the federations are subject to the Holy See in all matters, unless a legitimate and explicit exception is made, in which case religious women's congregations under pontifical law are directly subject to the Holy See. The Holy See may, as it deems appropriate, habitually or in specific cases, delegate certain matters to its immediate assistants or delegates for the federations. 10 Const. Sponsa Christi, art. V I I , § 3. 11 Const. Sponsa Christi, art. V I I , § 4.

2° In terms of scope or extent, unless a small number of monasteries or other just and proportionate reasons require otherwise, they should preferably be constituted by regions, for easier administration.

3° In terms of the moral persons by which, as a collegiate body (c. 100 § 2), they are constituted, federations are composed of monasteries of the same order and the same internal observance, although they do not necessarily have to be under the same local ordinary or regular superior, nor of the same class of vows or form of enclosure.

4° If necessity, great utility, or the traditions of the orders suggest it, confederations of regional federations may be admitted.

5° With regard to the independence of the monasteries, the bond by which the federated monasteries are linked together should be such that it maintains their autonomy.

[*Latin ed. p. 43*]

The Holy Congregation of Religious, at least in essential matters (c. 488, 2°, 8°), is not to be opposed. Although derogations from autonomy are not to be presumed, they may be granted, with the prior consent of each individual monastery, if grave reasons seem to suggest or require it.

XXIV. Before they can be established, all Federations of Monasteries of Nuns must have their own statutes approved by the Holy See. In these statutes, the following must be defined with precision:

1. The aims which each Federation proposes for itself;

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2. The manner in which the governance of the Federation will be organized, whether with regard to the elements it will consist of, such as a President, Visitators, a Council, etc., or with regard to the method of appointing those who will hold these offices, or finally, with regard to the authority and manner of proceeding of the governance itself;

3. The means by which the Federation must use in order to be able to achieve its aims smoothly and effectively;

4. The conditions and manner in which those matters concerning mutual communication of persons, as established in art. VII, § 3, no. 2 of the Constitution "Sponsa Christi" and no. XXII, 4 of this Instruction, must be put into effect;

5. The legal status of Nuns transferred to another monastery, whether in the monastery from which they are transferred or in the monastery to which they are transferred;

6. Economic cooperation, which must be provided by each monastery for the common works of the entire Federation;

7. The governance of either a common novitiate or other common works, if any exist.

XXV. 1° In order that the Holy See may exercise direct and effective vigilance and authority over the Federations, a religious assistant may be appointed to each Federation, as necessity or utility suggests.

2° The religious assistant, after hearing those who are concerned, is appointed by the Holy Congregation.

3° In each case, his duties will be precisely defined in a document of appointment. However, the following are its principal duties: to ensure that the genuine spirit of contemplative life, and also the spirit of its own Order and Institute, is securely preserved and fostered within the Federation; similarly, to ensure that prudent and just governance is established and maintained within the Federation; to promote the solid formation of novices and of the nuns themselves in their religious life; and to assist the Council in matters of greater economic importance.

12. Cf. Const. Sponsa Christi, art. VII, § 5, 2°.

13. Const. Sponsa Christi, art. VII, § 4.

14. Cf. above, no. XXIV.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary

4° He shall also perform the function of an Assistant, observing the regulations established for each Federation.

5° Furthermore, the Holy See, as circumstances may require, will delegate or entrust to him whatever seems appropriate.

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III. CONCERNING MONASTIC LABOR

XXI.

1. When temporal necessities, by the arrangement of Divine Providence, sometimes arise to such an extent that Religious Sisters appear to be morally obligated to seek or accept tasks other than those customarily assigned to them, or to modify their schedules, or even perhaps to increase the time dedicated to labor, just as faithful Christians in similar circumstances, submitting themselves with promptness and humility to the dispositions of Divine Providence, so too, true Religious should readily and humbly submit themselves.

2. However, this should not be done anxiously, lightly, or arbitrarily, but prudently, and only when it is clearly demonstrated to be necessary or convenient, seeking with a simple heart the harmony between the sense of fidelity to the letter and tradition, and filial submission to the permissions and ordinances of Divine Providence.

3. With these considerations in mind, whatever arrangements are deemed necessary should be made under the authority of ecclesiastical or religious superiors, as the circumstances may require.

XXVII.

Superiors, both ecclesiastical and religious, ought:

1° To seek and provide, in every way possible, beneficial labor for Religious Sisters who require it, even making use of, if the circumstances permit, commissions from pious women or men, and even cautiously and prudently, from external organizations established for this purpose, in addition to other honest occupations.

2° To prudently oversee the perfection and order of the labors, and to demand a just price for them.

3° To diligently consider the coordination of the various works and labors of the monasteries, so that they may assist, supplement, and complete each other, and so that, by all means, any semblance of competition may be avoided.

Notwithstanding anything to the contrary.

Given at Rome, from the offices of the Sacred Congregation for Religious, on the 23rd day of the month of November, in the year 1910.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

L.E.S. Larraona, C.M.F., Secretary.

[*Latin ed. p. 45*]

The Sacred Congregation of Rites,

SACRED CONGREGATION OF RITES

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OF THE HOLY ROMAN CHURCH

HANCHTJNGFTT (formerly Southern Shansi),

concerning the Beatification or Declaration of Martyrdom of the Venerable Albericus Crescitelli, an Apostolic Missionary, killed in hatred of the Faith, regarding whether, with the approval of his martyrdom and the cause thereof, and also with the dispensation granted according to canon 2116 § 2 of the Code of Canon Law, it is possible to proceed to the solemn Beatification of the aforementioned Venerable Servant of God.

The atrocious persecution, promoted by the Boxers in China, claimed countless victims, among whom the Venerable Albericus Orescitelli rightly deserves to be numbered. This Servant of God, born in the region of Benevento, pursuing his apostolic vocation among foreign peoples, entered the Roman Seminary of the Most Holy Apostles Peter and Paul for missions. Ordained a priest in 1887, before proceeding to the mission assigned to him, he did not hesitate to minister heroically to the sick, despite the outbreak of cholera in his homeland. For twelve years, he diligently performed missionary duties in the Apostolic Vicariate of Southern Shansi, serving as an example. Such virtue deserved to be crowned with martyrdom.

From the town entrusted to his care, he refused to leave, even though he was exposing himself to danger, lest he abandon his beloved flock without spiritual and material assistance. However, when his presence in that place became not only useless but also harmful, he attempted to flee secretly; but it was in vain. For, as it appears, he was betrayed, captured, and struck with extreme violence, almost to the point of death; the following day, he was dragged to the riverbank, and, piece by piece, he was dismembered, perfectly surrendering himself to the will of God, and was crowned with a glorious martyrdom.

The fame of his true martyrdom spread even among the infidels. Therefore, after canonical investigations, both by the ordinary and, after the introduction of the cause, by apostolic authority, with all due legal formalities observed, and with the Most Holy Pope Pius XII approving, on March 5th of this year, it is clearly established that:

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary concerning the cause of the martyrdom of the Venerable Alberic Crescitelli, so that, with the granting of signs or miracles and all other necessary dispensations, it may proceed to further stages, a decree of this Holy Congregation has been issued. To complete the record, so that it may be duly established that all that is required by law has been observed in order to proceed to the solemn Beatification of the Servant of God, the following question is to be proposed to the General Congregation before the Supreme Pontiff, by the Cardinal Prefect: Whether, with the approval of the martyrdom and its

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cause, and also with the dispensation granted for the process according to canon 2116 § 2 of the Code of Canon Law, by means of miracles or signs, it is permissible to proceed to the solemn Beatification of the Venerable Servant of God, which was made by the undersigned Cardinal of the Holy Roman Church, Prefect of the Cause, on August 8th. The Reverend Cardinals, Official Prelates, and Consultor Fathers unanimously responded with an affirmative vote. The Most Blessed Father, however, considered it prudent to postpone the expression of his judgment until this day, in order to more clearly recognize the divine will and the prayers of those present. Therefore, the undersigned Cardinal of the Holy Roman Church, Prefect of the Cause, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and after devoutly celebrating the holy sacrifice of the Mass, the following was decreed: It is permissible to proceed to the solemn Beatification of the Venerable Alberic Crescitelli. This decree is to be recorded in the acts of the Holy Roman Church, and Apostolic Letters, sealed with the Fisherman's Ring, concerning the solemn Beatification, are to be issued for celebration whenever desired in the Vatican Basilica. Given from the Palace of Gandolfo near Rome, on September 3rd, Sunday, the 14th day after Pentecost, in the Holy Year 1950. © C. Card. MICARA, Bishop of Velletri, Prefect. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 47*]

Sacred Roman Rota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Citations. Edition I. BURDIGALEN. NULLITY OF MARRIAGE (BORTHURY - ARNOUL). Since the actual place of residence of Lady Renée Arnoul, the party involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (in Roma, at the Palazzo della Cancelleria) on April 6, 1951, at the eleventh hour, to resolve the doubt presented below, and to set a date for the hearing of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Lady Renée Arnoul, must, insofar as possible, ensure that she is informed of this edictal citation.

Henry Caiazzo, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, January 8, 1951. O. Bejan, Notary.

[French Translation, included for context and completeness, but not to be translated.]

Etant inconnu le lieu de la demeure actuelle de Mme Renée Arnoul, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 6 avril 1951 à 11

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heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de là décision de la cause devant la Rote. Gonste-t-il de la nullité du mariage dans le eas? Les Ordinaires- des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite Renée Arnoul devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis — Official Commentary on the Nullity of Marriage (PROMOT. JUST. - HEDIGER SCHWARZ). Since the actual place of residence of the Lady Margaret (Margaret) Schwarz, commonly known as "Wally," the spouse in the cause, is unknown, and she has been contumacious in the judgment of the first instance, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on March 7, 1951, at the twelfth hour, to discuss the doubt in question, or to subscribe to it, and to set a date for the Rotal session for the determination of the cause. Whether the nullity of the marriage exists in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Margaret (Margaret) Schwarz, must take care to inform her of this edictal citation.

Peter Mattioli, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 10, 1951.

O. Bejan, Notary.

[French Text: Since the place of current residence of Mrs. Valérie Margarite (Wally) Schwarz, defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on March 7, 1951, at 12 o'clock, to agree or subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Valérie Margarite (Wally) Schwarz, must, as far as possible, inform her of this present citation.]

[*Latin ed. p. 49*]

Year XXXIII, January 30, 1951 (Series II, Year XVIII) - No. 2

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

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ACTS OF POPE PIUS XII

RADIO ADDRESS TO BISHOPS AND THE FAITHFUL OF THE WHOLE WORLD,

GIVEN THE DAY BEFORE THE FEAST OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE YEAR 1951.

THE END OF THE JUBILEE YEAR.

"Already, Venerable Brothers and beloved sons, a year has passed since the last Christmas Eve, from that memorable day when, amidst the anxious expectation of the Catholic world, We promulgated and began the great Jubilee, which has left such a profound mark on the life of the Church and has surpassed every most joyful prediction. We seem still to hear, as an echo of yesterday, the sound of the hammers that opened that holy gateway, which has become a spiritual haven for all peoples, and to hear the joy with which the faithful welcomed its announcement. Then, from that sacred threshold, the Angel of the Lord flew to the four corners of the earth, as if to gather and direct towards the common homeland of the faithful the countless legions of pilgrims, yearning to purify themselves in the salutary waters of penance, eager to make the great return and to merit the great forgiveness. Today, the same Angel seems to say, as in a distant day the Archangel Raphael to Tobias: 'Bless the Lord on earth, and give praise to God. Behold, I ascend to Him who sent me. Write down all the things that have happened to you.' 1

The word 'end,' which the laws of this present life impose on every beloved and holy thing, and on every joyful and fruitful event, will be marked.

Tob. 12, 20.

4 - ACTA, Volume XVIII, No. 2. - January 30, 1951.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - An Official Commentary, also concerning the holy jubilee doors, leaving in hearts a feeling at the same time of serene joy and nostalgic regret, similar to that which accompanied the three Apostles in their descent from Mount Tabor. If it is fitting and right to give thanks at all times and in all places to the Father, the giver of every perfect gift, then with so much greater fervor tomorrow, when we shall have affixed the seal upon the holy door, the hymn of gratitude will rise from Our heart and from Our lips, to which the voices of the Catholic world will join with particular exultation, in a thousand different accents, but in one single sentiment.

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INCOMPARABLE WONDERS

Standing for the last time on the threshold trodden by the steps of so many pilgrims who came to seek purification and forgiveness, all the wonders of this truly incomparable year will present themselves to Our mind, almost in a single vision: the magnificent splendors of the great liturgical ceremonies, the invisible, but far more beautiful, glories of souls renewed and sanctified in the tears of repentance at the tribunal of penance, in the tears of love at the feet of the altars.

We will recall the solemn Canonizations and Beatifications, a living testimony to what human nature, supported by divine grace, can accomplish, and to how many beneficial works the Church is fruitful in every time. We will hear again the irrepressible clamors of joy, the devout prayers, the hymns, whose enthusiasm made the vaults of the Basilica Vaticana vibrate, and this, unable to contain the ever-increasing multitudes, extended outwards, spreading the great arms of its colonnade.

We will revisit in spirit the days of Easter and Corpus Christi; the vespers of the Canonization of Saint Maria Goretti; the morning, luminous with an unusual and wondrous splendor, of the proclamation of the Dogma of the Assumption of Mary. We will see again the great processions of penance and propitiation that honored, through the streets of Christian Rome, the venerable images of the Crucifix and the Virgin.

The memories of so many Congresses will throng to Our mind, which had as their object the sacred sciences or the problems of the apostolate; the echoes of Our words, which the living voice of the peoples, as well as that of the press and the radio, spread throughout the world; the pontifical documents, addressed to so many different people, in particular the Encyclical *Eumani generis* and Our Exhortation to the Clergy, from which we expect the most abundant fruits.

[*Latin ed. p. 51*]

MOVING REMEMBRANCES 51. "And the cherished images of your faces will pass before Our memory with profound nostalgia. First, of you, Venerable Brothers in the Episcopate, who in such impressive numbers came to Us and so readily listened to Our words. And then, your faces, beloved sons and daughters. We shall never forget the expression in your eyes, even more than the movements of your lips, which came to confide in Us your sorrows and your innermost hopes. Indescribable emotion that softened even Our heart, whenever We found Ourselves among Our dear Christian people. No concern, no weariness, ever prevented Us from attending to your desires, from neglecting Our meetings with you. To admit you to Our presence, indeed, to await you and to desire you, was for Us a need of the heart more than a duty of Our pastoral office. And each time that We lingered to greet you, calling you nation by nation, diocese

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by diocese, parish by parish, group by group, We wished to gather all your voices, all your prayers, which you longed to have pass through Our hands, to present them to Jesus. How then We wished to embrace you all to Our heart; to make you all feel, as We felt, tenderness for tenderness; to let the word of trust and hope penetrate into you all. Especially to you, beloved of Jesus and Ours, the poor and the sick, who in those days formed the most beautiful adornment of the Basilica Vaticana, and in whom We always saw the richest, the most precious treasure of the Church.

DISCOVERY AT BELLA: THE TOMB OF THE PRINCE OF THE APOSTLES.

If, during the Holy Year, the Confession of St. Peter in the Vatican was a witness and center of such impressive manifestations of the unity of Catholics from all over the world in faith and love, the glory of this sacred place has also had its completion in another aspect: the excavations beneath the Confession itself, at least as they concern the tomb of the Apostle (researches to which We devoted Our attention from the very first months of Our Pontificate), and their scientific examination, have been happily brought to a successful conclusion during this Jubilee Year. In the shortest time, a documented publication will bring the results of these diligent explorations to the knowledge of the public. This result has been of great richness and importance. But the...

[*Latin ed. p. 52*]

52. The essential question is this: Has the tomb of Saint Peter truly been discovered? To this question, the final conclusions of the investigations and studies respond with a most clear "Yes." The tomb of the Prince of the Apostles has been discovered.

• A second question, subordinate to the first, concerns the relics of the Saint. Have they been found? At the edge of the tomb, remains of human bones were found, but it is not possible to prove with certainty that these belonged to the mortal remains of the Apostle. This, however, leaves intact the historical reality of the tomb.

• The gigantic dome arches precisely over the tomb of the first Bishop of Rome, the first Pope; a tomb originally most humble, but upon which the veneration of later centuries, with a marvelous succession of works, erected the greatest temple of Christianity.

II. THE FRUITS OF THE JUBILEE YEAR

But now, the millions of men who have come from all four corners of the earth to the center of Catholicism to participate in this world event of the Jubilee Year, to obtain the Jubilee, to refresh themselves in a bath of

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purification and sanctification, to draw with joy, as close as possible to the source, the graces from the fountains of the Savior, will they perhaps be content to return to their homelands as privileged among the hundreds of millions who have not been able to enjoy such a favor? Will they not speak to them of the wonderful things they have witnessed? Will they not rest, in these memories, from the sad and ordinary realities for a time forgotten?

No, they must now be convinced of the mission that is entrusted to them, a mission at the same time honorable and full of responsibility, to be, among their faithful, with words and with example, messengers and propagators of the spirit that overflows in their hearts.

As a tree in the garden of the family, the Jubilee Year has blossomed splendidly, and if its flowers, in its decline, see their petals scattered on the ground, it is so that now the fruits may grow and ripen. For it is necessary that these grow and ripen! The world hungers and thirsts for them, while its conditions of life, its material and spiritual miseries, are far from giving it the legitimate satisfaction it awaits. The necessities and daily cares occupy and exhaust all the energies of so many hearts, which no longer find the time, nor the leisure, nor the inclination.

[*Latin ed. p. 53*]

53. to grant to matters of the soul that minimum which is the essential duty of every Christian. Even there where, through constant labor, the secular and regular clergy, aided by the fervent collaboration of the laity, foster religious life, the number of Christians who are spiritually malnourished, languid, or wavering in the faith, is still such that the maternal solicitude of the Church cannot disregard it. To tear these children of the Church from their state of comfortable but dangerous torpor, is the urgent duty that now imposes itself upon the Catholic apostolate.

OBSTACLES TO THE APOSTOLATE OF THE CHURCH. Every attentive observer who knows how to consider and evaluate the circumstances present in their concrete reality, is necessarily struck by the sight of the grave obstacles that oppose the apostolate of the Church. Just as the stream of incandescent lava descends meter by meter along the slope of the volcano, so the devastating wave of the spirit of the age advances threateningly and spreads in all fields of life, in all classes of society. Its course and its rhythm, no less than its effects, vary according to the different countries, from a more or less conscious disregard of the social influence of the Church, to systematic distrust, which, in some forms of government, takes the character of open hostility and true persecution. We have full confidence that Our beloved sons and daughters will have the foresight and courage to face and resolutely fulfill the obligations that derive from such a state of affairs. Without bitterness, but also without weakness, they will strive to dispel with facts the prejudices and suspicions of not a few misguided individuals, who are still accessible to a serene and objective

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exposition; they will make them understand that, far from there being the slightest incompatibility between fidelity to the Church and dedication to the interests and well-being of the people and the State, the two orders of duties that the true Christian must always have present in his mind, are intimately united in the most perfect harmony. With deliberate purpose, we pass over in silence, on this occasion, some dissonances that have recently manifested themselves between Catholics and members of other religious societies, and which have, in part, been inappropriately infiltrated into the field of political discussions. We hope that, outside of such no less unpleasant than harmful polemics, there will be found, in all non-Catholic classes, men and women...

[*Latin ed. p. 54*]

●54 Acta Apostolicae Sedis — A sincere and official commentary, which, rightly considering the dangers from which the sacred heritage of the Christian faith is presently threatened, will foster in their hearts thoughts other than those of fraternal disunity and discord. THE GREAT ABSENTEES. If anyone should be tempted to lose sight of this necessity and this duty, let them then – as far as possible – observe what is happening among certain peoples, almost enclosed by an iron wall, and observe in what condition they are reduced in their spiritual and religious life. They would then see millions of Catholic brothers and sisters, bound by ancient and holy traditions of fidelity to Christ and of filial union with this Apostolic See; they would see populations whose heroic deeds in the preservation and defense of the faith are indelibly written in the annals of the Church; they would see them, let us say, often deprived of their civil rights and even of their own personal liberty and safety, and cut off from all living, secure, and inviolable communication with the Center of Christianity, even in matters most intimate to their consciences, while upon them weighs the anguish of feeling almost alone, and sometimes of believing themselves abandoned! Under the dome of Michelangelo, where the voices of pilgrims from all free lands resonated, praising in the most diverse languages with the same words of faith, with the same songs of joy, their place was empty. What an emptiness, and how painful to the heart of the common Father, to the heart of all the faithful united in the same belief, in the same love. But they, the great absentees, were all the more present, when in those countless crowds, conscious of their Catholic faith, it seemed to beat a single heart, to live a single soul, which made it a mysterious, but effective unity. To all these confessors of Christ, who unjustly bear visible or invisible chains, who suffer contumely for the name of Jesus, we send our deeply moved, grateful, and paternal greeting at the close of this Holy Year. May it reach them, cross the walls of their prisons, the barbed wire of the concentration and forced labor camps, there, in those distant regions, inaccessible to the eyes of free humanity, upon which a veil of silence is drawn, which, however, will not

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prevent the final judgment of God, nor the impartial verdict of history. 3 s Art 5, 41.

[*Latin ed. p. 55*]

In the most sweet name of Jesus, We exhort them to generously support their sufferings and humiliations, with which they contribute a contribution of inestimable value to the great crusade of prayer and penance, which, with the extension of the Holy Year to the entire Catholic world, will begin. And may their prayers, and ours, embrace, in an outpouring of charity, according to the example of Christ, the Apostles, and the true followers of the Redeemer, even those who today are still in the ranks of the persecutors.

III. THE INTERNAL PEACE OF PEOPLES

If now We turn Our gaze to the future, the first and most urgent problem that presents itself is the internal peace of each people. Alas, the struggle for life, the thought of work and bread, divides men who, nevertheless, live on the same land and are children of the same homeland. On both sides, they have a legitimate need to be considered and treated not as objects, but as subjects of social life, especially in the State and in the national economy. Therefore, many times, and with ever-increasing insistence, We have pointed out the struggle against unemployment and the effort towards a well-understood social security as a condition indispensable for uniting all members of a people, high and low, into one body.

Now, would anyone dare to flatter themselves with the idea of serving the cause of internal peace who today selfishly sees in the groups that oppose their own interests the source of all difficulties and the obstacle to recovery and progress? Would those organizations dare to flatter themselves with the idea of serving the cause of internal peace, which, in the protection of the interests of their members, no longer resort to the norms of law and the common good, but rely on the force of organized numbers and the weakness of others, who are not equally organized, or who always tend to subordinate the use of force to the rules of law and the common good?

Therefore, the internal peace of peoples can only be achieved by men, whether rulers or ruled, leaders or followers, who, in the protection of their particular interests and their own opinions, do not stubbornly cling to their views, but know how to broaden their horizons and elevate their aspirations to the good of all. If in many countries there is a deplorable lack of participation by young people...

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale. Non è forse anche vero che, nelle trasformazioni della vita pubblica, la causa non risiede

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forse anche nel fatto che a queste è stato offerto troppo poco, o troppo raramente, l'esempio luminoso e affascinante di uomini come quelli che abbiamo ora descritto? Sotto la superficie di innegabili difficoltà politiche ed economiche, si cela dunque una miseria più grave, spirituale e morale: un gran numero di spiriti ristretti e di cuori meschini, di egoisti e di "arrivisti", di coloro che cercano il favore, che si lasciano guidare – sia per illusione o per pusillanimità – dallo spettacolo delle grandi masse, dai clamori delle opinioni, dall'ebbrezza dell'eccitazione. Da soli, essi non farebbero un passo, come sarebbe il dovere di cristiani viventi, per avanzare, guidati dallo spirito di Dio, saldamente verso la luce dei principi eterni, con imperturbabile fiducia nella sua divina Provvidenza. Ecco la vera, la intima miseria dei popoli. Come la termita nelle case, essa li corrode interiormente e, prima che appaia all'esterno, li rende inadatti alla loro missione. Così, accelerati dalla guerra, ma preparati già da molto tempo, i fondamenti del regime industriale capitalista hanno subito cambiamenti essenziali. Popoli asserviti per secoli si aprono la strada verso l'indipendenza; altri, fino ad ora privilegiati, si sforzano, per antiche e nuove vie, di conservare la loro posizione o condizione. Il sempre più alto e più generale anelito verso la sicurezza sociale non è che l'eco dello stato di un'umanità, in cui, in molti popoli, molte cose che erano o sembravano tradizionalmente solide, sono diventate labili e incerte. Perché dunque questa comunanza di incertezze e di pericoli, creata dalle circostanze, non genera anche nei singoli popoli una solidarietà tra gli uomini? Non sono forse, in questo aspetto, le sollecitudini del datore di lavoro anche quelle dei suoi operai? Non è forse in ogni popolo la produzione industriale più che mai legata alla produzione agricola per l'influsso reciproco della loro destinazione? E voi, voi che rimanete insensibili alle angustie del profugo, errante senza un tetto, non dovreste voi sentirvi solidali con lui, la cui misera sorte di oggi potrebbe essere la vostra di domani? Perché questa solidarietà di quanti si trovano senza tranquillità e in pericolo non dovrebbe divenire per tutti la via sicura, da cui può venire la salvezza? Perché questo spirito di solidarietà non dovrebbe essere come il perno dell'ordine sociale naturale nelle sue tre forme essenziali: famiglia, proprietà, Stato, per ricondurle alla loro organica collaborazione, adattata alle condizioni del presente? Alle condizioni del presente, le quali, nonostante tutte le difficoltà, sono però un dono di Dio, per rafforzare il nostro spirito cristiano?

[*Latin ed. p. 57*]

57 IV. EXTERNAL PEACE. Men, devoid of this Christian sense, some disillusioned by the past, others fanatically striving towards an idol of the future, in any case discontented with the present: behold a grave danger to the internal peace of peoples, and at the same time to their external peace. We do not intend here to allude to the aggressor who comes from outside, proud of his strength, despising every right and every charity. However, he

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finds in the crises of peoples, in their lack of spiritual and moral cohesion, a most effective weapon, and almost auxiliary troops within the country itself. Therefore, it is necessary that peoples not allow themselves to be led by motives of prestige or by outdated ideas to create political and economic difficulties for the strengthening of other peoples, disregarding or neglecting the danger common to all. They must understand that their natural and most trustworthy allies are where Christian thought, or at least faith in God, has value even in public affairs, and that they should not take as their sole basis a supposed national or political interest, neglecting or failing to take into account the profound differences in the fundamental conception of the world and of life. What dictates these warnings to Us is the sight of the error and indecision in the ranks of sincere friends of peace, before such a grave danger. And since We are concerned with the good of all Nations, We believe that the close union of all peoples masters of their own destiny, united by feelings of mutual trust and mutual aid, is the only means for the defense of peace, or the best guarantee for its restoration. However, all too recently, the line of division, which in the external world divides the entire international community into opposing camps, has become ever deeper, jeopardizing the peace of the world. Never has human history known such a gigantic discord, the dimensions of which are measured by the vastness itself of the earth. In a deplorable present conflict, weapons would be so destructive as to render the world "And the earth was void and empty, and darkness was upon the face of the deep," solitude and chaos, like the desert not of its dawn, but of its sunset. All nations would be engulfed, and the conflict would reverberate.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale, and it would multiply among the very citizens of the same country, placing all civil institutions and the values of the spirit in extreme danger, since discord now encompasses all the most difficult problems that were previously debated separately. The immense danger that looms demands, because of its gravity, that every suitable opportunity be seized to allow wisdom and justice to triumph in the name of concord and peace. Let it be used to rekindle the sentiments of goodness and piety towards all peoples, who sincerely and solely aspire to peace and tranquility of life. Let mutual trust, which presupposes the sincerity of intentions and the loyalty of discussions, reign again in international bodies. Let the barriers be removed, the barbed wire broken, let each people have a free view into the lives of all others, let that segregation of some countries from the rest of the civilized world be removed, which is so harmful to the cause of peace.

SOLICITUDES OF THE CHURCH FOR THE PEACE OF THE WORLD

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How much the Church would desire to contribute to paving the way for this contact between peoples! For her, East and West do not represent opposing principles, but participate in a common heritage, to which both have powerfully contributed and are called to contribute also in the future. By virtue of its divine mission, it is a mother to all peoples, a faithful helper and wise guide to all who seek peace.

Yet—a great injustice!—from well-known quarters, the accusation is made that We desire war and that We collaborate in this aim with "imperialist" powers, which—it is asserted—hope more from the force of devastating weapons than from the implementation of justice. What else can We reply to such a bitter outrage if not: Examine the troubled twelve years of Our Pontificate, investigate every word that has flowed from Our lips, every sentence that has come from Our pen: you will find nothing but exhortations to peace. Remember especially the fateful month of August 1939, when, as the fears of a bloody world conflict grew more pressing, from the shores of Lake Albano We raised Our voice, imploring in the name of God, rulers and peoples to resolve their disagreements through common and loyal agreements. Nothing is lost with peace—We exclaimed—everything can be lost with war!

[*Latin ed. p. 59*]

Acta Pii Pp. 59 XII. Considerate diligentemente omnia haec animo sereno et honesto, et recognoscetis quod, si adhuc in hoc mundo, lacerato a controversiis, est portus certus, ubi columba pacis potest tranquillum suum pedem posere, hic est, in hoc territorio consecrato sanguine Apostoli et martyrum, ubi Vicarius Christi non cognoscit officium sanctius nec plus grati, quam esse instans propugnator pacis. Sic fecimus in praeterito. Sic faciemus in futuro, donec divino Fundatori Ecclesiae placuerit committere super nostras debiles umeras dignitatem et onus summi Pastoris.

INVITATIO AD ORATIONEM. Longa, scabrosa, et spinis plena est via quae ducit ad veram pacem. Sed magna pars hominum libenter parata est omnia sacrificia sustinere, ut conserventur a catastropha nova belli. Tamen tanta est haec res et tam debiles instrumenta puramente naturalia, ut oculi nostri vertantur ad alta, et manus nostrae elevantur supplicantes ad majestatem Illius, qui ab splendore divinitatis descendit ad nos, et factus est « quasi unus ex nobis ». Potentia Domini, qui corda principum omni loco dirigit, ut rivi aquarum, quorum cursum regit, potest frenare tempestatem quae commotit navem, in qua non solum sunt commoti sodales Petri, sed universa humanitas. Tamen pro filiis Ecclesiae sacrum est officium implorare, per preces suas et sacrificia, ut Dominus mundi, Jesus Christus, Deus benedictus in saecula, imperet ventis et mari, et tormento genere humano concedat tranquillitatem magnam verae pacis.

His sententiis, de corde, impartimus vobis, carissimi filii et filiae, et omnibus in mundo vasto qui vocem nostram audiunt, Apostolicam Benedic-

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tionem.

5 6 7 5 Cfr. Prov. 21, 1.

8 7 Rom. 9, 5. Matth. 8, 26.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - CONSTITUTIONS. Official Commentary of the APOSTOLIC SEE concerning the "KENG-TUNG" APOSTOLIC PREFECTURE, which is raised to the rank of an APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, it seems fitting to elevate those Apostolic Prefectures to a higher degree of dignity, in which, with God's favor, the Catholic cause has made considerable progress through the diligent efforts of zealous preachers of the Gospel. Therefore, since the Apostolic Prefecture of Keng-tung in Burma, through Apostolic Letters bearing the Fisherman's Ring, addressed to all the world, dated the twenty-seventh day of April in the year nineteen hundred and twenty-seven, was established and entrusted to the care of the members of the Pontifical Institute of the Most Holy Apostles Peter and Paul, and of the Most Holy Ambrose and Charles for the missions to foreign lands, and has made joyful progress in these recent times, the Sacred Congregation for the Propagation of the Faith, by virtue of the powers granted to it by Us in this jubilee year, on this very day elevates and establishes the aforementioned Apostolic Prefecture of Keng-tung, with the same name and boundaries, to the rank of an Apostolic Vicariate, and entrusts it with the same missionary duties, for Our pleasure and that of the Apostolic See. We, having approved the opinion of the Sacred Congregation for the Propagation of the Faith, confirm it with Our supreme authority, and therefore We declare and decree that the Apostolic Vicariate of Keng-tung, as above established and constituted by these Letters, exists. To this new Vicariate, and to its temporary Vicars, We grant all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their superiors enjoy and are endowed by common law, and We subject them to the same obligations and duties with which others are bound. All of these things, as above established and constituted, We declare to be valid and effective, notwithstanding any contrary provisions. We wish these Letters to be held to be entirely valid, as if they were presented in person, and We command that copies or extracts thereof, signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same force. To no one, however, shall this...

[*Latin ed. p. 61*]

Let no one dare to violate or contradict this page of the Acts of the Popes, or the erection, constitution, commission, statute, confirmation, and will contained therein. If anyone, with reckless audacity, should presume to

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attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-sixth day of May, in the twelfth year of Our Pontificate. For the Holy Roman Church, the Chancellor, F. Card. MARCHETTI SELVAGGIA, and the Secretary, P. Card. FIJMASONI BIONDI. The Dean of the College, Bernardus De Felicis, Prefect of the Congregation for the Propagation of the Faith, the Apostolic Protonotary, Arthurus Mazzoni, the Apostolic Protonotary. In volume LXXIX, number 50, page 9, of the Register of Lead, in the Archives.

II. The territory of the Vicariate Apostolic of Amboina, from its southern part, is separated, which is erected into a new Vicariate Apostolic, called Merauke.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

It is recognized that the territories of the Missions do not work with excessive labor, in order to more easily and fruitfully achieve the propagation of the Gospel among the pagan peoples. Therefore, the Apostolic See endeavors to establish new Missions, entrusting them to others for apostolic care, in Missions with a vast territory. Considering this, Our Venerable Brothers, the Cardinals Prefects of the Sacred Congregation for the Propagation of the Faith, have judged it to be very opportune, for the good of souls and for the increase of the Christian religion, in Dutch New Guinea, the Vicariate Apostolic of Am-

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary: The territory of Boina is divided, and a new Apostolic Vicariate is established in its southern part. Therefore, having received the favorable opinion of the venerable Brother George de Jonghe d'Ardoye, titular Bishop of Misthia and Apostolic Delegate in the United States of Indonesia, after mature deliberation, and exercising the authority granted to us by Us throughout this jubilee year, in plenary sessions held on the nineteenth of this month, the aforementioned Apostolic Vicariate of Amboina separated the southern part of its territory, defining its boundaries as follows, and established a new Apostolic Vicariate, to be called Merauke. Its boundaries are as follows: to the east: from the extreme boundary between the regions of New Guinea and Papua, to the fifth degree of south latitude; to the north: from the same boundary of New Guinea with Papua, from the fifth degree of south latitude, in a straight line to Ethna Bay; to the west: with a slight modification with the Apostolic Prefecture of Holland, from Ethna Bay in a straight line to the place where the thirty-seventh degree of east longitude intersects the ninth degree of south latitude; to the south: from the place we mentioned, the intersection, a parallel circle of the ninth degree to the extreme southern boundary of New Guinea. This new Vicariate, thus defined, was entrusted

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to chosen Missionary Sons of the Most Sacred Heart of Jesus, who have been working so fruitfully there for many years, for the good pleasure of the Holy See. We, having approved the opinion of the Sacred Congregation for the Propagation of the Faith today, by the supreme authority of Our apostolic mandate, and by the force of these letters, confirm and declare the aforementioned Apostolic Vicariate of Merauke as erected and defined as above, and We decree. Therefore, We grant to this new Vicariate and to its Apostolic Vicars, for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their superiors enjoy and are endowed by common law; and We likewise subject them to the same burdens and obligations with which others are burdened. We will and order that all of the above be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that any transcript, excerpt, or printed copy of these letters, even if written by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as these present letters. To no one shall it be permitted to infringe upon this division, erection, constitution, commission, confirmation, concession, statute, and Our will, or to contradict it. If anyone...

[*Latin ed. p. 63*]

Acts of the Supreme Pontiff, XII, 63. He who, with rash audacity, dares to attempt [this], must know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-fourth day of the month of June, in the twelfth year of Our Pontificate. For the Holy Roman Church, the Chancellor, F. Cardinal MARCHETTI SELVAGGIANI, P. Cardinal FUMASONI BIONDI, Prefect of the Sacred College. 8. C. of the Congregation for the Propagation of the Faith. Ludo vicus Kaas, Proton. Apost. Arthurus Mazzoni, Proton. Apost. Loco ® Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 84. - Ai. Trussardi. III. OF THE NETHERLANDS (AMBOINA). A PORTION OF THE TERRITORY OF THE APOSTOLIC PREFECTURE OF THE NETHERLANDS IS SEPARATED, AND ADDED TO THE APOSTOLIC VICARIATE OF AMBOINA. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. For the better and more suitable advancement of the Gospel in the Moluccas Archipelago, it seemed opportune to include all the islands of that Archipelago under the governance and administration of a single Bishop. Therefore, our venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, having given a favorable vote, with the favorable opinion of the venerable Brother George de Jonghe d'Ardoye, titular Archbishop of Misthia and Apostolic Delegate in the United States of Indonesia, in plenary sessions held on the nineteenth day

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of the past month, using the faculties granted to them by Us throughout this Jubilee year, after mature deliberation and with certain knowledge, decided to separate the islands of the Moluccas Archipelago, which they call Ternate, Tidore, Halmahera, Badjan, and to add them to the Apostolic Vicariate of Amboina, to which they already belong.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis — The official commentary indicated that they had decided to again annex them. We, however, approve and confirm this opinion of the Sacred Congregation for the Propagation of the Faith, concerning the fullness of Our apostolic power, by the force of these letters, and declare that the aforementioned islands are again annexed to the Apostolic Vicariate of Amboina, entrusted to the Missionaries of the Most Sacred Heart of Jesus, and We decree it. We declare that these present letters are firm, valid, and efficacious, and that they ought to be inviolably observed by all to whom they pertain, and that, if anything should happen concerning these matters by anyone, knowingly or unknowingly, We will and declare that it is entirely void and null, notwithstanding any contrary things. Furthermore, We will that the transcripts, even the printed ones, of these letters, if signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, shall be given the very same credence as these present ones. To no one is it permitted to infringe or contradict this page of division, union, confirmation, and Our will. If anyone, with audacious temerity, should attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-fourth day of the month of June, in the twelfth year of Our pontificate. For the Holy Roman Church, F. Card. MARCHETTI SELVAGGIANI, Prefect. P. Card. FUMASONI BIONDI, Secretary. 8. Dean of the College. 8. Prefect of the Congregation for the Propagation of the Faith, Vincentius Bianchi Cagliesi, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. *Loco*. © Plumbi Reg. in Cana. Ap., vol. LXXIX, n. 8.9 - Al. Trussardi.

[*Latin ed. p. 65*]

Acta Pii PP. XII 65 IV. MUSOMENSIS, die [date obscured] MENSI. A territorio Vicariatus Apostolici Musomensis et Maswensis, pars borealis separatur et nova Praefectura Apostolica Musomensis erectur. PIUS, Episcopus, Servus Servorum Dei, ad perpetuam rei memoriam, cognoscit quod, ad faciliorem et utiliorem propagationem nominis Christi inter gentes infideles, maxime prodesse agnovit missionibus territoria, quae, ex nimia vastitate, dispergi sunt, et ex his novas Missiones constituere, aliorum Evangelii praeconum curis apostolicis commendandas.

Quo moti consilio, venerabiles Fratres Nostri, Sacrae Congregationi de

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Propaganda Fide praepositi, Cardinales, matura consideratione partem borealem Vicariatus Apostolici Musomensis et Maswensis, in regione Tanganyikensi Africae Orientalis Britannicae, ubi sodales Societatis de Maryknoll pro missionibus exteris, iam quattuor annos adlaborantes, non mediocre incrementum evangelizationis comparasse, praehabito favorabili voto venerabilis Fratris Davidis Mathew, Archiepiscopi titularis Apameni in Bithynia et in Africa Orientali et Occidentali Britannica Delegati Apostolici, facultate utentes sibi a Nobis per totum hunc iubilarem annum peculiariter concessa, in generalibus comitiis die undevicesima huius mensis habitis, a territorio Apostolici quem supra memoravimus, Vicariatus Masomensis et Maswensis, districtus civiles de Musoma et de Nord Mara, distrahere et novam Praefecturam Apostolicam, Musomensem nomine, erevere, quam sedulis praefatae Societatis de Maryknoll pro Missionibus Exteris sodalium curis, ad Apostolicae Sedis beneplacitum, commiserunt.

Quam Sacrae Congregationis de Propaganda Fide sententiam Nos his Litteris Nostris approbamus et ratam habemus, Praefecturam illam Musomensem, ut supra erectam et constitutam, declaramus et decernimus. Novae igitur huic Praefecturae Apostolicae eiusque pro tempore Praefectis omnia tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae Apostolicae earumque Praesules iure communi fruuntur et gaudent; et istos iisdem adstringimus oneri.

[*Latin ed. p. 66*]

Acts of the Apostolic See – Commentary, Official, 66, concerning obligations to which others are bound. We wish and command that all the matters set forth and established above be considered valid and remain so, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts, even printed ones, of these documents, provided they are signed and sealed by the hand of a public notary, and are accompanied by the signature and seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as if they were the original present documents. To no one shall it be permitted to infringe upon or contradict this decree of division, erection, constitution, commission, confirmation, concession, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-fourth day of June, in the twelfth year of Our pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Prefect

P. Card. FTJMASONI BIONDI, Secretary

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R. Alfonsus Carinci, Archbishop, titular of Seleucia, Protonotary Apostolic

Francis Hannibal Ferretti, Protonotary Apostolic

Loco © Plumbi Reg. in, Canon of [unspecified church], Vol. LXXIX, No. 77. - Al. Trussardi.

CONCERNING THE STATUS OF THE DIOCESES IN PAKISTAN: CERTAIN BOUNDARIES ARE ALTERED, AND TWO NEW ECCLESIASTICAL PROVINCES, KARACHIENSIS AND DACCHENSIS, ARE ERECTED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of these events,

Circumstances and local conditions sometimes require that the boundaries of churches throughout the world be altered, so that they may better serve the administration of the faithful and their greater spiritual well-being and benefit. Therefore, Our Venerable Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having considered that, following the constitution of the Republic of India and, in particular, the State of Pakistan, the western...

[*Latin ed. p. 67*]

The Acts of Pope Pius XII, number 67, concerning the division of certain dioceses in India, both eastern and western, state that the territories of certain dioceses in Eastern India are divided in such a way that one part of the same diocese remains within Pakistan, while the other remains subject to the Republic of India. Since this causes considerable inconvenience to the bishops, missionaries, and faithful, and after careful consideration and with the favorable opinion of the Most Reverend Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in India, and utilizing the powers granted to us specifically and valid for the entire jubilee year, in plenary sessions held on the tenth of this month, in order that the boundaries of these dioceses may correspond with the political or civil boundaries, the following has been decreed:

1. The dioceses of Lahore and Rawalpindi shall be restricted within the boundaries of western Pakistan, but with the provision that the territories of the State of Kashmir and Jammu, regarding whose political sovereignty there is dispute, shall remain under the jurisdiction of their respective bishops, until the question is resolved, at which time the dioceses of Rawalpindi and Lahore shall retain only that portion of the territories of Kashmir and Jammu which is assigned to the State of Pakistan.

2. The dioceses of Dacca, Dinajpur, and Chattogram shall be restricted within the boundaries of eastern Pakistan, but with the provision that the civil district of Sylhet shall be transferred from the diocese of Chattogram to the diocese of Dacca, and that a new diocese of Jessore shall be established

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from those portions of territory belonging to the ecclesiastical jurisdictions of Krishnagar and Calcutta, which lie within the State of Pakistan, and shall be named after the city of Jessore. In the future, the Sacred Congregation will decide concerning the status of the parts of the territories of these dioceses which remain within the Republic of India.

Therefore, taking into account the dioceses of Karachi and Multan, the following ecclesiastical jurisdictions will be contained within the State of Pakistan: four in the western region, namely, Karachi, Multan, Lahore, and Rawalpindi, and four in the eastern region, namely, Dacca, Dinajpur, Chattogram, and Jessore, which is to be newly established.

We ratify and confirm the decision of the Sacred Congregation for the Propagation of the Faith, and furthermore, with the counsel of the Cardinal Fathers who preside over the same Sacred Congregation, we form two new ecclesiastical provinces from these eight dioceses as mentioned above: one in the western part of the State of Pakistan, encompassing the dioceses of Karachi, Multan, Lahore, and Rawalpindi; the other in the eastern part of the same State of Pakistan, encompassing the dioceses of Dacca, Dinajpur, Chattogram, and Jessore, which will be newly established by our other letters. In the first province, the cathedral church will be that of Karachi, from the province...

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - The official record of the Bombay ecclesiastical province, which until now has been a suffragan, we elevate to the rank and dignity of an archdiocese, and we release the cathedral churches of Multan, Lahore, and Rawalpindi from the metropolitan jurisdiction of the Archbishop of Delhi and Simla, and we establish the Karachi ecclesiastical province as a metropolitan province, and we place the current bishops of those churches under the jurisdiction of the Metropolitan Archbishop of Karachi. Furthermore, in the other ecclesiastical province, we separate the cathedral churches of Dacca, Dinajpur, and Chittagong from the Calcutta province, and we elevate the Dacca church to the rank of an archdiocese, and we establish suffragan cathedral churches of Dinajpur, Chittagong, and the cathedral of Jessore, which is about to be established, and we place all of these under the jurisdiction of the Metropolitan Archbishop of Dacca, together with their current bishops. Furthermore, we promote the Most Reverend Brothers James Cornelius van Miltenburg, the current Bishop of Karachi, and Lawrence Leoneni Graner, the current Bishop of Dacca, to the archiepiscopal dignity, and we grant them all the rights and privileges, insignia, and honors, with which other archbishops throughout the world enjoy, and, in particular, the right to carry the cross before them and to use the pallium within the boundaries of their province, although they will only be able to use the pallium after it has been duly requested and obtained in the Sacred Consistory; and we also impose upon these arch-

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bishops the same burdens and obligations to which other archbishops are subject by common law. To ensure the execution of all of these matters, we appoint the Most Reverend Brother mentioned above, the Apostolic Delegate in India, or whoever presides over the execution of the same, and we grant him the necessary and appropriate powers, including the power to delegate, to any person in ecclesiastical office, in order to achieve the purpose in question, and we impose upon him the obligation to transmit to the Sacred Congregation for the Propagation of the Faith, as soon as possible, an authentic copy of the acts of the completed execution. These present letters and everything contained therein, even if any person, or anyone who believes their interests are involved, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never, at any time, be considered to be subject to a flaw of deception, or of invalidity, or of nullity, or of our intention, or of any other defect, whether substantial or unforeseen, but these letters, as having been made and issued with full knowledge and authority, shall remain perpetually valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and if, by anyone, with any authority,

[*Latin ed. p. 69*]

The acts of Pope Pius XII, whether knowingly or unknowingly, have been attempted to be altered; we wish and declare that these attempts are entirely null and void, and will be considered so, notwithstanding any rules established in synodal, provincial, general, and universal councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which may be contrary to the present, even those worthy of special mention; with all of which we hereby derogate. Finally, we wish that these Letters, whether transcribed, excerpted, or printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, may be given the very same validity as if these present Letters were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this document of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the fifteenth day of July, in the twelfth year of Our pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Prefect

P. Card. FUMASONI BIONDI, Secretary

S. Collegii Decanus

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8. C. de Propaganda Fide Praefectus

t Alfonsus Carinci, Archbishop, titular of Seleucia, Dean of the College of Protonotaries Apostolic

Franciscus Hannibal Ferretti, Protonotary Apostolic

Loco £B Plumbi Reg. in Cane. Ap., vol. LXXX, n. 7-8. - Al. Trussardi.

APOSTOLIC LETTERS

TO THE CHURCH DEDICATED IN HONOR OF THE MOST HOLY TRINITY, IN THE PLACE CALLED (("OESSWEINSTEIN")), WITHIN THE TERRITORY OF THE DIOCESE OF BAMBERG, AND ORNAMENTED WITH THE TITLE OF BASILICA.

PIUS PP. XII

For the perpetual memory of this event.

— To the Most Holy Trinity, to whom, as Saint Augustine says, "all Christian vigilance is due, that it may be understood piously and soberly," religion and generosity have erected a perfect temple.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis — Commentarium Officiale, have stirred up excitement here and there. This church, which we have within our jurisdiction, is located in the fortress called "Goessweinstein" in the vernacular language, within the territory of the Bambergensis diocese, whose origins are traced back to the most ancient times. They say that this church was founded in the eleventh century, and that, being too narrow and small, it was enlarged and expanded by Count Conrad I of Schluesselberg and his wife around the year 1240, and consecrated in honor of the Most Holy Trinity. Following the custom of Christian pilgrims, people began to visit this church with devotion, so that in the fifteenth century it became a very famous temple throughout the region of Franconia, and it never lacked visitors from the praying people in the subsequent centuries; indeed, as miracles were also reported to have occurred in that place, the number of people, with their minds and bodies seeking solace, increased day by day. As the reputation of this church grew, which Ernest of Mengersdorf, the Bishop of Bamberg, had completed with a beautiful sculpted sign, Frederick Charles, Count of Schoenborn, Bishop and Prince of the same see, in order that the comfort of the increasingly numerous faithful would not be lacking, built a more magnificent temple worthy of the Divine Majesty, which, both in its size and in its artistic works, is very remarkable, and which was completed between the years 1730 and 1733 by the most esteemed architect, Balthasar Neumann. This church, therefore, which has been enriched with numerous indulgences by our predecessors, the blessed Popes Benedict XIII and Pius

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X, in which God, One and Three, is worshipped with the greatest reverence and piety, is still visited by crowds of the faithful, whose zeal and devotion have not been diminished, so that, even amidst the sorrows and ruins, they flock to this refuge for salvation, and, as is customary, receive the sacraments there, and are strengthened by divine grace. Moved by all of this, the Venerable Brother Joseph Otto Kolb, Archbishop of Bamberg, on behalf of the clergy and the Christian people, addressed us with prayers, so that we might deign to elevate that church, renowned and esteemed for its devotion to the Adorable Trinity, to the rank of a Minor Basilica. And we, in order that this monument of piety might be further adorned, and that the worship of the Most Holy Trinity might bear more abundant and fruitful fruits of holiness in the hearts of the faithful, we gladly and willingly accept the petitions presented to us by the Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, and a member of the Sacred Congregation of Rites, and, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the church, in honor of...

[*Latin ed. p. 71*]

Acta Pii PP. XII 71, In the place commonly called "Goessweinstein," within the territory of the Bambergensis diocese, we consecrate a church, conferring upon it the honor of a Minor Basilica, with all the privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly indicated and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should occur, knowingly or unknowingly, by anyone with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of the month of May, in the year 1948, the tenth of Our pontificate. By special mandate of the Most Holy Cardinal Prefect of the Congregation for the Affairs of the Church, Io. Bapt. MONTINI, Sub-Secretary of State.

A PAROCHIAL AND COLLEGIATE CHURCH, DEDICATED TO THE HONOR OF SAINT PAUL THE APOSTLE, LOCATED IN THE CITY OF CANTURIO, WITHIN THE TERRITORY OF THE MEDIOLANENSIS ARCHDIOCESE, IS DECORATED WITH THE HONORS AND PRIVILEGES OF A MINOR BASILICA.

PIUS PP. XII, For the perpetual memory of this event. — "Lord, thou hast blessed thy land," the words of the Divine Psalmist, can certainly be applied to the citizens of those regions who, with the

help of God, respond to the needs of the times, so that they may excel and flourish not only in piety, but also in the arts, in industry, and in wealth. This

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seems to be the case with that small city which is now called "Canturium" in Latin, and "Cantu" in Italian, and which is located within the territory of the Mediolanensis Archdiocese. From the earliest centuries of the Church, having received the proclamation of the Gospel, the citizens of "Cantu" have constantly demonstrated their faith, first by erecting a parish church dedicated to the honor of Saint Paul the Apostle, which was still in its tenth year of existence, and then by expanding and making it more beautiful; and because of its eminence...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - The Official Commentary details the nature of the "Visconti" family, Dukes of Milan, who enclosed themselves within their own castle, and who later honored the Canon Regular College. By the very holy Archbishop of Milan, Adeodatus, the bodies of the Saints of Canterbury, Manfrid, Ecclesius, and Savinus, who, at the end of the fifth century and the beginning of the sixth, converted the inhabitants, having eradicated the ancient superstition, to the Christian Religion and Christian worship, were transferred to the city of "Canturium" and are even now preserved in the parish church. They are also venerated there with great devotion, two thorns, which, according to pious tradition, were from the crown with which the Savior was redeemed, and which, donated by Cardinal Alciato, a citizen of the same city, were endowed with canonical recognition by Saint Charles, his disciple. Finally, the citizens of "Canturium" show their particular devotion to the parish church, offering to it, in competition with each other, textiles and manufactured works of art with which they enrich it. Such piety of the citizens is fostered by the diligence and care of the clergy, among whom are to be counted ten Canons and the Archpriest-Parish Priest, together with several assistants. After carefully considering all these matters, the aforementioned Parish Priest, on behalf of the entire clergy and the people, humbly implored us, so that a memorial of the happy fiftieth anniversary of the beginning of our priesthood, and of the Holy Jubilee, which, with God's help, we have happily begun, might perpetually exist in that place, and so that we might deem it fitting to honor the church of the city of "Canturium" with the title and dignity of a Minor Basilica. Furthermore, we, wishing to consult the honor of the clergy of that church, and also the spiritual benefit of the people, gladly accepted these prayers, supported by the recommendation of our most excellent son, Alafridi Ildefonsi, Cardinal Schuster, Presbyter of the Holy Roman Church, Archbishop of Milan. Therefore, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, we hereby, by the force of these present letters, and perpetually, freely grant and decree that the aforementioned parish and collegiate church, dedicated to Saint Paul the Apostle, located in the city of "Canturium" within the boundaries of the Milanese Archdiocese, be granted the title, privileges, and honors

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of a Minor Basilica. Contrary to anything to the contrary notwithstanding. These things we decree, declaring that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that they shall fully benefit the church to which they pertain, now and in the future; and that it shall be rightly judged and defined; and that they shall be null and void from now on.

[*Latin ed. p. 73*]

Acta Pii PP. XII, 73 f., shall come to pass, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the 29th day of the month of January, in the year 1950, in the eleventh year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Public Church, concerning the dispatch of Pontifical Diplomats. III. THE PAROCHIAL CHURCH DEDICATED TO SAINT MAGNUS, LOCATED IN THE TOWN OF <(Legnano)>, WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MILAN, IS GRANTED HONORARY TITLES AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. — In the territory of the Insubres, there is a town called, in the vernacular, "Legnano," which, due to its domestic virtues, its artistic works, the lively life of its citizens, and its fervent devotion to religion, possesses a certain renown. This municipality, quite populous and, thanks to a glorious victory achieved in the year 1576, renowned throughout the annals, is distinguished by numerous workshops and industries of great labor, provides generously for the education of its youth, with not a few schools established and homes for young people, cares for the sick in its infirmaries, the elderly and orphans in its hospices, and, which is of greater importance, maintains an ancient faith with the lively practice of the Christian life, and with the expenditure of zeal in pious associations and confraternities for the relief of the poor. In this theater of fervent activity, the Church of Saint Magnus stands out, namely, the very head and, as it were, the seat of strength of that place, which has so greatly prospered the undertakings of its citizens; this very church, dating back to the beginning of the 11th century, having been rebuilt several times and finally reconstructed again by the architect of exquisite genius, Donato Bramante, it lends its splendor and ornamentation to the town. There are to be admired images, whether sculpted or painted with colors, by men of no small renown, so that the building is to be considered among the best monuments of that age, which they call the Renaissance of letters and arts. Furthermore, in this Church, concerning

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the matter of the Saints:

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Commentarium Officiale. With the sacred vessels and liturgical furnishings duly arranged, and with the zealous ministry of the Prefect and other priests, this town, commended by its Christian faith, and the Church of Saint Magnus, a sign of Our benevolence, are adorned. To further promote piety, the present Prefect, along with the clergy and the people who frequently attend the church, humbly presented petitions to Us, so that We might deign to declare that church a Minor Basilica. We, embracing with a ready mind whatever may contribute to the increase of religion, and desiring to add a special honor to this church, have considered the petitions of Our beloved son, Alafridi Ildelphonsi, Cardinal Priest of the Holy Roman Church, Schuster, and, with a favorable inclination, we deem it fitting to grant this. Therefore, after due consideration, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in all respects, We elevate the parish church dedicated to God in honor of Saint Magnus, in the town commonly called Legnano, located within the boundaries of the Archdiocese of Milan, to the dignity and honor of a Minor Basilica, with all the privileges that rightfully belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and those to whom they pertain, or may pertain, shall fully observe them now and in the future; and they shall be duly judged and defined; and shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of March, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal Gildo Bugnola, Prefect for Church Affairs, entrusted with the dispatch of Pontifical documents.

[*Latin ed. p. 75*]

Acta Pii Pp. XII 75. The Church of the Blessed Virgin Mary of Mount Carmel, in the city and archdiocese of São Paulo, is granted the honor of being a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — The most widespread and salutary religious order of the Blessed Virgin Mary of Mount Carmel, whose members are called Carmelites, has, in recent times, managed to spread throughout the region of Brazil, where, through the centuries, the faith of the Christian faithful has not only never diminished, but has also flourished. The most loving Mother of God, invoked by this name, a sacred, small chapel in São Paulo, in this bustling

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city, formerly a humble village, was established in the year 1598, which, entrusted to the Carmelites, was restored in 1766 so that it became a most beautiful church; in it, the people, with unceasing devotion and piety, continually implored the image of the Mother of God, surrounded by golden rays. This temple, along with the adjoining monastery, was not long ago demolished for public utility, and has since been rebuilt in a more spacious and magnificent manner, in a style they call "colonial," and embellished with artistic works. There are, above all, seven altars, covered with gold and inlaid with precious stones, providing splendor and light, and an organ, with a beautiful arrangement of sounds and varied tones. The members of the Carmelite Order are very active in the service of this church, so that divine matters are carried out with due piety and observance. Thus, it happens that this very temple almost holds the foremost place among the sacred buildings of São Paulo, and ennobles the city to a considerable degree. In the latter part of the 17th century, the Discalced Carmelites were established, whose memory We Ourselves recently touched upon in a letter addressed to the Superiors of both branches of this Order, so that a glorious monument of this happy event might stand as a testament, and that the cult of the Blessed Virgin Mary of Mount Carmel might inspire as many faithful as possible to pursue a life of piety and virtue. Therefore, a beloved son, the present Prior, Prefect of the Carmelite Province of Rio de Janeiro, humbly requested Us to deign to grant this church the title of Minor Basilica. And We, moved by Our special love for the Mother of God, Mary of Carmel, and supported by the recommendation of the Ordinary of São Paulo in Brazil, readily decided to comply with this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, We decree the following:

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary, with the fullness of the papal power, by the force of these Letters and in perpetuity, we elevate the Church of the Blessed Virgin Mary of Mount Carmel, located in the city and Archdiocese of São Paulo in Brazil, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to such churches. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the thirteenth day of the month of May, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal

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Prefect of the Congregation for Public Affairs of the Church, Gildo Prunola, to be delivered by Papal Diplomats. V. THE CATHEDRAL CHURCH OF BRIXEN IS BESTOWED WITH THE HONORS AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of the event. — In a sunny and happy valley, surrounded by the perpetual mountains of the Rhaetian Alps and traversed by the Isarco River with its sharp murmur, stands Brixen, a town of ancient color and appearance, fervent in piety and learning, and not infrequently industrious. The amenity of this place is distinguished by the twin towers of the principal church, which, dedicated to the Virgin Mary assumed into heaven, is the dwelling place of religion for the city and diocese of Brixen. The immense size of the building is also evident, as it is the largest church in the entire region. The style of the structure also testifies to the elegance of the so-called "Baroque" art. The interior is adorned with a spacious chamber, with a wide curve and a polished facade. In the hall, there is a variety of marble, and...

[*Latin ed. p. 77*]

The Acts of Pope Pius XII, page 77, describe the work of restoration, where the ravages of time, not yet completely overcome, reveal the hands of numerous skilled artisans, especially Michael Angel Unterberger and Paul Troger, who, with ingenuity, completed and elaborated the image of the Lamb, adored in the heavenly realms, bringing it to perfection with great artistry and almost boundless skill. Above the main altar, which is exquisitely crafted and polished, the Dormition of the Blessed Virgin Mary shines forth in the most pleasing colors, emerging from a marble covering, adorned with ambitious Angelorum designs. Between the tall and imposing pillars, and those covered in marble, six altars are interspersed along the walls, which are extremely artistic and pleasing to the eye with their beautiful panels. Furthermore, the church bears the marks of its ancient age; for, when in the tenth century the seat of the diocese was transferred from the fortress of Sabiona, not far away but situated on a steep hill, to Brixia, as a more suitable location, the Cathedral was raised from the ground. However, it was damaged by fires and, during the eleventh century, was rebuilt in such a way as to conform to the characteristics of what they call the "Romanesque" style, and was also enlarged with two tall towers. The apse was restored in the year 1460 by Nicholas, the Roman Cardinal Priest of Cusa, the Bishop of Brixia, in the "Gothic" style. In the eighteenth century, Ignatius de Kiinigl, the Bishop of this place, and his successors, with great effort, restored the entire temple, which had become dilapidated and crumbling, bringing it to the form in which it is now presented. To this building was added a cloister, divided into compartments and supported by columns, according to the principles of both "Romanesque" and "Gothic" art, where the work known as the "Biblia pauperum" is excellently depicted in vibrant colors, and also the ancient church of Saint John, for the

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purpose of baptisms, is illuminated by the beauty and light of its images. The College of Canons, whose existence is documented as early as the year 950, and other sacred ministers, perform their duties in the Cathedral of this temple, so that the divine worship is carried out with all due reverence and in every respect. The people, with their devotion and participation, celebrate the feast days there, among which are worthy of mention the solemnities of the Assumption of the Blessed Virgin Mary, of the Saints Ingenuin and Albuin, the Bishops of Brixia, and, above all, the Translation of Saint Cassian, the principal patron of the diocese, on the second Sunday after Easter, when a public procession is held each year, with a not inconsiderable gathering of the faithful from the mountains and valleys, even from the most remote areas. The church is also rich in sacred vestments, valuable furnishings, and the relics of the saints, so that the house of God is adorned with the utmost care and attention. Therefore, this temple is so revered by the inhabitants of this region that the most distinguished men of the Canon order, with recent and venerable...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis – Official Commentary. The Reverend Father Johannes Geisler, the present Bishop of Brixen, celebrated the fortieth anniversary from the beginning of his priesthood and the twentieth anniversary since receiving the episcopate, surrounded by the joy of his people, and, on behalf of all those who place their faith in this same Pastor, they humbly implored Us, that We might deign to bestow a most distinguished honor upon that Church, declaring it a Minor Basilica. We, having considered his praises with a favorable mind, so that We might not give a meager expression of Our will, and so that the worship of the Most Holy Mother of God might be more deeply ingrained in the hearts of that Alpine people, We decided, out of paternal love and human kindness, to grant this request. Therefore, after consultation with the Congregation for Sacred Rites, and having carefully considered all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, valid and forever, We elevate the Cathedral Church of Brixen to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of June, in

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the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brucnola, the Pontifical Office, for the dispatch of diplomatic documents.

[*Latin ed. p. 79*]

Acta Pii PP. XII 79 VI BEATA VIRGO MARIA ((A MIRACULIS)) In ecclesia ordinis S. Benedicti in oppido «Casalbordino» existente, totius Ortonensis dioeceseos praecipua patrona caelestis declaratur. PIUS PP. XII Ad perpetuam rei memoriam. — Caelorum Reginae sacra, per totum fere orbem plurima surgunt: Templa, quae Christifideles, huius saeculi procellis iactati, adire consueverunt quasi stationes tutissimas ac refugia salutis. Quibus accensenda est Ecclesia prope municipium, «Casalbordino» appellatum et in finibus Vastensis dioeceseos situm, qua in Aede Imago Beatae Mariae Virginis «a Miraculis» a quattuor fere saeculis colitur impenso cum supplicum turbarum studio summaque celebritate. Neque immerito nomen illud adiectum est Simulacro, quippe cum ex eo quasi e mystica scaturigine munera superna, interdum et prodigiosa, in fideles ubertim promanent. Itaque in omni Citerior Aprutii ac Samnii regione haec Imago tantum obtinet religionis, ut turmae deprecabundae peregrinantium more continenter eo accedant, tantam divinae largitatis Mediatricem in vota vocantes. Ut ergo nequiores ad bonam frugem revocarentur, ut labantes ad christianae vitae instituta sequenda confirmarentur, ne boni a semitis Dei umquam desciscerent, Venerabilis Frater Ioachim Di Leo, Archiepiscopus Lancianensis et Episcopus Ortonensis, auditis quoque votis Canonicorum Collegii Cathedralis Ecclesiae, Nobis supplicavit ut Beatam Mariam Virginem «a Miraculis» totius Ortonensis dioeceseos Caelestem apud Deum Patronam facere et renuntiare dignaremur. Nos autem, quibus nihil potius est quam ut pietatem in Almam Deiparam quoquoversus dilatemus, huiusmodi preces libenti animo censuimus admittendas. Idcirco, e Sacrae Rituum Congregationis consulto, omnibus rei momentis attente perpensis, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum, Beatissimam Virginem Mariam «a Miraculis», in Ecclesia monasterii Ordinis Sancti Benedicti, in oppidulo «Casalbordino» exstante, curtam, Praecipuam totius Ortonensis dioeceseos Caelestem apud Deum Patronam constituimus ac declaramus, omnibus adiectis honoribus ac privilegiis liturgicis, quae principalibus regionum Patronis rite competunt, additaque facultate adhibendi pro die festo celebrando Officium et Missam Beatae Mariae Virginis Omnium Gratiarum Mediatricis cum Evangelio.

In the Acts of Pope Pius XII, 79 VI, the Most Blessed Virgin Mary, known as "A Miraculis," is declared the principal celestial patroness of the entire Ortona diocese, within the church of the Order of Saint Benedict located

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in the town of "Casalbordino." Pope Pius XII, for the perpetual memory of this event, writes:

Sacred temples dedicated to the Queen of Heaven abound throughout the world, places where the faithful, tossed about by the storms of this age, are accustomed to turn as safe havens and refuges of salvation. Among these is a church near the municipality of "Casalbordino," situated within the territory of the Diocese of Vasto, where the image of the Blessed Virgin Mary "A Miraculis" has been venerated for nearly four centuries with great devotion and solemnity. Indeed, the name "A Miraculis" is aptly applied to the image, for from it, as from a mystical source, heavenly favors, sometimes even miraculous ones, abundantly flow forth to the faithful. Therefore, in the entire region of Citerior Aprutium and Samnium, this image holds such religious significance that crowds of pilgrims constantly flock to it, invoking this great intercessor in their prayers.

That the ungodly might be converted to good, that the wavering might be confirmed in following the institutions of the Christian life, and that the good might never depart from the paths of God, the Most Reverend Brother Joachim Di Leo, Archbishop of Lanciano and Bishop of Ortona, having also heard the votes of the Canons of the Cathedral Church, petitioned Us to deign to declare the Blessed Virgin Mary "A Miraculis" the celestial patroness of the entire Ortona diocese before God. We, for whom there is nothing more pleasing than to extend devotion to the Most Holy Mother of God in every way, considered such petitions worthy of acceptance. Therefore, after consultation with the Sacred Congregation of Rites, having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and forevermore, We establish and declare the Most Blessed Virgin Mary "A Miraculis," within the church of the monastery of the Order of Saint Benedict, located in the town of "Casalbordino," as the principal celestial patroness of the entire Ortona diocese before God, with all the honors and liturgical privileges that properly belong to the principal patrons of regions, and with the faculty of using the Office and Mass of the Blessed Virgin Mary, Mediatrix of All Graces, with the Gospel, for the celebration of the feast day.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Official Commentary taken from John 2, 1-11: "Nuptiae factae sunt..." [Marriages were made...]. Notwithstanding any contrary things. We decree, establish, and decide that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that they shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these, by any authority what-

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soever, knowingly or unknowingly, should occur. Given from the Palace of Gandulphi, under the Seal of the Fisherman, on the thirty-first day of the month of July, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal governing the solemn office of the Holy See concerning the dispatch of diplomats, Gildo Prugnola. CONVENTION BETWEEN THE HOLY SEE AND THE SPANISH GOVERNMENT CONCERNING THE MILITARY JURISDICTION AND RELIGIOUS ASSISTANCE TO THE ARMED FORCES. The Holy See and the Spanish Government, desiring to reach an agreement concerning the Military Jurisdiction and Religious Assistance to the Armed Forces, have, for this purpose, appointed their Plenipotentiaries, namely: His Holiness the Supreme Pontiff appointed His Excellency, Most Reverend Monsignor DOMENICO TARDINI, Secretary of the Sacred Congregation for Extraordinary Affairs; and the Head of the Spanish State appointed the Most Excellent Doctor Don JOAQUIN RUIZ-GIMENEZ, Ambassador of Spain to the Holy See. These, after having exchanged their full powers and having found them in due form, have agreed upon the following Articles: ARTICLE I The Holy See establishes in Spain a Military Vicariate to attend to the spiritual care of military personnel of Land, Sea, and Air.

[*Latin ed. p. 81*]

Acta of Pope Pius XII, ARTICLE II, 81: The Holy See shall proceed to the appointment of the Castrense General Vicar, upon the presentation of the Head of State, according to what is established in the agreement in force between the Holy See and Spain, concerning the provision of Archdioceses and Dioceses, and the appointment of Coadjutors with the right of succession. The Castrense General Vicar shall be raised to the dignity of Archbishop.

ARTICLE III: Upon the vacancy of the Castrense Vicariate, the Lieutenant Vicar of the First Military Region, who is the most senior in that office, shall provisionally assume the functions of the Castrense General Vicar, with the pertinent limitations, due to lacking the episcopal dignity.

ARTICLE IV: Admission to the Body of Chaplains shall take place after a competitive examination, according to the rules approved by the Holy See; however, academic titles will not necessarily be required for admission to the examination, always subject to the provisions of this Agreement. For advancement to the rank of Lieutenant Vicar, it will be necessary to possess a Licentiate or Doctorate in Theology or Canon Law, and to have been canonically declared fit, after an examination, by the Castrense General Vicar.

ARTICLE V: The ecclesiastical appointment of the Chaplains shall be made by the Castrense General Vicar, who shall issue the corresponding title. Admission to the Body and assignment to a Unit or Establishment shall be made by the corresponding Ministry, upon the proposal of the

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Castrense General Vicar.

ARTICLE VI: The military Chaplains exercise their sacred ministry under the jurisdiction of the Castrense General Vicar, assisted by his own Curia. Given the sacred character of the Chaplains, in the case that they must be sanctioned as a consequence of a purely military matter, the Castrense General Vicar shall be informed, who shall...

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Commentarium Officiale: The aforementioned authority shall execute the sanction in the place and in the manner which it deems most suitable. The Military Vicar General of Castres may suspend or remove from office, for canonical reasons and "according to the norms of canon law," military chaplains, notifying the competent Ministry of such suspension or removal, which, without further procedure, shall, in the former case, declare them to be in a state of availability, and in the latter, discharge them from the Corps. Military chaplains, as priests, and "by reason of their position," shall also be subject to the discipline and oversight of the diocesan Ordinaries, who, in urgent cases, may take appropriate canonical measures, and in such cases, shall promptly inform the Military Vicar General of Castres.

ARTICLE VII: The jurisdiction of the Military Vicar General and of the chaplains is personal; it extends to all military personnel of the Army, Navy, and Air Force in active service (that is, under arms), to their legitimate wives and minor children, when they live in their company, and to the students of the Academies and of the Military Schools, excluding civilians who are in any other way related to these military personnel or who serve in the Armies. The same jurisdiction also extends to members of the Civil Guard and of the Armed Police.

ARTICLE VIII: Military chaplains have parochial jurisdiction with respect to the persons mentioned in the preceding article. With regard to canonical assistance in marriage, they shall bear in mind the provision of Canon 1097, 2, of the Code of Canon Law, which prescribes: "For the rule, it should be held that marriage is celebrated before the bride's parish priest, unless a just cause excuses it"; and in the case of marriage being celebrated before the military chaplain, he must adhere to all canonical prescriptions, and in particular to those of Canon 1103 § 1 and 2. Without prejudice to what is prescribed in Canon 1962 of the Code of Canon Law, it is reserved to the Ordinaries of the place to hear causes of marriage concerning persons subject to the ecclesiastical military jurisdiction.

[*Latin ed. p. 83*]

Acta Pii PP. XII ARTICLE IX 83. Seeing as the military jurisdiction is exercised within the territory of the various dioceses, it is cumulative with that of the diocesan Ordinaries. However, in barracks, airports, military

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arsenals, the residences of Military Headquarters, military academies and schools, hospitals, courts, prisons, camps, and other places destined for the troops of land, sea, and air, the Military Vicar General and the military chaplains shall primarily and principally exercise it; and subsidiarily, although always by their own right, the diocesan Ordinaries and the local parish priests, when the former are absent, through appropriate agreements, as a general rule, with the Military Vicar General, who shall inform the corresponding military authorities. Outside of the aforementioned places, the diocesan Ordinaries shall freely exercise their jurisdiction, and, when so requested, the local parish priests. ARTICLE X. When military chaplains, in the exercise of their sacred ministry with the military, have to officiate outside of temples, establishments, camps, and other places regularly destined for them, they must beforehand address themselves to the diocesan Ordinaries or to the local parish priests or rectors to obtain the appropriate permission. ARTICLE X I. The Military Vicar General shall come to an agreement with the diocesan Bishops and the Major Superiors of Religious orders, to designate among their subjects, a suitable number of priests, who, without abandoning the duties they have in their diocese or institute, shall dedicate themselves to assisting the military chaplains in the spiritual service of the armed forces. Such priests and religious shall exercise their ministry with the military under the orders of the Military Vicar General, from whom they shall receive the necessary faculties "ad nutum," and shall be compensated as a gratuity or ministerial stipend.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium ARTÍCULO XII: The Spanish State recognizes that clerics and religious, whether professed or novices, are, in virtue of Canon 121 and 614 of the Code of Canon Law, exempt from all military service.

1) In time of peace, the Military Vicar of Castres, after prior agreement with the diocesan Ordinaries or the Major Superiors of Religious Orders, may, as necessity dictates, and for a period not exceeding the duration of military service, call upon priests and professed religious who have reached the age of thirty to perform functions of their sacred ministry or religious assistance to the Armed Forces, excluding all other service.

2) Seminarians, postulants, and novices shall defer the fulfillment of all military obligations in time of peace, requesting annual extensions for the duration of their remaining time until they receive the Sacred Priesthood or make their vows, respectively. The Rectors of Seminaries and the Superiors of Religious Houses shall, without delay, notify the appropriate military authorities of those seminarians, postulants, and novices who, while enjoying such extensions, leave the Seminary or the religious institute. The same obligation shall rest with the Lords Bishops and the Major Superiors

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of Religious Orders with regard to clerics who, according to the aforementioned Canons, have been reduced to the lay state, or religious who, having not received Holy Orders and being of military age, leave the institute.

3) All clerics, seminarians, and religious, including novices and postulants, shall be excluded from mobilizations decreed for the purpose of instruction.

ARTÍCULO XIII: In cases of general mobilization due to war, secular or regular priests who have reached the age at which mobilization occurs and who are deemed necessary by the Military Vicar of Castres, shall be called upon to exercise their sacred ministry in the armed forces, as chaplains, enjoying the consideration of officers. In cases of mobilization due to war, clerics and re-

[*Latin ed. p. 85*]

Acta Pii PP. XII 85: Religiosi, non sacerdotes, ita sicut seminarienses, postulantes et novitii, qui aetatem attigerunt in qua mobilizatio possit fieri, et in quantum Vicarius Generalis Castrensis id necessarium judicaverit, adiuvare poterunt cappellanos in ministerio spirituum, vel ad alias res quae cum eorum characteri ecclesiastico congruant. Inter eos, qui, cum mobilizatio decreta est, ad sacerdotium parantur, licentias fruentur prorogabiles, quae, secundum circumstantias, a Vicario Castrensi, in cuilibet casu, approbantur, ut studia in Seminario vel Casa Religiosa ad quae pertinunt, continuare possint. Licentiae illae cessabunt, si studia relinquunt, vel cum cursum finiverint, quod Rectores vel superiores respectivi statim auctoritati militaria nuntiabunt. Seminarius vel novitius, pro quo sacerdos, ex ordine regulari vel seculari, voluntariamente, et debite auctorizatus a superioribus ecclesiasticis, adiuvaret ministerio suo sacerdotali, in omni casu licentiis his fruentur.

ARTICULUS XIV: In casibus mobilizationis generalis ex causa belli, sacerdotes qui curam animarum habent, a necessitate militaria exempti sunt. Tales sunt Ordinarii, Parochi, Viceparochi et Rectores ecclesiarum apertarum ad cultum. Item, a praedictis obligationibus, etiam in casibus mobilizationis generalis ex causa belli, dispensabuntur Episcopi titularii; Rectores Seminariorum; et Missionarii, id est: illi sacerdotes et religiosi qui, cum debita auctoritate a competenti auctoritate ecclesiastica, ad apostolatum se consecrantur in terris missionum.

ARTICULUS XV: Vicarius Generalis Castrensis, vel Tenens Vicarius qui interim functiones eius suscipit, ab Holy See petitionem facere potest, ut facultates, gratiae et privilegia, quae opportuna esse judicaverint, concedantur et iterum renoventur.

[*Latin ed. p. 86*]

Acts of the Apostolic See - 86 Official Commentary ARTICLE XVI This Agreement shall be ratified, and the ratifications exchanged as soon as pos-

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sible. Made in duplicate in the City of the Vatican, on the fifth of August, in the year 1950. L. £ß S. DOMENICO TARDINI L. £8 S. JOAQUÍN HUIZ-GIMÉNEZ ACT OF EXCHANGE Those undersigned, assembled in the Ministry of Foreign Affairs, for the purpose of exchanging the instruments of ratification of His Holiness the Supreme Pontiff and of His Excellency Don Francisco Franco Baliamonde, Head of the Spanish State and Generalissimo of the National Armies, of the Agreement between the Holy See and the Spanish State concerning the Castrense Jurisdiction and Religious Assistance to the Armed Forces, signed in the City of the Vatican on the fifth of August, in the year 1950, after the aforementioned instruments of ratification have been produced and found to be in conformity after their due examination, the exchange thereof has been carried out. In witness whereof, those undersigned have extended the present Protocol. Made in duplicate in Madrid on the 15th of November, in the year 1950. For the Holy See F°: f GAETANO CICOGNANI For the Spanish State F : ALBERTO MARTÍN ARTAJO L.©S.

[*Latin ed. p. 87*]

Acta Pii PP. XII 87. LETTERS I TO THE REVEREND FATHER EDMUND CORKELL, GENERAL SUPERIOR OF THE CONGREGATION OF THE PRIESTS OF SAINT BASIL, OF TORONTO: MARKING THE COMPLETION OF A CENTURY SINCE THE BEGINNING OF THEIR APOSTOLATE WITHIN CANADA.

PIUS PP. XII. Beloved son, health and the Apostolic Blessing.

Now that a full century has passed since the Basilian Priests, whom you now worthily direct, arrived on the shores of Canada, it is entirely fitting that you, mindful of this great span of time, consider what has been accomplished by your religious community during this period, and that you offer the greatest possible thanks to the Eternal Lord for all that has been done for the glory of God and the salvation of souls; for, as you well know, "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration."

Among those things which, with divine grace, have been achieved, you should look forward to even greater things, striving with tireless effort to accomplish them.

We are not unaware that you, in the Canadian nation, and in some of the United States of North America, are diligently working to properly instruct and educate youth. In this regard, it is particularly worthy of mention the Institute of Toronto, which, under your direction, promotes studies of medieval history with great merit and the esteem of scholars.

Do not cease to pursue with zeal the cause of such proper instruction and education; always keeping in mind that the active care of students must be

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directed not only to their minds but also to their souls, not only to their knowledge but also to their virtue.

Indeed, young people must be regarded as flexible saplings, which need not only the light of the sun, but also the rain and dew of heaven, and also the diligent care of a cultivator. It is necessary to observe their character and their talents with keen insight, so that they may more easily make progress in the prescribed disciplines, and so that they may be guided by sound instruction to conform to Christian precepts—which is, indeed, the most important thing.

We do not doubt that you are doing this now; and we are fully confident that you will accomplish it with even greater diligence in the future. And we trust... (Jas 1:17).

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Commentary: It is also Our intention that you, according to the norms of your religious Institute, strive to attain evangelical perfection in such a way that you regard not only your own, but also the salvation of those entrusted to you, with the greatest care. In this regard, We deem it fitting to propose to you the following salutary sentiment of St. Basil, your patron: "The goal of the ascetic life is to promote the salvation of the soul; and whatever may contribute to this purpose should be observed with reverence as a divine command. For the very commandments of God are directed to nothing other than that those who obey them may attain salvation."

Meanwhile, foreseeing the abundant fruits of your labors, We bear witness to the hope and paternal benevolence of Ourself, and We impart to you, beloved son, and to the members of your religious Congregation, and to all your students, Our most loving Apostolic Blessing. Given in Rome, at St. Peter's, on the fifteenth day of the month of May, in the year 1900, in the twelfth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend and Most Illustrious Lord, Peter Tit. S. Crucis in Hierusalem, S. R. E., Presbyter, Cardinal Pumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith: Concerning the assignment of a specific day each year to the Pontifical Work for the Holy Childhood, for promoting it through prayers and contributions.

PIUS PP. XII, Beloved Son, greetings and Apostolic Blessing.

— The President of the Council of the Pontifical Work for the Holy Childhood, having recently presented to Us certain letters, earnestly requested that, just as days are assigned each year for the benefit of the sacred missions, so too a day should be likewise designated each year for the same Pontifical Work, to which he himself diligently ministers, for promoting it

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through prayers offered to God and contributions given.

We have considered such a proposal to be very acceptable; and We deem it fitting to comply with these wishes and to grant this request with the greatest benevolence. We are confident that, if this matter is carried out with diligence everywhere, the Pontifical Work for the Holy Childhood will be known more widely each day and held in due esteem, and that, through publicly announced supplications and contributions collected, [it will be further promoted].

[*Latin ed. p. 89*]

The acts of Pope Pius XII regarding its endowments receive considerable growth. This is, indeed, most pleasing to Us, for We know that in those regions where the heralds of the Gospel bring the Christian name and Christian worship, there is a great multitude of infants and children, whose needs are most necessary to meet. To receive abandoned children with the utmost charity, to educate and nourish them according to the manner of Catholics, to cleanse and purify them properly with lustral water, to instruct them in letters and the arts, to conform them to evangelical virtue, and to make them citizens worthy of the Christian and civil name: all these things, according to Our ability, this laudable work has undertaken with a laudable purpose. Therefore, if all the faithful will assist in this, by praying and by giving, they will surely accomplish something that We highly commend, and which, We trust, will obtain for them the most abundant heavenly rewards from God. Therefore, beloved Son, communicate Our wishes and Our will to the Local Ordinaries in the most appropriate manner, as you shall deem best, so that suitable regulations may be established, by which these same wishes and purposes may be successfully carried out. In the meantime, as a pledge of Our most sincere gratitude and of Our benevolence, We impart Our Apostolic Blessing most lovingly to you, beloved Son, and to those who dedicate their diligent efforts to this Pontifical Work, and to all those individually who will contribute to this cause, especially on that day which shall be determined. Given in Rome, at St. Peter's, on the fourth day of the month of December, in the year 1910, in the twelfth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend D. ALEXANDER, Cardinal Priest of the Title of SANCTAE MARIAE IN COSMEDIN, Archpriest of the Patriarchal Basilica of the Liberian Basilica, who has completed five years since receiving the dignity of the Roman Purple.

PIUS PP. XII, beloved Son, greetings and Apostolic Blessing. — Five years ago, when you happily completed sixteen years since your birthday, We expressed to you, with a willing heart, the sentiments of Our congratu-

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lations. But now, a new and joyful opportunity is presented to Us.

[*Latin ed. p. 90*]

Acts of the Apostolic See - An official record, to add to your joys and felicitous omens. For, in the middle of this month, the auspicious day of the fifth and twentieth will arrive, after Our Predecessor, of blessed memory, Pius X, raised you to the most exalted dignity of the Roman purple. Indeed, even with advanced age, you have not neglected to dedicate your study and counsel to the weighty ministries of the Roman Curia during this not brief interval. Therefore, We, who have nothing more than to pursue with grateful benevolence Our advisors and helpers in governing the Church, seize the opportune moment of your felicity to congratulate you on the diligent work you have accomplished, and to implore for you the happiest and most salutary blessings from divine munificence. May the Apostolic Blessing, which We impart to you, Our beloved Son, and to your most dear and beloved ones in the Lord, be a witness to the conciliator of gifts and the herald of our supreme charity. Given in Rome, at Saint Peter's, on the tenth day of the month of December, in the year 1900, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 91*]

The Most Holy Sacred Congregation of the Holy Office.

91 ACTA OF THE MOST HOLY SACRED CONGREGATIONS.

THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE.

On Thursday, the 20th of December, 1950.

It was inquired of this Most Holy Sacred Congregation whether it is permissible for Catholics to give the name "Rotary Club" to an association, which is commonly called by that name.

The Eminences and Reverend Lords Cardinals, entrusted with safeguarding the matters of faith and morals, after the vote of the Most Reverend Fathers Consultors, in a Plenary Session on Thursday, the 20th of December, 1950, decreed that the following should be answered: "It is not permissible for clerics to give the name 'Rotary Club' to an association, or to participate in its gatherings; and the laity ought to be encouraged to observe the prescription of canon 84 of the Code of Canon Law."

And on the 26th of the same month and year, the Most Holy Lord Pope Pius XII, by the divine Providence, in an audience granted to the Most Reverend and Reverend Prefect of the Holy Office, approved the resolution

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of the Most Reverend Fathers and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on the 11th of January, 1951.

Marinus Marani, Notary of the Most Holy Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION.

DECREE OF ERECTION OF THE VICARIATE OF CASTRENSIS IN THE REPUBLIC OF BRAZIL.

For the purpose of providing spiritual care to the soldiers of the army of the Republic of Brazil, the Most Holy Lord Our Pope Pius XII, by divine Providence, with the counsel of the undersigned Cardinal of the Sacred Consistorial Congregation, from the Secretariate, by the present Consistorial Decree, which shall have the same validity as if...

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - The official commentary states that, by the Apostolic Letter dated [date not provided], the Vicariate of Castrum was erected and established in the aforementioned Republic of Brazil. The Vicariate of Castrum, thus erected, will consist of: the Vicar of Castrum, the Major Chaplain, and Chaplains to the military. The Vicar of Castrum possesses ordinary jurisdiction, both personal and pertaining to the internal and external forum. The Major Chaplain has the office and function of serving as the Vicar General. The Chaplains to the military are obligated to exercise pastoral care over the souls entrusted to them, under the authority of the Vicar of Castrum. The office of Vicar of Castrum in Brazil will be held by the Archbishop, for the time being, of S. Sebastiani Fluminis, who will therefore exercise both jurisdictions cumulatively. The jurisdiction of the Vicar of Castrum extends to all Chaplains to the military, to all land, sea, and air forces receiving pay, to the custodians of public safety, and to the fire brigades, as well as to all the faithful, of both sexes, whether lay or belonging to a religious order, who habitually reside or serve in military establishments or hospitals. The Major Chaplain and the Chaplains to the military are appointed or recommended by the proper Ordinaries, and are nominated by the Vicar of Castrum. With regard to the marriages of the aforementioned subjects, the prescription of canon 1097 § 2 of the Code of Canon Law must be strictly observed, according to which ("it is to be held as a rule that marriage is to be celebrated before the parish priest of the bride, unless a just cause excuses it"), and all acts that must precede and follow the celebration of marriage according to the norms of law must be diligently performed. The books of baptisms, confirmations, marriages, and deaths must be diligently prepared and preserved. The jurisdiction of the Vicar of Castrum, when exercised within the territory subject to the local

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Ordinaries, is cumulative with their jurisdiction. Therefore, the Chaplains to the military are subject to the authority of the local Ordinary regarding ecclesiastical discipline, in the place where they happen to be; and in urgent cases, and whenever the Vicar of Castrum is unable to provide, it will be permissible for the local Ordinary to admonish them, even with canonical sanctions, after promptly notifying the Vicar of Castrum. In stations, or places specifically assigned to military personnel, the Vicar of Castrum exercises jurisdiction primarily and principally; secondarily, and whenever the Vicar of Castrum and his Chaplains are absent or unavailable, always according to their own right, the local Ordinary and the parish priest, after due consultation with the Vicar of Castrum and the commanders of the military, will exercise jurisdiction.

[*Latin ed. p. 93*]

The Sacred Congregation, consisting of ninety-three members, decrees that, for whatever reason, the archiepiscopal see of Saint Sebastian of the River January being vacant, the Major Chaplain shall temporarily obtain jurisdiction. Notwithstanding any objections to the contrary. Given at Rome, from the offices of the Sacred Congregation, on the 6th of November, 1950; £8 Fr. A. J. PIAZZA, Bishop of Sabina, and Manten, Secretary; L. #j S. I. Ferretto, Assistant.

PROVISIONS FOR CHURCHES

His Holiness, Pope Pius XII, by the Divine Providence of God, and by successive decrees of the Sacred Congregation, has provided for the following churches with new pastors, namely:

On May 2nd, 1950, he appointed the Reverend Herbert Bednorz, of the diocese of Katowice, as the titular bishop of the Church of Bulla Regia, and constituted him Coadjutor with the right of succession to His Excellency, Bishop Stanislai Adamski, of Katowice.

On December 9th, 1950, he appointed the Reverend Joseph Rincón Bonilla, General Vicar of Saint Christopher in Venezuela, as the titular bishop of the Church of Tamasita, and designated him Auxiliary to His Excellency, Bishop Marc Sergi Godoy, of Zulia.

On December 11th, 1950, he appointed the Reverend Mauritius Schexnayder, pastor of the church of Saint Francis of Sales in the city commonly known as "Houma," in the archdiocese of New Orleans, as the titular bishop of the Church of Tuscamia, and designated him Auxiliary to His Excellency, Bishop Julius Benjamin Jeanmard, of Lafayette.

On December 11th, 1950, he appointed the Reverend Patricius O'Boyle, Urban Antistite, canon of the cathedral church of Allada, and rector of the college-seminary of that diocese, as the ordinary of the cathedral church of Allada.

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On December 11th, 1950, he appointed His Excellency Aloysius Alonso Muñoyerro, General Vicar of the Castrense of the Spanish Army, formerly Bishop of Seguntinum, as the titular archbishop of the Church of Sion.

On December 11th, 1950, he appointed the Reverend Octavianus Márquez Toriz, Penitentiary Canon of the Metropolitan Chapter of Angelorum, as the ordinary of the Metropolitan Church of Angelorum.

On December 11th, 1950, he appointed the Reverend Ludovicus Cabrera Cruz, Archdeacon of the cathedral church of Leonensis, as the ordinary of the cathedral church of Papantla.

On December 11th, 1950, he appointed His Excellency Eduardus Martínez González, formerly titular bishop of Attaeatanum, as the ordinary of the cathedral church of Zamora.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis — Official Commentary, December 17th. — To the Cathedral Church of Lyciensi, the Most Reverend Father Franciscus Minerva, formerly Bishop of Neritensis. — To the Cathedral Church of Drepanensi, the Reverend Father Conradum Mingo, Chamberlain of the Sacred Congregation and Archpriest-Parish Priest in the town of "Rosolini" in the diocese of Netensi. December 22nd. — To the Titular Archiepiscopal Church of Iconiensi, the Reverend Father Sergium Pignedoli, whom He appointed Apostolic Nuncio to the Republic of Bolivia. December 23rd. — To the Titular Archiepiscopal Church of Anasarthensi, the Most Reverend Father Iosephum Vieira Alvernaz, formerly Bishop of Coccinensem, whom He established as Coadjutor with right of succession to the Most Reverend Father Iosephum Da Costa Nunes, Archbishop of Goani-Damanensis. January 1st, 1951. — To the Cathedral Churches of Nucerinae and Tadinensi, the Most Reverend Father Iosephum Pronti, formerly Bishop of Aquipendiensem. January 3rd. — To the Cathedral Churches, also principal vicariates, of Calvensi and Theanensi, the Most Reverend Father Iacobum Palombella, formerly Bishop of Muranum. January 5th. — To the Titular Episcopal Church of Philadelphenae in Lydia, the Reverend Father Petrum Zuccarino, Rector of the major archiepiscopal Seminary of Ianuensis, whom He established as Coadjutor to the Most Reverend Father Bernardi Bertoglio, Bishop of Bobiensis. January 10th. — To the Titular Episcopal Church of Vartanensi, the Reverend Father Albertum Cousineau, of the Congregation of the Holy Cross, whom He established as Coadjutor with right of succession to the Most Reverend Father Ioannis Mariae Jan, Bishop of Capitis Haitiani. January 12th. — To the Titular Archiepiscopal Church of Adanensi, the Reverend Father Didacum Venini, Canon of the Vatican Chapter and Chamberlain of the Sacred Congregation. January 13th. — To the Titular Episcopal Church of Porphyriensi, the Reverend Father Canisium van Lierde, of the Order of the Eremite Brothers of St. Augustine, whom He appointed Prefect of the Apostolic Sacristy of the

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Holy See and General Vicar in the Vatican City. January 19th. — To the Cathedral Church of Ambianensi, the Reverend Father Renatum Stourn, parish priest of the parish commonly called "Levallois," in the Archdiocese of Parisiensis. January 23rd. — To the Metropolitan Church of St. John of Novae, the Most Reverend Father Patritium Skinner, formerly titular Bishop of Zenobiensem.

[*Latin ed. p. 95*]

Sacra Romana Rota 95. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. i. GLASGUEN. NULLITATIS MATRIMONII (BRODIE - ROBERTSON).

Since the actual place of residence of Mr. Robert Robertson, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 26, 1951, at 11 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set a date for the hearing of the cause before the Rota.

Should the decision of the Rota of July 7, 1950, be confirmed or overturned in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Robert Robertson, ought to take care to ensure that he is informed of this edictal citation.

* William Doheny, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 13, 1951.

O. Bejan, Notary.

[Translation of the French text:]

Since the place of current residence of Mr. Robert Robertson, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 26, 1951, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to fix the date for the decision of the cause before the Rota.

Should the decision of the Rota of July 7, 1950, be confirmed or overturned in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Robert Robertson, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis — Official Commentary II CLEVELANDEN.

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NULLITY OF MARRIAGE (ALBAUGH - THOMAS) Since the actual place of residence of Mr. Thomas Carlton is unknown, in the matter of which we spoke above, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 7, 1951, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to designate the day on which the Rotal hearing will be held for the determination of the cause. Does the marriage in question involve a nullity? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Thomas Carlton, must take care to ensure that he is informed of this official summons.

* William Doheny, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 24, 1951.

O. Bejan, Notary.

* It is unknown where Mr. Thomas Carlton, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 7, 1951, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does the marriage in question involve a nullity? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Thomas Carlton must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 97*]

Year and Tome XXXIII, February 26, 1951 (Series II, Vol. XVIII) - No. 3

ACTA APOSOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA of Pope Pius XII

APOSTOLIC CONSTITUTIONS

I. TO VICTORIA ECCLESIASTICAL PREFECTURE

THE APOSTOLIC PREFECTURE OF ARCIS VICTORIA IS ERECTED INTO AN APOSTOLIC VICARIATE.

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PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION,

We have learned with great joy that the Catholic mission in the Apostolic Prefecture of Arcis Victoria has made considerable progress, and that missionary works have multiplied, thanks be to God, through the tireless zeal and constant labor of the Missionaries of the Society of Foreign Missions of Bethlehem in Switzerland, to whom this task has been entrusted.

Therefore, our venerable brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having attentively considered and approved the favorable opinion of the venerable Brother Martin, Archbishop titular of Adulitanum and Apostolic Delegate in Mahdia, and having held a general meeting on the nineteenth day of this month, they have, through prayer, approved the petitions by which the esteemed son, the Superior General of the aforementioned Society, requested the elevation of the aforementioned Apostolic Prefecture of Arcis Victoria to an Apostolic Vicariate.

Therefore, making use of the faculties specially granted to us, which will be valid throughout this jubilee year, after mature deliberation and with certain knowledge, and also to give testimony to the merits of those who preach the Gospel there,

ACTA, Vol. XVIII, No. 3. - 26-2-1951.

[*Latin ed. p. 98*]

Acts of the Apostolic See – Official Commentary. To that which is added to the offices and to the very spirit, so that new and ever greater labors may be undertaken, the Apostolic Prefecture of Arcis Victoriae (commonly known as Fort Victoria) has been elevated and established as an Apostolic Vicariate, with the same name and with the same members of the Society of Foreign Missions of Bethlehem in Switzerland, with the approval of the Holy See, as is fitting. We, however, having ratified the judgment of the Sacred Congregation for the Propagation of the Faith with these letters, confirm it with our supreme authority, and therefore declare and decree the Apostolic Vicariate of Arcis Victoriae, as above erected and established. To this new Vicariate, and to its Apostolic Vicars for the time being, we grant all rights, privileges, honors, and powers with which other Apostolic Vicariates and their prelates enjoy and possess by common right, and we subject them to the same burdens and obligations with which others are burdened. All of which, as above disposed and established, we wish and command to be considered ratified and valid, notwithstanding any contrary things. These letters, transcribed and, by the hand of a public notary, signed and sealed with the seal of a man constituted in ecclesiastical dignity or office, we wish to be held to be entirely of the same faith as would be

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given to these present documents. To no one is it permitted to infringe or contradict this page of erection, establishment, constitution, commission, confirmation, concession, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-fourth day of the month of June, in the twelfth year of Our pontificate. For the Holy Roman Church, Cardinal F. Marchetti Selvaggiani, Prefect. Cardinal P. Fumasoni Biondi, ¿>. Dean of the College. Congregation of Propaganda Fide, Arthurus Mazzoni, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. Place: Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 75. - Al. Trussardi.

[*Latin ed. p. 99*]

The Acts of Pope Pius XII, Section II, concerning the Lesser Sunda Islands (Denpasar): The territory of the Apostolic Vicariate of the Lesser Sunda Islands, which includes the islands of Bali and Lombok, is separated from said territory and erected into a new Apostolic Prefecture, named Denpasar.

The Most Reverend Bishop, servant of the servants of God, for the perpetual memory of this event, observes that it greatly benefits the missions among the infidel peoples to divide a large territory and to establish other missions, and to entrust others to the care and pastoral governance of vigilant prelates. Indeed, it seems opportune, for the greater increase of the Christian religion and for the better care of souls in the Lesser Sunda Islands, to proceed with the erection of a new Apostolic Prefecture there.

Therefore, the Venerable Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having considered the favorable opinion of the Venerable Brother George de Jonghe d'Ardoye, titular Archbishop of Misthia and Apostolic Delegate in the United States of Indonesia, and having used the authority granted to Us by Us throughout this jubilee year, after mature deliberation and with certain knowledge, in a plenary session held today, separated the entire territory of the islands of Bali and Lombok from the territory of the Apostolic Vicariate of the Lesser Sunda Islands, and erected it into an Apostolic Prefecture, named Denpasar, and entrusted it to chosen sons of the Society of the Divine Word, missionaries who have already labored there for many years, for the pleasure of the Holy Apostolic See.

We, having approved the judgment of the Sacred Congregation for the Propagation of the Faith, by the force of these Apostolic Letters, confirm it with Our supreme authority, and therefore declare and decree the new Apostolic Prefecture of Denpasar, as above erected and established.

Therefore, We grant to this new Apostolic Prefecture and to its Prefects Apostolic, for the time being, all the rights, privileges, honors, and powers

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with which other Apostolic Prefectures throughout the world and their Prefects enjoy and possess, and We likewise subject them to the same obligations and duties with which others are bound. All of these things, as above established and constituted, are to be observed.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis – We wish and command that this official commentary be considered safe, approved, and valid, notwithstanding any contrary provisions. Furthermore, we decree that these Letters, whether copied or printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal of a person duly constituted in ecclesiastical dignity or office, as they would have if presented in their original form. Therefore, no one shall be permitted to infringe upon or contradict this document of division, erection, constitution, commission, confirmation, concession, statute, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the tenth day of July, in the twelfth year of Our Pontificate. For the Holy Roman Church, F. Card. MARCHETTI SELVAGGIANI, Prefect. P. Card. FUMASONI BIONDI, Secretary. S. Collegium Decanus. S. C. de Propaganda Fide, Prefect, Ludovicus Kaas, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In the Place of Qj Plumbi Reg. in Cane. Ap., vol. LXXX, n. 5. – A. Liberati. III. THE APOSTOLIC PREFECTURE OF LUSAKA IS ELEVATED TO THE RANK OF AN APOSTOLIC VICARIATE. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. If, through the diligent efforts of apostolic missionaries, a mission undertaken in the name of the propagation of the Gospel has, with God's favor, experienced a joyful and significant increase, it is fitting that it should be raised to a higher rank. Therefore, since the Apostolic Prefecture of Lusaka, in Northern Rhodesia, within the British territory of Africa, has, through the labors of the members of the Society of Jesus, who for many years have so fruitfully devoted themselves to the work of evangelization there, demonstrated a considerable increase in religious life, it has been deemed worthy to be raised to the rank of an Apostolic Vicariate.

[*Latin ed. p. 101*]

The Acts of Pope Pius XII, page 101, state: Therefore, Our Brothers, the Cardinals of the Most Holy Roman Church, who preside over the Congregation for the Propagation of the Faith, having considered the favorable opinion of the venerable Brother David Mathew, titular Archbishop of Apamea in Bithynia, Delegate of the Apostolic Delegation for British Africa, Oriental and Occidental, and having maturely deliberated, using

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the faculty granted to them by Us throughout this Jubilee Year, have erected the Apostolic Prefecture of Lusaka, as mentioned above, into an Apostolic Vicariate, retaining the same name, and have entrusted its care to members of the Society of Jesus, for Our pleasure and that of the Apostolic See. We, having approved the decision of the Sacred Congregation for the Propagation of the Faith with the fullness of Our apostolic authority, confirm these letters and, therefore, declare and decree the Apostolic Vicariate of Lusaka, as above erected and established. To this new Apostolic Vicariate and to its temporary Apostolic Vicars, We grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates are commonly entitled and enjoy; and We likewise subject them to the same burdens and obligations to which others are subject. We will and command that all of these things, as above established and decreed, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We decree that these letters, whether transcribed or excerpted, or even printed, must have the same full force and effect as if they were presented in their entirety, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this act of erection, establishment, constitution, commission, confirmation, concession, statute, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the fourteenth day of July, in the twelfth year of Our pontificate. For the Most Holy Roman Church: F. Card. MARCHETTI SELVAGGIANI, Prefect of the Congregation for the Propagation of the Faith, P. Card. FUMASONI BIONDI, Secretary. Arthur Mazzoni, Apostolic Protonotary. Albert Serafini, Apostolic Protonotary. [Reference to a specific volume and number in a collection of ecclesiastical documents.]

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary IV. The Apostolic Prefectures of JOS, OTURKPO, and BUEA (YOLA) are united, belonging to the Apostolic Prefectures of Jos and Oturkpo, and to the Diocese of Buea, within the civil province of Adamawa, together with the eastern portion of the province of Borno. A new Apostolic Prefecture of Yola is established. PIUS, Bishop, Servant of the Servants of God, considering it highly opportune to establish a new Apostolic Prefecture, to be entrusted to the care of the brethren of the Order of Hermits of Saint Augustine, who have been laboring there with great zeal since the year 1938, and with pleasing results, if God so wills, for the work of evangelization in Nigeria and in the regions of Cameroon, which belong to the British jurisdiction of West Africa, We hereby decree: That the Most Reverend Brethren of the Congregation for

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the Propagation of the Faith, having heard the favorable opinion of the Most Reverend Brother David Mathew, titular Archbishop of Apamea in Bithynia, and Apostolic Delegate for British Africa, and after mature deliberation in plenary sessions held on the tenth day of this month, and exercising the authority granted to Us throughout this Jubilee Year, have united the territory comprising the civil province of Adamawa (including also that portion of the territory under tutelage, which in the southwestern part is administered as the civil province of Benue), currently divided between the Apostolic Prefectures of Jos and Oturkpo, and the Diocese of Buea, together with the eastern portion of the province of Borno, which in Cameroon is administered by England as a territory under tutelage called Dihwa, and have erected it into a new Apostolic Prefecture, which shall be called Yola, and have entrusted it, for the good pleasure of the Apostolic See, to the care of the brethren of the Order of Hermits of Saint Augustine, as mentioned above. We, approving the decision of the Holy Congregation for the Propagation of the Faith, hereby confirm these letters with Our supreme authority, and therefore We declare and decree the Apostolic Prefecture of Yola, as above established and constituted. Therefore, to this new Apostolic Prefecture, and to its superiors for the time being...

[*Latin ed. p. 103*]

From the Acts of Pope Pius XII, 103: To the Apostolic Prefects, we grant all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world, and their superiors, enjoy and possess, and we subject them to the same burdens and obligations by which others are bound. And we decree that all of these things, as above established and constituted, shall be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, we wish that these letters, whether copied or printed, and signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the very same force and validity as if they were presented in person. To no one is it permitted to infringe upon or contradict this document of division, erection, constitution, commission, confirmation, concession, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the fourteenth day of July, in the twelfth year of Our pontificate. For the Holy Roman Church, F. Card. MARCHETTI SELVAGGIANI, Prefect. P. Card. FUMASONI BIONDI, Secretary. 8. Dean of the College. 8. Prefect of the Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In place of © Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 87. - Al. Trussardi. V. DE PILCOMAYO: THE APOSTOLIC PREFECTURE OF PILCOMAYO IS RAISED TO THE RANK OF AN APOS-

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TOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. If, through the preaching of the Gospel by apostolic missionaries, the mission undertaken in the name of the Catholic Church has yielded abundant fruits among the infidel nations, it seems fitting that it should be raised to a higher degree of dignity. Therefore, considering this, our venerable brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, with joy...

[*Latin ed. p. 104*]

The Acts of the Apostolic See, number 104, record that, with the intention of promoting the Catholic faith, with God's help, in the Apostolic Prefecture of Pilcomayo, in the Republic of Paraguay, significant progress has been made, thanks to the diligent care of the members of the Congregation of the Oblates of the Most Holy Virgin Mary Immaculate, to whom this task has been entrusted, with the favorable approval of the Apostolic Nunciature in the Republic of Paraguay. In plenary sessions held on the tenth of this month, after mature deliberation, and making use of the faculties granted to us throughout this Jubilee Year, they have elevated and established that Apostolic Prefecture of Pilcomayo, retaining the same name and boundaries, into an Apostolic Vicariate, and have entrusted the same to the diligent care of the members of the Congregation of the Oblates of the Most Holy Virgin Mary Immaculate, for our pleasure and that of the Apostolic See. We, having approved the judgment of the Sacred Congregation for the Propagation of the Faith, confirm these letters with the supreme authority of Our power, and therefore declare and decree the Apostolic Vicariate of Pilcomayo to be erected and established as stated above. We grant to this new Vicariate, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, with which other Vicariates and their prelates enjoy and are endowed by common right, and we subject them to the same obligations and duties with which others are bound. We will and command that all of the above be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we wish that these letters, when transcribed or excerpted, and signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if they were presented in their original form. To no one is it permitted to infringe or contradict this decree of erection, establishment, constitution, commission, confirmation, concession, and Our will. If anyone, with rash audacity, should presume to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the fourteenth day of July, in the twelfth year of Our pontificate.

For the Holy Roman Church:

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F. Card. MARCHETTI SELVAGGIANI, Prefect
P. Card. FUMASONI BIONDI, Secretary
8. Dean of College
8. Prefect of the Congregation for the Propagation of the Faith
Ludovicus Kaas, Apostolic Protonotary
Arthurus Mazzoni, Apostolic Protonotary
Loco
£8 Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 82.
- A.l. Trussardi.

[*Latin ed. p. 105*]

Acta Pii PP. XII, LITTERAE XII, 105. APOSTOLICAE I. To the dignity and honor of the parish church of the Blessed Virgin Mary of Sorrows, commonly called "Nossa Senhora da Penha," in the city of Pernambuco, within the archdiocese of Olinda and Recife, is granted the title of Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event. — Following the custom of Our Predecessor Popes, We have always been accustomed to adorn temples of God, which, surrounded by great piety, are enriched not only in size but also with works of art, and are frequented by a singular number of the faithful, with illustrious titles and privileges, in order to promote the spiritual good and the heavenly honor of men, as far as is in Our power. Among those deserving of recognition is the parish church, which was built in the city of Recife, within the boundaries of the archdiocese of Olinda and Recife, in Brazil, in the past century, and is entrusted to the members of the Order of Friars Minor Capuchin, dedicated to the Blessed Virgin Mary of Sorrows, and commonly called "Nossa Senhora da Penha." The consecration of this church was duly performed in the year 1882. This church shines above all others, both in its size and height, in its imposing dome and its two sacred towers, and finally, in its classical style, its Corinthian columns, and the works of art with which it is adorned, and it inspires great admiration in all. The piety of the faithful, the image of the Virgin of Sorrows, the fifteen altars made of polychrome marble, and the care and diligence of the Friars Capuchin, all contribute to this, as they say. Moved by all of this, a beloved son, the Custodian of the Provincial Order of Friars Minor Capuchin of <(Fernambuco)> in Brazil, presented petitions to Us, so that We would deign to honor the aforementioned church, dedicated to the Blessed Virgin Mary of Sorrows, with the title and dignity of a Minor Basilica. We, having carefully considered all matters and having heard the abundant praise of the most venerable Friar Michael of Lima Valverde, the Archbishop of Olinda and Recife, and having received his recommendation, have readily decided to grant such requests. Therefore, having heard Our Venerable Brother Clement, Cardinal Micara, Bishop of

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Velletri, and Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We now decree and declare—

[*Latin ed. p. 106*]

Acta 106 of the Apostolic See – Official Commentary, in perpetuity, to the Parish Church of the Blessed Virgin Mary of Sorrows, commonly known as "Nossa Senhora de Penha," located in the city of "Pernambuco," within the boundaries of the Archdioceses of Olinda and Recife, we bestow the title and dignity of a Minor Basilica, with all the privileges and rights that rightfully belong to churches holding this title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present documents shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; that they shall fully support and be applicable to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this and in the future, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the twenty-eighth day of the month of October, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, Cardinal Gildo Prunola, Prefect of the Pontifical Diplomatic Office, delivered these documents.

II. THE PARISH CHURCH OF PRUM, LOCATED WITHIN THE BOUNDARIES OF THE TREVES DIOCESE, DEDICATED TO THE DIVINE SAVIOR, IS GRANTED THE TITLE AND DIGNITY OF A MINOR BASILICA.

PIUS PP. XII

For the perpetual memory of this event.

The praises of ancient monasteries, which have been spread throughout all lands, are not only safeguards of religion and seeds of virtue, but also spectacles of the fine arts. Among these, the Abbey of Prum, a singular ornament of the Treves diocese, is rightly counted, since it was founded in the year 721 by Bertrada, a noble woman of the Frankish lineage, and was most generously enriched by Pipin, the king, her nephew, and has acquired the most illustrious name. Indeed, it is said that our Predecessor, Pope Leo III, rebuking Charles the Great, the Emperor, dedicated the church within, which was sacred to the Divine Savior and, because of its exceptional splendor, was called "golden," in the year 799. How many men, outstanding in

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piety and doctrine, and a credit to the Christian name, have...

[*Latin ed. p. 107*]

Acta Pii Pp. XII 107 reveals that learned men flourished there, as gleaned from ancient records. However, this temple, damaged by the ravages of time, was magnificently restored and embellished in the year 1721, and brought to such a state that, among all the sacred places of the entire diocese, it holds the first place after the Cathedral Church. Yet, in the recent war, which sadly afflicted almost the entire world, the church of Prüm was attacked by lead and fire and destroyed; and the citizens lacked the resources to restore it to its former splendor. But, through a certain and wonderful cooperation of all the Christian faithful and magistrates of the diocese, even in these times of great injustice, funds were finally obtained, so that the church, adorned with divine rites, might shine again. Therefore, considering the great antiquity and religious significance of this temple, and its celebrity due to the large number of people who flock to it, and wishing that the inhabitants, burdened by so many evils, might be comforted and encouraged to pursue the worship of God more diligently, the Venerable Brother Franciscus Rudolphus Bornewasser, Bishop of Treves, earnestly requested us to deign to elevate that church to the rank of a Minor Basilica. And we, approving of the unwavering piety of the faithful of that region, and wishing to encourage them in the practice of Christian life and to increase their merits, willingly resolved to fulfill this request. Wherefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, perpetually and forever, we confer upon the parish church of Prüm, dedicated to the Divine Savior and located within the boundaries of the diocese of Treves, the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing this honor. Contrary to anything that may be alleged to the contrary. These things we decree, we establish, we decide; these present letters shall remain forever valid and effective; they shall have and shall obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and it shall be rightly judged and defined: and anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void from now on. Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brijgnola, Prefect of the Office for the Dispatch of Pontifical Diplomas, to the Pontifical Diplomats.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary III. THE CATHE-

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DRAL CHURCH OF HALIFAX, IN THE CANADIAN DIOCESE, IS ELEVATED TO THE RANK OF A BASILICA MINOR, WITH HONORARY TITLES. POPE PIUS XII. For the perpetual memory of the matter. — As is the ancient custom, Roman Pontiffs are wont to add honors and titles to those sacred buildings which are distinguished by their grandeur, beauty, and, above all, the piety of the people. And there exists in the Canadian Diocese a not insignificant Cathedral Church of Halifax, which was built in the year 1829 in the "Gothic" style of architecture, and is esteemed among the churches of that region. The abundance of ministers and sacred vestments, and the arrangement of this House of God, are so carefully considered that nothing seems to be lacking. There, the fervor of piety does not wane, the splendor of the solemn worship does not diminish, and the most beautiful frequency of divine rites does not fail. In order that these things might be made even more fervent, and that greater devotion might be shown to the Most Holy Virgin, to whom the Church is dedicated, the Venerable Brother John Thomas Me Nally, Archbishop of Halifax, earnestly requested Us, in the name of the clergy and the people, who are entrusted to his care, that We would deign to elevate that very Church to the rank of a Basilica Minor. And We, recognizing his entreaties and desiring to multiply the bestowal of heavenly gifts, judged these desires to be worthy of fulfillment. Wherefore, after consultation with the Sacred Congregation for Sacred Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, by these letters, perpetually and forever, elevate the Cathedral Church of Halifax, in the Canadian Diocese, to the dignity and honor of a Basilica Minor, adding to it all the rights and privileges which properly belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be of no effect.

[*Latin ed. p. 109*]

From this moment forward, and for all time, should anything contrary to these matters be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it shall be null and void. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomas, for the granting of honors to the parish church dedicated to Saint Nicholas of Myra, located in the town of "Saint-Nicolas-de-Port," within the territory

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of the Diocese of Nancy-Toul, in Fismes.

PIUS PP. XII. For the perpetual memory of this event.

Those temples, most celebrated for their testimonies of religion and piety, are abundant in Gallia, and like the stars, they have shone through the ages, illuminating the people far and wide with the light of humanity and heavenly hope. Among these, the parish church, dedicated to God in honor of Saint Nicholas of Myra, and located in the town of "Saint-Nicolas-de-Port," within the territory of the Diocese of Nancy-Toul, deserves to be commended and remembered. For, as We have been informed, it equals, and in many respects surpasses, the churches of Gallia in its size, beauty, and antiquity. Built at the end of the fifteenth century and the beginning of the sixteenth century, it excels in its architecture in the "Gothic" style, so much so that it is the object of admiration and is considered the glory of the entire town and diocese. Even if, despite the misfortunes, fires, wars, and disturbances that have attempted to destroy it, the church still reaches for the heavens with its two sacred towers and shines with three magnificent naves, it appears no less splendid within.

However, its true and proper praise lies in its ability to foster and nourish piety, both among illustrious men and humble people. Indeed, the Kings of Gallia and the Dukes of Lorraine, among whom was John, that Cardinal who solemnly consecrated it in the year 1545, have often visited it at appointed times; and many others have come, including Francis Xavier, Servant of God, who was later numbered among the Blessed in Heaven. Finally, countless faithful come to give thanks for...

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - An official record concerning the granting of benefits and the obtaining of indulgences, pilgrims diligently gather at the parish church and devoutly venerate Saint Nicholas of Myra. Considering the piety of the people and the magnificence of the church, the illustrious and highly esteemed Charles Lavigerie, then Bishop of Nancy-Toul, and later Cardinal of the Holy Roman Church, at the request of Our Predecessor, the blessed Pope Pius IX, obtained that the church itself be honored with special privileges. With all of this in mind, our beloved son Charles Beaucourt, Priest and diligent pastor of the town of "Saint-Nicolas-de-Port," with the most gracious approval of the Venerable Brother Mark Lallier, Bishop of Nancy-Toul, humbly presented petitions to us, so that we might deign to adorn his parish church with the title and dignity of a Minor Basilica. We, considering the antiquity and beauty of the aforementioned church, as well as the fervent devotion of the people to it, and also taking into account the most earnest recommendation of the same Ordinary, deemed it right to grant assent to such petitions with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of Our

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Apostolic authority, by the force of these present letters, perpetually and forever, we elevate the parish church of Saint Nicholas of Myra, located in the town commonly called "Saint-Nicolas-de-Port," within the boundaries of the diocese of Nancy-Toul, to the dignity and honor of a Minor Basilica, together with all the privileges that rightly belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully and completely benefit from them, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of June, in the year 1887, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brignola, Prefect of the Congregation for Affairs of the Church, entrusted with the dispatch of Pontifical documents.

[*Latin ed. p. 111*]

The Acts of Pope Pius XII, Volume III, Section V, BEATA MARIA VIRGO ("of Miracles"), venerated in the shrine at ("Casalbordino"), is declared the Heavenly Patroness of the entire Diocese of Vastensis. POPE PIUS XII. For the perpetual remembrance of this event. — We have learned and observed that the image of the Blessed Virgin Mary, distinguished by its antiquity and religious significance, which for nearly four centuries has been venerated in the church in the town called "Casalbordino" in the vernacular, and within the boundaries of the Diocese of Vastensis, has been diligently cared for and frequented by the people. We have also learned that the Most Holy Mother of God has, on occasion, bestowed heavenly favors and miracles upon those who pray to her there, hence the name "of Miracles" is appropriately given to that most sacred image. Thus, the devotion to this most illustrious Intercessor has grown daily, especially when, after the devastation of the last war, the same image, carried in the manner of pilgrims, visited the towns and cities of the Diocese of Vastensis. It is difficult to express how many spiritual benefits have been gained during this auspicious celebration, how widely the devotion to the Blessed Virgin "of Miracles" has spread, and how deeply it has taken root in the hearts of the faithful. To confirm and further promote these blessings, the Venerable Brother John Baptist Bosio, Archbishop of the Theatines and Apostolic Administrator of the Diocese of Vastensis, also receiving the votes of the Chapter of Canons, presented to Us these petitions, asking Us to deign to choose and declare the Most Blessed Virgin "of Miracles" as the Heavenly Patroness of the entire Diocese of Vastensis. We, desiring this, as Our sons,

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wherever they may be in the midst of the darkness of this

age, may more readily and frequently seek refuge in the mercy of the Divine Mother, have gladly decided to grant these supplications. Therefore, after consultation with the Sacred Congregation of Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, We establish and declare the Most Blessed Virgin Mary "of Miracles" as the Heavenly Patroness of the entire Diocese of Vastensis, with all the honors and liturgical privileges that rightly belong to the principal patrons of regions, and with the faculty of using the Office and Mass of the Blessed Virgin Mary, All Graces, Intercessor, with the reading from the Gospel according to John 2:1-11: "And the third day, there was a marriage in Cana of Galilee." Notwithstanding any contrary provisions. These things We decree, establish, and ordain.

[*Latin ed. p. 112*]

Acts of the Apostolic See 112. These firm, valid, and efficacious documents shall perpetually exist and remain; shall produce and obtain their full and complete effects; and shall fully benefit, now and in the future, those to whom they pertain, or may pertain; and thus, they shall be duly judged and defined; and whatever, concerning these matters, may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared null and void from this moment. Given from the Palace of Gandulph, under the seal of the Fisherman, on the thirty-first day of the month of July, in the year 1950, in the twelfth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, for the public affairs of the Church, to the Cardinal Gildo Prugnola, who governs the Office for the dispatch of Pontifical Diplomats. ADDRESS To the Parish Priests of the City and the Preachers of the Sacred Lenten Season. * Albert, deeply moved by the sudden loss of Our most beloved Cardinal Francesco Marchetti Selvaggiani, who for twenty years – and what years! and how difficult! – dedicated himself entirely to the good of Our diocese of Rome, and who, having reached the evening of his long and laborious earthly life, with a tranquil spirit, bowed his head, ready to follow the voice of the Master who called him to eternal light, – We feel a sense of grateful comfort in seeing you gathered today around Us, under the guidance of Our new Vicario Generale, Cardinal Clemente Micara, who is dear to Us and to you, and who, with zeal and love, will guide and support you in the exercise of your holy and arduous ministry. * If this meeting, beloved children, did not signify, with the imminence of the Lenten and Paschal season, the beginning for you of an increased pastoral activity, the wish of Our heart, Our paternal exhortation, would resound as an echo of the invitation of Jesus to the Apostles: "Come away by yourselves to a quiet place, and rest a while." (Marcus 6:31).

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* Held on the 6th of February, in the year 1951.

[*Latin ed. p. 113*]

The Acts of Pope Pius XII: It is necessary to review and deeply consider the rich experiences that you have accumulated throughout the past year, the Holy Year. It is now concluded for Rome; therefore, keep alive in your memory and in your heart the remembrance of the grand manifestations of piety to which you have witnessed; rekindle it as a spark ever ready to relight the flame of victorious and joyful professions of the Catholic faith, and use it for the spiritual benefit of the faithful entrusted to your care. Truly – We are eager to repeat before you – the happy success of the Jubilee Year surpassed all expectations, all hopes, all predictions. Particularly in a twofold manner. First, let us again, in spirit, review the pilgrims who, without interruption, came from all parts of the world to the Eternal City. Let us relive the edifying impression they gave with the example of ardent faith and the most fervent devotion. Throughout their multi-century history, the great patriarchal basilicas have seen many magnificent processions pass through their naves; yet, perhaps none equal to this, like a torrent that incessantly grew, as the twelve months of the year passed, and whose swollen currents raised to God, like "a voice of many waters," the supplication of the peoples imploring mercy, grace, and peace. A spectacle that captivated even Rome, "accustomed to triumphs," already a witness to so many wonders. 2 Also, she herself has a right to the tribute of admiration that she has earned and has received from the pilgrims who were her guests, who have demonstrated that they recognize her and feel her as the Holy City. Without a doubt, this may have been contributed to by the good organization, which allowed the "pilgrims to Rome," in such a short time and with their overloaded program of stay, to systematically visit Christian Rome, to visit its most famous and venerable sanctuaries, repositories of the most precious memories in the history of the Church. On such full days, they barely had time to glance at the other Rome. But what struck them most vividly was the sight of the fervor, the diligence, the devotion of the Roman people themselves, who, until the very last days of the Holy Year, participated in large numbers in the Jubilee celebrations, united in prayer and penance with the pilgrims who came from afar, savoring with modest and fraternal pride their privilege of being the Christian community of Rome, the heir to the primitive community of the Prince of the Apostles. 8 2 Apoc. 1, 15. - ACTA, vol. XVIII, n. 3. — 26-2-1951.

[*Latin ed. p. 114*]

Acta Apostolicae Sedis - 114 Commentarium Officiale. Of all this, We humbly thank the Lord. But also to you, beloved children, – to you whom God has used as His ministers, to pour forth upon the community of Roma the abundance of the graces of the Holy Year, – Our expression of gratitude

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is directed. For We know well with what labor, with what dedication, you have contributed to such a happy result, you and with you all those who, often animated by a moving zeal, have brought their cooperation without reserve. You have had to, in these particularly difficult times, make almost superhuman efforts, provide a sum almost incalculable of self-denial and sacrifice. But you have not labored in vain, and the fruits gathered prove the fruitfulness of your work. Let them be a part of your reward; let them also, for you and for your collaborators and collaborators, be a reason for solid hope and a powerful incentive to double your diligence in courageously cultivating the vineyard of the Lord, in this Our most beloved diocese of Roma.

-X- * -X- However, beloved children, even that "other Roma," which We have now touched upon with a word, – that is, those who live ignorant or unmindful of the commandments of God and the laws of the Church, – is also present. When We think of the present condition of things in the great cities – and what We wish to say applies, alas, not infrequently even further, even in the remote countryside – We cannot dismiss from Our mind a grave apprehension: this world, throbbing and suspended between the frightening memory of a cruel war just ended and the fear of a new conflict, which would be incomparably more atrocious, invokes with cries of anguish the security of its existence. May God grant that of the security which it awaits, it should not be said what St. Augustine wrote of the pagans of his time, when the barbarian invasions in the Roman Empire brought to Roma and the provinces, with untold sufferings, the precursors of a rapid decline. 3 Is there not a similarity between the conditions then and those present? And should not therefore all those who bear some responsibility, multiply their efforts to dominate and restrain the invasion of moral evil, which afflicts the air of public and privata life? But, returning to the duties of pastoral care, We have recently, in Our last Christmas Message, made manifest the urgent need that now imposes itself upon the Catholic apostolate, to reconquer.

3 Lib. 2, cap. 20.

[*Latin ed. p. 115*]

Acta Pii PP. XII 115: Spiritually, the souls are weakened, languid, or wavering in the faith. Apply this thought to the city of Rome. Could you contemplate with cold placidity the sad state of those souls? Each of you must nourish the intentions and fulfill the mission of the good Shepherd towards all those who dwell within the territory of his parish. On the other hand, it is often exceedingly difficult for the priest to directly reach certain classes of people. And here, therefore, is a vast field of work, open to the collaboration of the laity. We do not need to recommend to you once again the Catholic Action, the great organization that renders so many notable services to the Church. But moreover, We know that some Catholic laymen – under the impetus and direction of the priest – have formed

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small societies or circles, in which, one or two times a month, according to circumstances, colleagues of profession, relatives, friends, gather to discuss, with a competent guide, among other topics, also religious matters. It is astonishing – We are assured – how many conversions have already been achieved in those circles. And with the head of the household, or with both spouses, the entire family is ordinarily also won over. Such friendly forms of apostolate then take on various forms to adapt to the particular needs and possibilities. Thus, for example, sometimes fervent and zealous Catholics invite into the intimacy of their home people who are distant from religion and who are still far from being induced to go to church and attend the holy Mass; then they listen together to the Catholic broadcast on Sunday, or some other religious reading, or perhaps they even join together to recite a common prayer. But perhaps some will say: these good Catholics, men and women, are content with very little! Very little? Yet, it is already something, and it is fitting to recall the words of Jesus Christ: "He who is not against us is for us." If one cannot, immediately, achieve more, it will, nevertheless, be a beginning, which, sooner or later, may perhaps facilitate a contact with the Church, at least in one way or another, awaiting a fuller adherence, which will end by leading not a few to the foot of the altar, comforted by the holy Sacraments. 4 With all our heart, We praise this apostolic work of the laity, and We exhort you, beloved sons, to look favorably upon it, to encourage it, and above all, to allow it to develop freely, whether those groups remain within the limits of the parish or extend even beyond.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - An official commentary concerning the Catholic Action, whether organized or not. In any case, it is always a form of lay apostolate, and of the best kind. "We would finally like to invite you to consider a thought that should guide and illuminate all your pastoral activity. Dedicate yourselves to it with all your soul, and give all your activity the personal imprint of your spirit and your heart. In saying this, We intend to warn you against the danger of bureaucracy in the care of souls. Without a doubt, the proper functioning of the parish office is an obligation. However, it is necessary that your parishioners always and everywhere feel the goodness, the paternal affection that makes the heart of the pastor beat. Each of your faithful must experience it, must be able to easily approach you, and find in you the help and support to which their trust corresponds. This, of course, presupposes an exact knowledge of your parish, street by street, house by house, a clear view of the religious conditions, as well as the new problems and needs of the people who live in your territory; and this knowledge itself requires, in order to be complete and profound, a certain technical preparation, to which the parish registry offers a very useful tool. Indeed, it allows you to find at a moment's notice all the information concerning each family and each of the

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faithful. Should this documentation, therefore, be given all the importance, or even a greater importance? It must not be anything other than an aid – certainly a very valuable one – to your personal, living relationships with the parishioners. Show in a concrete way the interest and affection that you feel for them. Take care directly of the religious education of children, at least in the main parts. It is very easy – you have the experience – to win the hearts of parents through their children, in order to bring them back, when necessary, to the faith and religious practices.

But one of your most important commitments in the Christian formation of adolescents must be the care of ecclesiastical vocations, and We would reproach Ourselves if We let this opportunity pass without mentioning it to you. It is a duty that imposes itself, and to which every zealous priest dedicates himself spontaneously with love. However, its importance is so great that the Church has made it a prescription.

[*Latin ed. p. 117*]

Acta, Pontificii, Pauli, XII, 117, sive, et Nos non indigemus vobis meminisse canonem 1353 Codicis Iuris Canonici, qui praesertim parochos, sed etiam sacerdotes generales, ad curandum specialiter pueros, qui signa vocationis praebent, ut eos in virtute conservent, ad pietatem formantes, providendo ad studia prima, et cultu seminando germen praetiosum a Deo in cordibus eorum positum. Quis umquam putaret hanc legem, iam plus triginta annos promulgatam, aliquid de sua virtute et necessitate amississe? Eventa quae secutae sunt, bellum cum consequentibus, et omnes praesentes conditiones, nisi urgentiam eius auctae sunt, damna quae ex penuria sacerdotum oriuntur, praesertim in quibusdam regionibus, aggravantes. Quapropter etiam nuper, in Exhortatione "Menti Nostrae", ad hanc rem attentionem et zelum totius clerus revocavimus. Hic, in intimitate huius Audiientiae, Nos ad sacerdotes Romae, id est, ad clerum, et praesertim ad parochos, Nostrae amatae dioecesis, duplici instantiā nos rivolgemus. Non est hic locus nec tempus vobis praebere statistica, quae lamentationem tristem confirmant, quae saepe ad aures Nostras pervenit, de numero nimis parvo sacerdotum Romanorum. Has statistica sub oculis habuimus, et timorem gravem causare possent, si malum sine remedia esset. Sed ita non est. Experientia sacerdotum, qui se cura spirituali iuventutis in domibus Primae Communionis, in Congregationibus Marianis, in circulis Actionis Catholicae, in Parvo Clero, dedicant, Nos certum facit, ut in Roma vocationes non desint; sed, ut bona germina ad maturitatem perveniant, oportet ut recta in parochia et in familia colantur. Clerus parochialis saepe oneratus est labore, exhauritus ministerio ordinario, exigentibus administrationis, organisationibus catholicis. Melior autem res esset aliquantās activitates plus ostentativas, sed minus necessarias, aliquantō minuere, ut se intensius formationi iuventutis dedant. Praeterea,

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etiam extra clerum ad parochias addictum, quot ecclesiastici in Roma ferventer cooperari possunt ad causam tam sanctam, inter omnes, Gratia Dei, clerus Romanus gloriam habet traditionis illius sacerdotum, qui, non habentes officium cura animarum, se circumdabant pueris, quos ad vitam piorem et generosorem educabant, in primis elementis instruebant, et paulatim ad Seminarium dirigebant, praebentes exemplum admirabile huius apostolatus nobilissimi, qui certamente numquam desinere debet.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary. But Our confidence grows when we see today the chosen group of Lenten preachers united with the parish clergy, who will, during this sacred time, contribute the power of their persuasive eloquence, both publicly and in private dealings with the faithful. We also commend to you, beloved sons, sacred orators, that you help, as far as possible, to discover and discern in the hearts of children and adolescents the signs of vocation, and to awaken in the minds of parents the sense of their responsibility, when the divine Master should come to ask them for "their portion of God," that is, one or the other of their children, to make him a minister of the altar. It is impossible that the influence of your words, your example, and your prayers, should not have their beneficial effects. Let therefore the prayer of you all, as well as that of your faithful and the holy souls of your parishes, be ardent and constant! Our prayers ascend ceaselessly to God and to the Queen of the Apostles, to draw down upon you and upon those entrusted to your zeal the most abundant divine graces, in anticipation of which we impart to you, with a heart full of affection, Our paternal Apostolic Blessing.

TO THE DELEGATES FROM THE CATHOLIC ACTION OF LUSITANIA, GATHERED FOR THEIR FIRST NATIONAL CONVENTION IN OLISSIPPONE.

* Beloved Sons, Men of Catholic Action of Portugal. When the Most Reverend Cardinal, your most worthy President, gave us the pleasing news that you were to meet in a great Congress in the city of Lisbon, and, interpreting your fervent desire, invited us to participate in it, addressing words to you and imploring the blessings of the Most High upon your deliberations, a glorious aura arose in Our spirit, the magnificent vision of that heroic era when Portugal was like a vast seminary of heralds of the Gospel, and Lisbon the golden gate, through which, following the great pioneer who was Saint Anthony, legions of apostles went forth each year to evangelize the world. Then Lisbon rejoiced that, on the banks of the Tagus, peaceful fleets were built and sailed forth from its harbor, conquerors of the kingdom of Christ.

* Given on the 10th day of December in the year 1950.

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1 Cf. Vieira, Sermões v. 2 [1907] p. 16.

[*Latin ed. p. 119*]

Acts of Pope Pius XII, 119. It often happened that merchants, more accustomed to the profits of spices than to the salvation of souls, and men of arms, devoted only to wielding the sword and not the Cross, would transform themselves into catechists and sow the first seeds in foreign lands, which the Missionaries, invited by them, would later cultivate. And it comes to our mind that saying of the prince of your orators, who, referring precisely to St. Anthony, exclaims: "Other men are obligated to be Catholics; the Portuguese are obligated to be Catholics and to be apostolic; for the Divine King chose them to be heralds of the Faith, when He gave them His Wounds as their coat of arms on the Quinas; and He armed them as Crusaders, when He gave them the Cross of Christ as their emblem."

2. Faced with such a vision of a past now so remote, we are comforted by the hope of seeing it flourish again soon through the great crusade in which we see the Men of the Catholic Action engaged. Beloved Sons! This your first Congress, now about to conclude, if, as a public and unreserved affirmation of your faith, it has been a beautiful example of Catholic action, it has been and is at the same time a pledge of the greatest hopes for the future. A truly opportune initiative to assess the good accomplished and to give due thanks to the Most High for it; to review the forces with which the militant Church can count in the struggle for good; to, in the light of experience gained, study new plans of action and to be encouraged to undertake greater endeavors. And We, as the common Father of the faithful, far away in body but present in spirit and heart among you, congratulate you with all of you on the good accomplished, individually and collectively, in these first seventeen years of the life of your organization; and with you we raise our soul to God, the beginning and author of all good, to sing with you the Te Deum of eternal recognition. Having fulfilled this sacred duty, we will exhort you, or rather, we say that everything exhorts you not to be content with the merits you have earned, but to draw from them new incentives for your zeal, new stimuli to always progress from better to better. For inertia could have the consequence of frustrating in a few days the achievements of many years, especially since the rapid evolution of society is raising new problems every day, which require constant vigilance, to prevent them, or to face them in time and solve them appropriately.

2. Cf. Vieira, Sermons, vol. 7 [1908], p. 58.

[*Latin ed. p. 120*]

The Acts of the Apostolic See, Volume 120, contain a commentary on the fundamental problem studied at the Congress, "The Responsibility of the Catholic Laity in the Present Time," which should have resonated deeply

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within you. The responsibility that weighs upon every Catholic is great, always and in all times, as the Apostle of the Gentiles preached to the first believers. Members one of another, because all are the mystical Body of Christ, the law of charity, fundamental and essential to the Christian life, obliges them to be solicitous for the good of one another, just as the law of nature obliges the members of the same physical body to be concerned for, to help, and to serve one another. Today, however, given the organization of society and the part that all are called to play in its life, this responsibility appears greater and more urgent, since the good or bad functioning of public affairs depends on how each person fulfills their share. Around us, the forces of evil, solidly organized, work tirelessly. Their specialized agents know how to inspire ardent souls with fanaticism, which does not allow them to rest, which leads them to face dangers, and which leads them to devise the most subtle schemes to achieve their disastrous intentions. And what will you, who strive for the most holy cause of good, do in the service of the Divine King? Remember the example of your ancestors, and do not degenerate from their lofty thoughts. Consider the field of action, which is immense, and the urgent work that awaits. Above all, as Our Predecessor of blessed memory recalled in the Apostolic Letter "Ex officiosis litteris" of November 10, 1933, it is important to rekindle and strengthen the conviction that members of the Catholic Action must be sincerely and practically Catholic in faith and in practice, in order to be effectively Catholic in action. For how can one exercise the apostolate if words are empty of spirit, and actions contradict words? Zeal is the spontaneous fruit of a life imbued with Christian spirit.

This zeal naturally has its immediate field of action within the family itself. Great benefits to the Church and to society are those who, aware of their immense responsibility, strive to be the first educators of their own children, with word and example, instructing them in the elements of Christian doctrine and in its daily practice. Where this responsibility is not felt, where family life is not lived entirely in the light of the Gospel, religion will always be considered as something accessory, of which one can easily rid oneself.

[*Latin ed. p. 121*]

Acta Pii Pp. XII 121 scinde. Happily, in Portugal, the family is generally sound. But even there, the deleterious propaganda arrives; and there are also germs of disease, which, if neglected and allowed to act, can produce devastating epidemics. The Catholic action within the family follows the action in favor of youth. And here are so many problems that demand the prudent, vigilant, and persistent action of Catholic men! It is the problem of the catechetical instruction of childhood, promoted with all the means that art and pedagogy provide, at home, in the church, and in the primary schools. To this, Our Predecessor particularly called your attention in the aforemen-

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tioned Letter, a fundamental document of the Portuguese Catholic Action. Then there is the very serious problem of the more advanced religious and moral instruction of youth, and especially of the educated youth, who tomorrow will have the destiny of the Fatherland in their hands. Without this, there is no literary or scientific training, however perfect, that is not absolutely incomplete and deficient. There are also all the problems that involve what is called the social question. If it does not present itself so vast and acute among you as in other parts, it will present itself tomorrow, as industry develops. The deleterious propaganda is impossible to stop. And the "enemy of man" is always ready to sow tares in the field of the family. If the problem is not foreseen and prevented, if effective antidotes are not prepared to prevent the germination of the bad seed, the entire field can suddenly be overrun with weeds. Finally, there is the problem of the missions themselves in the vast overseas territories. For these, it is necessary to direct, select, and cultivate vocations, reviving that missionary spirit of your ancestors, when families were honored to consecrate at least one son to the service of the altar and to the conquest of souls, when there were lands in the missions that had two percent of their natural inhabitants. Beloved Sons! The field is immense, the task is enormous and difficult, and there are few laborers. Our great Predecessor, seventeen years ago, recommended: "Grow first in quality rather than in number." That was the motto of childhood. Today, in the full bloom of your youth, we will say to you: Redouble your zeal, grow in quality; but also grow in number, and do not cease to pray to the Lord of the harvest, that He may send you many and good collaborators. Fortunately, in Portugal, there are other Catholic organizations that work diligently in the vineyard of the Lord, and that, striving with all their might...

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Commentarium Officiale: The formation of its members, along with a ready will to exercise the apostolate, is joined. It is precisely this that is the responsibility of every Catholic parishioner. Therefore, in good harmony, in friendly and well-ordered collaboration, like specialized bodies of the same army in service to the Divine King, let us joyfully fight the battles of the Lord. His grace will not be lacking to you, and you have the sure assistance of the maternal protection of Our Lady of Fatima, the special Patroness of the Portuguese Catholic Action; who, with her wondrous pilgrimage through Portugal and the world, seems to be stimulating your zeal and promising the happiest success to your apostolate. With these sentiments, we impart the Apostolic Blessing upon you, your families, all those dear to you, and to the entire beloved Portuguese Catholic Action.

II TO THE FAITHFUL ON THE OCCASION OF THE FIRST NATIONAL MARIAN CONGRESS IN THE CITY OF THE HOLY CONCEP-

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TION, FOUNDED QUARTO CENTURIES AGO, AND TO THE ENTIRE CHILEAN REPUBLIC.

* Venerable Brothers and beloved children: By a singular design of Divine Providence, you are gathered in that city of Concepción, concluding the first national Marian Congress of the Republic of Chile, precisely now when the joyful echoes of the bells of the entire world, celebrating the Virgin Mary in the mystery of her Assumption, still resound in the air, and when we have just concluded this memorable Holy Year, which, even if only for the aforementioned event, could also be considered a great Marian year. To a superficial mind, it might seem a mere and fortuitous coincidence; but you believe that it is not so. Rather, in your legitimate enthusiasm at this moment, you consider that all this is nothing more than a reward for the piety and sincere devotion of a people, whose memories cannot be recounted without finding, at the head of all its pages, the most sweet name of Mary; the natural crown in the history of a nation that, to celebrate the fourth centenary of one of its most noble and representative cities, finds nothing better than to summon all its children to sing with them the praises of the Mother of Heaven; and the opportune and logical consequence of a devotion so ancient and tender.

* Given this day, December 31st of the year 1950.

[*Latin ed. p. 123*]

Acta Pii PP. XII 123. Quia Cile – gratia profunda pietatis Mariae veteris et fecundae matris populorum, Catholicae Hispaniae – Cile dicere potest se natum in luce fidei et cum nomine dulci Mariae in labellis nascentibus. Quae urbs aut quae villa, quae remota montagna aut quae vallis occulta in vasto territorio suo existit quae non sit sanctificata cum magna cathedrali, templo severo aut humili eremo, dedicata ad aliquam devotionem Matris Dei? Quid cordis, vere Chilenum, non sentit accelerari ictus quando audit, exempli gratia, Nostram Dominam de Andacollo et, praesertim, Matrem Sanctissimam del Carmelo, cuius scapularium olim gloria erat super pectora robusta vestrorum procerum et adhuc hodie paene est signum recognitionis nationalis? Sed ecce, paene in ipsius patriae centro, "Metropolis Australis", "Perla del Bio Bio", "Pura et Limpia Concepción de Nuevo Extremo"; quae in nomine suo, in scuto suo et in historia sua tota est evocatio Mariana; quae ascendit ad Cerrom ad genuflexionem coram sua Immaculata vel descendit ad Cathedralem suam ad prostratum coram sua Virgine titularis, vel requiescit inter tenebras mysticas Sancti Augustini, consocians cum sua Virgine del Carmen, vel it ad gratias agere Nostrae Dominae de las Nieves, recordans salutem Imperia, vel redit et redit sine fatigando ad suam carissimam Virginem del Boldo, ad Nostram Dominam del Milagro, ad renovare illud votum cum corde semper plenum gratitudinis. Quia ipsa est quae toties, per tantos saecula, protexit, cum terram tremitabant, maria furiebant aut ira iracunda inimicorum potentium et bellicosorum. Ergo,

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iustum erat ut hoc congressus celebraretur et celebraretur in Concepción. Et Nos scimus cum quanta diligentia pastores vestri illud paraverunt et quantum in hoc tempore oratum est – secundum spiritum Anni Sancti quem nuper clausuramus – pro sanctificatione animarum, pro pace, pro Ecclesia et pro iustitia sociali. Spiritus noster secutus est vos in praeparatione et in omnibus sollemnitatibus grandiosis harum dierum, non minus quam in sessionibus vestris studiorum, ubi praecipue tres res studuistis. Prima, divina maternitas, ut principium, clavem et centrum omnium privilegiorum Mariae, quia, ut bene notavit Noster praeclarus predecessor, ex dogma divinae maternitatis, ut ex occulto fonte, manavit gratia singularis Mariae et dignitas eius, maxima post Deum. Secunda, illa cooperatio Matris Dei in dispensatione gratiarum quae ingenuum bardum Castellanum cantare fecit: 1 PIIXI, Encycl. Lux veritatis; A. A. 8., vol. XXIII, 1931, pag. 513.

[*Latin ed. p. 124*]

Acta 124 Apostolicae Sedis - Commentarium Officiale: "Si gaudeamus, prosperemus; si virtutes usus sumus – si salutem, gratiam et virtutem in senectute et iuventute – magnum honor, fama et valor; divitiae, quae sunt bonum minus – si habemus, non dubitemus quod ab illa Virgine ea habuimus." Et tandem, tertium, corona, culmen et finis omnium harum magnificentiarum, quod est eius gloriosissima Assumptio, cum – repetendo nostrae ipsius verba – "mater augusta Dei, arcanae unitate ad Iesum Christum ab aeternitate coniuncta mediante eodem decreto praedestinationis, Imaculata in conceptione sua, Virgo sine macula in divina sua matritate, generosa socius Redemptoris Divini... ad finem, ut suprema corona privilegiorum suorum, ab corruptione sepulcri servata est et... in animam et corpus ad gloriam caelestem exaltata est."

Adgredamur omnes rursus, Venerabiles Fratres et carissimi filii, ad hunc trōnum gratiae, plenum confiduntiae, certi semper et statim auxilium quod indigemus invenire. Non hic agitur de illis hostibus fortibus et audacibus, sed nobilibus et probis, qui cantant versūs ferreōs Alonsi de Ercillae in sua "Araucana"; hodie sunt alii adversarii, aut, si vultis, aliae ideologiae quae intrant in agrum patris familiae, praesertim ad seminandum zizzania et ad faciendum ut cogitatio catholica non habeat in vita sociali pondus quod ei debetur, quia qui defenderent, apparent divisi, et propugnatores eius obliviscuntur quod ad salvandum valores altissimos – hodie tam in periculo – saepe necesse est sacrificare opiniones partium et etiam res privatas.

Ante altare Matris Dei, Catholici Chilenos, semper fratres sentientes, promittamus operari simul pro interesse Divini Filii sui, Ecclesiae ab Eo fundatae et sacrae religionis. Hoc desiderio in labiis, et multo plus in corde, omnes vos benedimus: Eminenti nostro Legato, qui Nos tam digne representavit in hac festiva occasione; Episcopatu Chileno toto, cui competit meritum huius ideae tam opportunae quam fructiferae; representationi officiali Regiminis, cuius contributio ad maiorem splen-

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dorem Congressus tam magni fuit; civitati Conceptionis, quam rursus sub pallium protectorem Mariae ponimus, quae semper fuit refugium certum eius; omni carissimo populo Chileno et omnibus fidelibus praesentibus aut qui aliquatenus verba nostra audiunt, quae volunt esse verba amoris, consolationis et benedictionis.

2 LAS CIEN TRIADAS, Cancionero castellano del siglo XV, t. I, n. 303.

3 Constit. Apost. Munificentissimus Deus; A. A. S. vol. XXIII, 1050, pp. 768-769.

[*Latin ed. p. 127*]

The Sacred Congregation for the Propagation of the Faith 127. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE CHANGE OF NAMES OF DIOCESES IN INDIA. Since, after the recent changes in the governments of India, the names of certain cities have also been changed, namely those formerly commonly called Bezwada, Madura, Trichinopoly, Vizagapatam, and Jubbulpore, which are now respectively called Vijayavada, Madhurai, Tiruchirapally, Visakhapatnam, and Jabalpur, it has seemed opportune to this Sacred Congregation, devoted to propagating the Christian name, to order that the names of the dioceses existing in the aforementioned cities be changed in the records of the Curia, so that they may perfectly correspond with the most recent civil designations. Therefore, the aforementioned Sacred Congregation, after having consulted with His Excellency, the Most Reverend Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in India, by the present Decree establishes the following, henceforth:

1. The Diocese of Betsuade shall be called Vijayavadana.

2. The Diocese of Madurensis shall be called Madhuraiensis.

3. The Diocese of Trichinopolitana shall be called Tiruchirapolitana.

4. The Diocese of Visakhapatnamensis shall be called Visakhapatnamensis.

5. The Apostolic Prefecture of Jubbulpore shall be called Jabalpurensis.

In contradiction to anything to the contrary.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-first day of the month of October in the year of Our Lord 1950.

P. CARD. FUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop titular of Theodosius, Secretary.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary II. THE LAOSIAN (THARENSIS) DECREE: The Vicariate Apostolic of Laos, henceforth to be called (THARENSIS). Since the territory of the Vicariate Apostolic of Laos

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had been divided so that new ecclesiastical provinces could be established, and a Prefecture Apostolic, to be called Thakhekensis, was erected, as is evident from the decree issued by this Holy Congregation on this very day, the same Holy Congregation, in the aforementioned plenary sessions held on December 18th of the current year, in which the aforementioned division was discussed, deemed it opportune and, by order of His Holiness, Our Lord Pope Pius XII, by virtue of the powers specially granted to him by the same Most Holy Lord and valid throughout the Jubilee Year of 1950, decided and decreed that the Vicariate Apostolic of Laos shall henceforth be called the Vicariate Apostolic of Thareensis, from the city of Thwré, in which resides the Ordinary of the aforementioned Vicariate. Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on December 21st in the year of Our Lord 1950. P. Card. FUMASONI BIONDI, Prefect. L. S. f Celsus Costantini, Archbishop titular of Theodosius, Secretary. SACRED CONGREGATION FOR RITES: DECREE CONCERNING THE CELEBRATION OF THE SOLEMN PASCHAL VIGIL. The Church has always celebrated the vigil of the Lord's Resurrection, which St. Augustine calls "the mother of all holy vigils" (sermo 219, PL. 38, 1088), with the greatest solemnity, from the most ancient times.

[*Latin ed. p. 129*]

The Sacred Congregation of Rites, 129. The celebration of this vigil used to be held during the night hours preceding the Resurrection of the Lord. However, with the passage of time and for various reasons, the same celebration was moved to the early evening hours, then to the afternoon, and finally to the morning hours of Holy Saturday, with various changes being introduced, not without detriment to the original symbolism. In our time, with the increasing investigation of the ancient liturgy, a strong desire has arisen to restore the Paschal vigil, especially, to its original splendor, reinstating its original setting, namely, the night hours preceding the Lord's Resurrection. A particular pastoral reason also adds to this recommendation, namely, to encourage the participation of the faithful; for since the days of Holy Saturday are no longer, as formerly, considered festive days, many faithful are unable to attend the sacred rite in the morning hours. Thus, supported by these reasons, many local Ordinaries, as well as religious men, have humbly presented petitions to the Holy See, asking it to grant the restoration of the ancient Paschal vigil to the night hours between Holy Saturday and the Resurrection of the Lord. The Supreme Pontiff, Pope Pius XII, graciously receiving these petitions, and concerned for this important matter, referred the question to a special commission of learned men, who subjected the entire matter to diligent study and examination. Finally, the undersigned Cardinal Pro-Prefect of the Sacred Congregation of Rites reported, and His Holiness has deigned to approve the following rubrics for the nocturnal celebration of the Paschal vigil, to be restored,

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if the local Ordinaries deem it prudent, and as an experiment, for this year. Therefore, the local Ordinaries who have made use of this faculty are requested to inform the Sacred Congregation of Rites about the participation of the faithful, their piety, and the success of the restored Paschal vigil. Furthermore, it is forbidden to all publishers to print this rite without the express permission of the Sacred Congregation of Rites. All contrary decrees notwithstanding. February 9, 1951. [Signed] Eg C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. [Signed] S. f A. Carinci, Archbishop of Selene, Secretary. 9 - ACTA, vol. XVIIf, n. 3. - February 26, 1951.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary on the Rule for Observing Holy Saturday: IF THE PASCHAL VIGIL BE CELEBRATED WITH THE REVISED RITE, OFFICE OF DIVINE SERVICE:

1. MATINS and LAUDS are not anticipated in the choir in the evening, but are said in the morning, at the appointed hour, as in the Roman Breviary, with the following exceptions: In the LAUDS, after the antiphon "Christus factus est," omitting Psalm 50, the "Miserere," the following prayer is immediately added: "Grant, we beseech Thee, Almighty God, that since we have awaited with devout expectation the resurrection of Thy Son, we may attain to the glory of His resurrection." And it is concluded in silence: "Through the same Lord."

2. THE SMALL HOURS are said at the appointed hour, as on Feria V in the Feast of the Lord's Supper, but, after the Psalms, after the antiphon "Christus factus est," omitting Psalm 50, the "Miserere," the same prayer is immediately added, as above in LAUDS.

3. VESPERS are said after midday, at the appointed hour, as on Feria V in the Feast of the Lord's Supper, except for the following: Antiphon 1: "Hodie amictus sum valde, sed cras solvam vincula mea." Antiphon to the Magnificat: "Princes of the priests and the Pharisees sealed the sepulchre, and set a watch upon the stone, with the guards." The antiphon to the Magnificat is repeated, and omitting the antiphon "Christus factus est" and Psalm 50, the "Miserere," the prayer is said as above in LAUDS. And thus, Vespers are concluded.

4. COMPLETION is said at the appointed hour, as on Feria V in the Feast of the Lord's Supper, except for the following: Omitting the antiphon "Christus factus est" and Psalm 50, the "Miserere," the customary prayer of Wechte is said: "Visit, we beseech Thee, O Lord," which is concluded in silence: "Through the Lord." And thus, Completion is concluded.

[*Latin ed. p. 131*]

Sacred Congregation of Rites 131

TITLE II: Concerning the Paschal Vigil

CHAPTER I: Concerning the Blessing of the New Fire

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1. At the appointed hour, that is, the hour which allows the solemn Mass of the Paschal Vigil to begin around midnight, the *talia* (altar cloths) are covered, but the candles remain extinguished until the beginning of the Mass. In the meantime, fire is struck from a flint outside the church, and from this, coals are kindled.

2. The priest puts on the amice, alb, cincture, stole, and the violet cope, or he may remain without the cope.

3. With the ministers standing by, holding the cross, the blessed water, and the incense, either before the door, or at the entrance of the church, or inside it, where the people can better follow the sacred rite, the priest blesses the new fire, saying, "The Lord be with you," and the first of the three prayers which are found in the missal. Then, without saying anything, he sprinkles the fire three times.

4. The acolyte, taking some of the blessed coals, places them in the thurible; the priest, meanwhile, puts incense in the thurible from a small vessel, blessing it in the usual manner, and then incenses the fire three times.

CHAPTER II: Concerning the Blessing of the Paschal Candle

5. With the new fire having been blessed, the acolyte brings the Paschal candle to the center, before the priest, who, with a stylus, makes a cross on it, between the extreme points prepared for the insertion of heavier incense. Then he makes the Greek letter Alpha above, and below it, the letter Omega, and between the arms of the cross, he marks the four numbers indicating the current year, saying meanwhile:

1) "Christ is yesterday and today" (he makes the upright stroke of the cross).

2) "The Beginning and the End" (he makes the transverse stroke of the cross).

3) "Alpha" (he makes the letter A above the upright stroke).

4) "and Omega" (he makes the letter Ω below the upright stroke).

[*Latin ed. p. 132*]

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5) His tempora (incidit primus numerus anni currentis in angulo sinistro superiore crucis)

6) et saecula (incidit secundus numerus anni currentis in angulo dextro superiore crucis).

7) Ipsi gloria et imperium (incidit tertium numerus anni currentis in angulo sinistro inferiore crucis)

8) per universa aeternitatis saecula. Amen (incidit quartum numerus anni currentis in angulo dextro inferiore crucis).

A 1 i 9 75 Is 5 6 ii 8.

Incisione crucis et aliorum signorum peracta, diaconus praebet sacer-

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doti grana incensi, quae, si non sunt benedicta, celebrans ter aspergit et ter adolet incenso, nihil dicens. Deinde infigit quinque grana in loca ad hoc praeparata, interim dicens:

1) Per sua sancta vulnera

2) gloriósa

3) custodiat

4) et conservet nos

I 4 2 5 ó 5) Christus Dominus. Amen.

7. Tum diaconus porrigit sacerdoti parvam candelam, de novo igne accensam, cum qua cereum accendit, dicens:

Lumen Christi glorióse resurgéntis

Díssipet ténebras cordis et mentis.

8. Mox sacerdos benedicit cereum accensum, dicens:

Dominus vobiscum.

Oremus.

Veniat, quaesumus, omnipotens Deus, super hunc incénsum céreum larga tuae benedictionis infusio : et hunc nocturnum splendorem invisibilis regenerátor accènde : ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtióne refúlgeat ; sed in quocumque loco ex huius sanctificationis mysterio aliquid fuerit deporta-

[*Latin ed. p. 133*]

Sacred Congregation of Rites 133. Then, driven out by the diabolical wickedness of fraud, the power of your majesty is present. Through Christ our Lord. Amen. 9. Meanwhile, all the lights of the church are extinguished, so that they may be lit again later from the blessed fire.

CHAPTER III

Of the solemn procession and the Paschal proclamation.

10. Then, the deacon, wearing a dalmatic of white color, takes the Paschal candle which has been lit, and the procession is arranged: first comes the thurifer, followed by the subdeacon with the cross, the deacon with the lit candle, immediately after him comes the celebrant, then the clergy in order, and the people.

11. When the deacon has entered the church, raising the blessed candle, standing erect, he sings alone: "Lumen Christi," to which all respond, kneeling towards the blessed candle: "Deo gratias." Then, the priest lights his own candle from the blessed candle. Proceeding to the middle of the church, there he sings again, in the same way, the deacon sings: "Lumen Christi," to which all, as above, respond, kneeling: "Deo gratias." And the candles of the clergy are lit from the blessed candle. Thirdly, proceeding

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before the altar, in the middle of the choir, he sings again, even more loudly: "Lumen Christi," to which all, as above, respond, kneeling: "Deo gratias." And the candles of the people, and the lights of the church, are lit from the blessed candle.

12. Then, the priest goes to his place in the choir, at the side of the epistle; the subdeacon with the cross stands at the side of the gospel; the clergy take their places in the *scamnis*. The deacon places the Paschal candle in the middle of the choir, on the small stall, and, taking the book, asks the celebrant for a blessing, as in the missal. Afterwards, he goes to the lectern, covered with white cloth, and places the book upon it, and incenses it; then, going around the Paschal candle, he also incenses it repeatedly. Then, with all the people present, and standing, as is done at the gospel, the deacon sings the Paschal proclamation.

13. The Paschal proclamation is sung as in the missal, but the text concerning the Roman Emperor is replaced with the following: "Look also upon those who..."

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - The official commentary testifies, and through the infallible gift of your piety and mercy, direct their thoughts to justice and peace, so that, from earthly activity, they may arrive at the heavenly homeland with all your people. Through the same. CHAPTER I Concerning the Readings. 14. After the Paschal proclamation, the deacon, having laid aside the white garments, puts on the purple vestments, and goes to the celebrant. 15. Afterwards, the readings are read, without a title, nor is "Deo gratias" said at their conclusion. They are read by a lector, from the midst of the choir, before the blessed candle. The celebrant and ministers, the clergy and the people, listen while seated. 16. At the end of the reading, or after the canticle, the prayers are said in this manner: all rise, the priest says "Oremus," the deacon says "Flectámus genua," and all, kneeling, pray in silence for a time; when the subdeacon says "Levate," all rise, and the priest says the prayer. 17. Of the twelve readings prescribed in the Roman Missal, the first is read with its prayer, the fourth, the eighth, and the eleventh, with their canticles and prayers. CHAPTER V Concerning the First Part of the Litanies. 18. After the readings have been completed, the litanies of the saints are sung by two cantors, as in the Missal, up to the invocation "Propitius esto," while all kneel and respond; however, they are not repeated. 19. If the church has a baptismal font, the rite is followed as described below in Chapter VI; otherwise, as described below in Chapter VII. CHAPTER VI Concerning the Blessing of the Baptismal Water. 20. While the litanies of the saints are being sung in the midst of the choir, before the blessed candle, in the sight of the faithful, a vessel of baptismal water is prepared to be blessed, and all other things

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which are required for the blessing.

[*Latin ed. p. 135*]

Sacred Congregation of Rites 135, 21. The blessing of the baptismal water is performed as in the Roman Missal, omitting the canticle "As the hart desireth," and beginning with the priest's prayer, starting absolutely with "Dominus vobiscum," and with the prayer "O Almighty and eternal God, be present." 22. If, however, a baptistery exists, separate from the church, and ancient custom requires that the blessing of the baptismal water be performed within the baptistery itself, then the priest, preceded by the cross, with candles and a blessed taper lit, descends with the clergy and ministers prepared to the font; and meanwhile, the canticle "As the hart desireth" is sung with its prayer. 23. After the blessing of the font is completed, the clergy return in silence to the church, and the first part of the litanies is begun. CHAPTER VII Concerning the renewal of the promises of baptism. 24. After the blessing of the baptismal water is completed, or, if this is not possible, after the first part of the litanies is completed, proceed to the renewal of the promises of baptism. With incense having been placed, and the taper having been incensed, the priest, standing before it, in the middle of the choir, or from the ambo or pulpit, begins as follows: "On this most holy night, beloved brothers, the holy Church, remembering the death and burial of our Lord Jesus Christ, keeps vigil for Him; and awaiting His glorious resurrection, she rejoices with joy. For, as the Apostle teaches, we are baptized with Christ into His death; and as Christ was raised from the dead, so also we must walk in newness of life, knowing that our old self has been crucified with Christ, so that we may no longer serve sin. Therefore, let us consider ourselves to be dead to sin, but alive to God, in Christ Jesus our Lord. Therefore, beloved brothers, having completed the Lenten exercises, let us renew the holy promises of baptism, by which we once renounced Satan and his works, and the world, which is the enemy of God, and promised to serve God faithfully in the holy Catholic Church. Therefore:" Priest: Do you renounce Satan? People: We renounce him. Priest: And all his works? People: We renounce them.

[*Latin ed. p. 136*]

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Sacerdos: Et cum omnibus ornamentis suis?

Populus: Renunciamus.

Sacerdos: Orationibus ad Deum, Patrem omnipotentem, Creatorem caeli et terrae?

Populus: Credimus.

Sacerdos: Creditis in Jesum Christum, Filium eius unicum, Dominum nostrum, natum et passum?

Populus: Credimus.

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Sacerdos: Creditis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam?

Populus: Credimus.

Sacerdos: Nunc autem una simul Deum precemur, sicut Dominus noster Jesus Christus orare nos docuit:

Populus: Pater noster...

Sacerdos: Et Deus omnipotens, Pater Domini nostri Jesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, et qui nobis dedit remissionem peccatorum, ipse nos custodiat gratia sua in eodem Christo Jesu Domino nostro in vitam aeternam.

Populus: Amen.

26. Ubi vero in libro rituali rite approbato, ad conferendum sacramentum baptismatis, usus partialis linguae vernaculae permittitur, ibi textus recensiti sub n. 25, in eadem lingua vernacula recitari possunt.

CAPUT VIII

De altera parte litaniarum

27. Renovatione promissionum baptismatis peracta, cantores incipiunt alteram partem litaniarum, inde ab invocatione *Propitius esto*, usque ad finem, omnibus genufiectentibus et respondentibus. Si vero in hac sacra vigilia paschali sacri Ordines conferantur, consueta ordinandorum prostratio et benedictio peragetur, dum haec altera pars litaniarum decantatur.

28. Sacerdos vero et ministri, accedentes ad sacristiam, induuntur paramentis albi coloris pro missa solemniter celebranda.

29. Interim cereus paschalis reponitur in candelabrum suum, in cornu evangelii, et altare paratur pro missa solemni, cum luminaribus accensis et floribus.

[*Latin ed. p. 137*]

Sacred Congregation of Rites, Title III, Concerning the Solemn Mass of the Easter Vigil.

1. The solemn Mass of the Easter Vigil is celebrated as in the Roman Missal, with the exceptions that follow. At the conclusion of the litanies, the choir solemnly begins "Kyrie eleison," as is customary in the Mass. Meanwhile, the priest, with the ministers, wearing white vestments, approaches the altar, and, omitting the psalm "Judica me, Deus" and the confession, ascends, kisses the altar in the center, and incenses it in the usual manner.

2. After the choir has sung "Kyrie eleison," the priest solemnly begins "Gloria in excelsis," and the bells are rung.

3. After the reception of the Sacrament, the choir sings, and the priest reads, in the usual manner, the verse for Communion, which will be: "In

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the evening of that Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene came, and the other Mary, to see the sepulcher; alleluia."

4. Afterwards, the celebrant says, in the usual manner, "Dominus vobiscum," and the Postcommunion, which will be "Spiritum nobis, Domine," as in the Missal.

5. Then the priest says "Dominus vobiscum," and the deacon, turning to the people, sings "Ite, missa est, alleluja, alleluja." The celebrant, after saying "Placeat tibi, sancta Trinitas," gives the blessing, in the usual manner, and, omitting the last Gospel, all return to the sacristy.

6. The priest, about to celebrate the Mass of the Lord's Resurrection, at the Easter Vigil Mass, having taken the chalice with the remaining blood, does not purify or wipe it, but places it upon the corporal, and covers it with the pall; then, joining his hands, he says in the middle of the altar, "That which we have taken in hand," and immediately, having prepared a vessel with water, he washes his fingers, saying, "Corpus tuum, Domine," and wipes them. After these things have been done, the chalice, still remaining upon the corporal, is uncovered, arranged again, and covered, as is customary, namely, first with the purificator, then with the paten, with the host to be consecrated, and then with the pall, and finally with the veil.

7. Approaching the Offertory of the Mass of the Lord's Resurrection, the priest, who had celebrated the Easter Vigil Mass, removes the veil from the chalice, places it for a short time toward the side of the epistle, but not outside the corporal; after the offering of the host has been made, he does not wipe the chalice with the purificator, but, raising it slightly, carefully pours wine and water into it, and offers the chalice itself, not at all wiped from the inside, in the usual manner.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Official Commentary II OF THE ROMAN PROCESS FOR THE BEATIFICATION AND CANONIZATION OF POPE PIUS X, CONCERNING THE DOUBTS: Whether and concerning which miracles it is established in the case, and to what effect, that the Most Reverend Doctor Melliflame, praising Saint Victor, says: "Rejoice in the Lord," he writes, "who, amidst the continued benefits of his piety, has granted a man to the world, by whose example many may be saved. Again, I say, rejoice, because he has been taken from this world to be with God, so that many more may be saved through his intercession... He was seen on earth to be an example; he was taken up to heaven to be a patron. Here he instructs in life; there he invites to glory: he has become a mediator to the kingdom, who was an instigator to the work... He ascended with immense riches of merits, glorious in triumphs, and renowned for miracles" (Sermon 2 on Saint Victor, Lugdunum edition, 1530, page 47, column 2). These words wonderfully apply to the Venerable Pius X, for he has ascended to

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heaven, glorious in triumphs and renowned for miracles, with immense riches of merits. Indeed; in various degrees of the ecclesiastical hierarchy, up to the Supreme Pontificate, he gave admirable examples of all virtues, by which he acquired an immense store of merits, as has been recognized, with the approval of the Supreme Pontiff, through the decree of this Sacred Congregation, dated September 3rd of the past year. Furthermore, the Venerable Pius X is not only glorious in triumphs, but also renowned for miracles. God has, through his intercession, deigned to grant graces, indeed, to work true miracles, of which two causes were presented to this Sacred Congregation, which, after careful consideration and approval, are promulgated today through this decree, with the authority of the Supreme Pontiff.
I. Sister Maria Francisca Deperras, in the world Maria Giulia Paulina, aged 69 years, was afflicted in September of the year 1928 with osteosarcoma of the left femur, with metastasis to the corresponding iliac region, as two doctors in attendance jointly declared, who, at the end of November, after also hearing the opinion of a third surgeon, declared a surgical intervention to be impossible, and that death would occur within a few weeks; and therefore, considering it useless, they abandoned the care of the infirm woman. Then,

[*Latin ed. p. 139*]

The Sacred Congregation of Rites, in its session 139, concerning the relics of the Venerable Pius X, received reports of fervent prayers offered, imploring his intercession. On December 7th of the same year, a Sister was perfectly healed, the malignant tumor, ankylosis, and other ailments being banished. The persistence of the healing was confirmed eight years later by two expert physicians. The College of Physicians of this Congregation, in full agreement with the attending physicians, acknowledged the healing as being beyond natural powers.

II. No less evident is the miracle in the healing of Sister Benedicta, born in Constance, of the family De Maria. In September of the year 1936, when she was over forty years of age, she began to suffer pain in the left side of her abdomen, where a malignant tumor was discovered, which continued to grow until it reached a length of ten centimeters. The infirm Sister refused surgical intervention, which would have worsened her condition to the point of imminent death. With the attending physicians at a loss, the Sisters began to offer fervent prayers for the healing of the sick woman, through the intercession of the Venerable Servant of God, Pope Pius X, of whose relics Sister Benedicta often placed a small piece upon the afflicted area. On the night between the 26th and 27th of the same month, she was overcome by a peaceful sleep. Upon awakening, she felt perfectly healed. The large tumor had completely disappeared, along with all the deadly symptoms. The Sister rose from her bed, went to the common chapel, remained kneeling for three hours and a quarter, prostrated herself deeply, and immediately

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resumed her duties as a doorkeeper. She continued to enjoy good health, as confirmed by the testimony of expert physicians who examined her in November of the year 1945. A year later, a new examination was made by the attending physician, who fully confirmed the Sister's excellent health. The experts, along with our physician, unanimously declared that the tumor was a malignant one, and that it had been given a fatal prognosis, and that the healing had occurred through powers beyond nature.

Regarding both healings, processes were instituted with Apostolic authority: in the diocese of Saint-Claude in 1946 for the first healing, and in the diocese of Cuneo in 1945 for the second. The College of Physicians of the Holy Roman Church discussed both of these miraculous healings on March 21st of the past year, and then the Reverend Cardinals and Consultors on October 24th, in a preparatory meeting; finally, before His Most Holy Highness, Pope Pius XII, on January 30th of this year, the undersigned Cardinal, Pro-Prefect of the Sacred Congregation of Rites and promoter of the cause, raised the following question: Whether and concerning which miracles it is established.

[*Latin ed. p. 140*]

Acts of the Apostolic See - Official Commentary 140, concerning the case and its effects. The Most Reverend Cardinals, Officials, and Father Consultors each presented their opinions. However, the Most Blessed Father, after hearing the votes, postponed issuing his judgment until this day, meanwhile imploring divine light. With the Cardinal of the Holy Roman Church, Pro-Prefect, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, having been summoned, and after devoutly celebrating the Holy Sacrifice of the Mass, he declared: It is established that there has been an instantaneous and perfect healing of Sister Maria Francisca Deperras from osteosarcoma of the left femur, and also of Maria Benedicta De Maria from a malignant tumor in the lower left part of the abdomen. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 11th day of February in the year of Our Lord 1951.

[Signature] C. Card. MICARA, Archbishop of Velletri, Pro-Prefect.

[Signature] L. S. f A. Carinci, Archbishop of Selene, Secretary.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD, JOSEPH MARIA DIAZ SANJURJO, O.P., BISHOP AND AP. VICAR OF TUNQUIN CENTRAL, MELCHIOR GARCIA SAMPEDRO, O.P., BISHOP OF TRICOMIEN, AND HIS SUCCESSOR AND ASSOCIATES IN THAT VICARIATE, WHO, AS IS REPORTED, WERE MURDERED FOR THE SAKE OF THE FAITH.

UPON THE DOUBT: Whether it is established that they suffered martyrdom, and whether there are signs or miracles in the case and concerning

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the effects thereof.

Our Lord Jesus Christ, in order to work the redemption of the human race, came into the world made man, and in His blood He redeemed us to God (Ap., 5, 9), blotting out the handwriting of the decree against us, which was contrary to us... nailing it to the cross (Col., 2, 14), in which He was indeed killed, but He triumphed through being killed, as He said: "And I, if I be lifted up from the earth, will draw all things to myself" (John 12:32).

Indeed, since the Church takes on the person of the divine Redeemer and follows in His footsteps, it must, like Him, undergo the same condition.

[*Latin ed. p. 141*]

The Holy Congregation of Rites, 141. What the Lord Himself openly prophesied, saying: "Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also." (John 15:20), which has been manifestly proven by events. The Church, from its beginning to our own times, has always suffered persecutions, but it has always triumphed, growing stronger with renewed vigor. "For, as Saint Ambrose writes, the religion is defended by the death of martyrs, faith is increased, and the Church is strengthened: the dead have conquered, and the persecutors are alive" (De exc. Satyri, P. L., 16, 1384). Immense was the persecution that the Church of Tunquin endured in the two Apostolic Vicariates, entrusted to the care of the Order of Preachers, under the reign of Tu Due, from the year 1856 to the year 1862, with remarkable fortitude. At that time, thousands of Christians, strengthened by divine virtue, were more willing to accept death than to renounce their faith, and were cruelly slain. Of these, on April 15, 1906, two Apostolic Vicars and others were inscribed in the blessed rolls by the Venerable Pope Pius X. For one thousand two hundred and seventy-eight others, a cause was introduced before this Holy Congregation on November 14, 1917. However, since it is impossible to legally examine all of the witnesses, both individually and collectively, those involved prudently selected only twenty-five from among those for whom a cause for martyrdom would be examined before this Holy Congregation. These are: 1. Joseph Maria Diaz Sanjurjo, O.P., Bishop of Plataea, Apostolic Vicar of Tunquin Central; 2. Melchior García Sampedro, O.P., Bishop of Tricomia, Apostolic Vicar of Tunquin Central; 3. Dominic Ninh; 4. Lawrence Ngôn, layman; 5. Dominic An-Khâm, layman; 6. Luke Cai-Thin, layman; 7. Joseph Cai-Tà, layman; 8. Dominic Mao, layman; 9. Vincent Tuong; 10. Dominic Nguyên; 11. Andrew Tuóng; 12. Dominic Nhi; 13. Peter Da; 14. Joseph Tuân; 15. Peter Dúng; 16. Peter Thuân; 17. Vincent Duong, layman; 18. Dominic Toai; 19. Dominic Huyên, layman; 20. Dominic Mâu, priest, O.P.; 21. Joseph Tuân, priest, O.P.; 22. Joseph Tue; 23. Dominic Câm, priest, Third Order of Preachers; 24. Thomas Khuông, priest, Third Order

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of Preachers; 25. Paul Doung. These twenty-five, after having been honorably beatified, constitute a glorious company of martyrs of Tunquin. There is no reason to doubt the veracity of the witnesses, since their testimonies are in agreement with the documents. Clearly, the formal martyrdom on the part of the tyrant is established by his actions and decrees. Historically, we certainly know that Tu Due ardently hated the Catholic religion. While some political motive may not be denied in relation to foreigners, the true and principal reason was hatred of the religion. He himself forbade...

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis -● The official record shows that all European missionaries preaching the Catholic religion were to be punished with capital punishment; all sacred vessels were to be burned, and churches, rectories, and religious houses were to be destroyed. From these and other circumstances, it is clearly evident that King Tu Due harbored hatred towards Christians in general, and towards bishops, priests, and religious in particular. As for his subjects, no political pretext can be claimed, because if they themselves had renounced the Catholic faith, they would immediately have been saved. Furthermore, the records show that the intention was for almost all to trample on the cross, as a condition for escaping death. All of these matters were carefully considered in the Preliminary Congregation held before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, on May 3, 1949; on February 21 of the following year, the Preliminary Congregation concluded; finally, on January 30 of this year, the General Congregation was held before His Holiness Pope Pius XII, in which the aforementioned Cardinal, as Promoter, raised the question to be debated: Whether it is established that there was martyrdom and the cause of the martyrdom, and also concerning the signs or miracles in the case in question, and to what extent. The Most Reverend Cardinals, officials, and consultors gave their votes. The Blessed Father postponed the day for delivering the final judgment on this matter. Therefore, having summoned to Himself in Rome the Most Reverend Cardinals Alexander Verde, as Promoter of the Cause, and the undersigned, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, He, after having received the sacred and consecrated Host, declared: "It is clearly established that there was martyrdom and the cause of the martyrdom of Joseph Mary Diaz Sanjurjo and Melchior Garcia Sampedro, bishops, and of twenty-three other companions; so that, granted the signs or miracles and all other appropriate and necessary dispensations, it may proceed to further steps." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on February 11, A.D. 1951. 83 C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. © S.

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f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 143*]

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

NANCIEN. NULLITY OF MARRIAGE (BELLAMY-PICAUDÉ)

Since the actual place of residence of Lady Genovepha Picaudé, the party involved in the aforementioned case, is unknown, we summon her to appear, either in person or through a duly appointed representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 30, 1951, at noon, to resolve the matter in dispute, or to subscribe to the following, and to set a date for the hearing of the case before the Rota.

Is there a nullity of the marriage in this case?

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Genovepha Picaudé, must take care to inform her of this edictal summons.

Boleslaus Filipiak, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 12, 1951.

O. Bejan, Notary.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE, bearing the title "With Tickets of the Secretary of State," the Most Holy Father Pius XII, reigning happily, deigned to appoint:

December 29, 1950. The Reverend Monsignor Antonazzi Giovanni; Pro-Secretary of the Economy of the Sacred Congregation for the Propagation of the Faith.

January 1, 1951. The Illustrious and Reverend Monsignor Guerri Sergio, Secretary of the Cardinal Commission for the Administration of the Goods of the Holy See.

February 2, 1951. The Reverend Monsignor Galletti Domenico, Additional Under-Secretary of the Sacred Congregation of the Council.

February 11, 1951. The Illustrious and Reverend Monsignor Martini

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Marco, Under-Secretary of His Holiness.

February 22, 1951. The Reverend Father Arnoldo Van Lantschoot, of the Order of the Premonstratensians, Vice-Prefect of the Vatican Apostolic Library.

February 26, 1951. The Illustrious and Reverend Monsignor Caprio Giuseppe, Consultor of the Sacred Congregation for the Propagation of the Faith.

February 30, 1951. The Reverend Fathers, the Gemelli brothers, Agostino, of the Order of the Friars Minor, and Bidagor Raimondo, of the Society of Jesus, Consultors of the Sacred Congregation of the Discipline of the Sacraments.

February 16, 1951. The Eminent and Reverend Cardinal Pizzardo Giuseppe, Secretary of the Sacred Congregation of the Holy Office, retaining the Prefecture of the Sacred Congregation for Seminaries and Universities.

February 19, 1951. The Eminent and Reverend Cardinal Micara Clemente, President of the Pontifical Work for the Preservation of the Faith and for the provision of new Churches in Rome.

February 20, 1951. The Eminent and Reverend Cardinal Micara Clemente, Member of the Sacred Congregation of the Holy Office.

[*Latin ed. p. 145*]

March 31, 1951 (Series II, Vol. XVIII) - No. 4.

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. CONCERNING THE ERECTION OF THE APOSTOLIC PREFECTURE OF PINGLIANG INTO A DIOCESE.

The Apostolic Prefecture of Pingliang, in China, is erected into a diocese, to be called Pingliang.

PIUS, SERVUS SERVORUM DEI,

For the perpetual memory of such things, and with unwearied and steadfast labor of the heralds of the Gospel, such advancements have been made in the Apostolic Prefecture of Pingliang in China, concerning the Catholic religion and missionary works, that, with God's favor, it may be deemed worthy of being raised to the rank and dignity of a diocese.

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Therefore, Our Venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, with the favorable vote of the Venerable Brother Anthony Riberi, titular Archbishop of Dara, in China, Apostolic Delegate, making use of the special faculties granted to them by Us and which shall remain valid throughout this jubilee year, after mature deliberation, have judged it fitting to grant the prayers of the elected sons, the General Ministers of the Order of the Friars Minor Capuchin, whose members have been entrusted with the Prefecture, concerning the erection of the aforementioned Prefecture of Pingliang into a diocese.

Therefore, in the general elections held on the nineteenth day of this month, the Apostolic...

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis — Official Commentary: Concerning the establishment of the episcopal see of Pingliang, with the same boundaries as before, they elevated it to the rank of a diocese, designating the city itself, commonly called Pingliang, as the seat, to be called Pimliamensis, and entrusted its care to the members of the Order of Friars Minor Capuchin, to Our satisfaction and that of the Apostolic See. They established this new suffragan diocese under the metropolitan Church of Lanzhou; the bishop's seat was established in the same city, commonly called Pingliang, which is therefore raised to the status of a city-episcopal see; and the bishop's chair was placed in the church located there, while, in the meantime, a procathedral was functioning. Furthermore, considering the circumstances of the place and the present time, they granted permission that, for the consultation of the diocesan Chapter, canonical consultants be chosen and employed for the proper administration of justice. Moreover, in order to safely and firmly ensure the stability of the new diocese, they ordered that a small seminary for young men destined for the service of the Church be established and maintained as soon as possible. The episcopal table is constituted, in addition to the offerings of the faithful and the revenues of the Curia, with all the goods that until now belonged to the Prefecture. We, however, as stated above by the Holy Congregation of Propaganda Fide, ratify and confirm all things by Our apostolic authority, and therefore We decree and declare the new diocese of Pimliamensis to be erected and established by the force of these letters. Therefore, We grant to this new Cathedral Church and to its bishops of Pimliamensis, for the time being, all rights, privileges, honors, insignia, and graces, with which other cathedral churches and their bishops are commonly endowed, and We subject them equally to the same burdens and obligations with which others are burdened. As for the governance and administration of the same diocese, We command that the election of a Vicar or Administrator, in the event of a vacancy, and the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed, as prescribed by the sacred

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canons. For all that has been arranged and established in these letters, We entrust the execution to the venerable Brother mentioned above, the Apostolic Delegate in China, or to the one who presides over the execution of the delegation, and We grant him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical dignity for the purpose in question, and We impose upon him the obligation to transmit to the Holy Congregation of Propaganda Fide, as soon as possible, a certified copy of the acts of the completed execution. Finally, We wish that these letters, even when transcribed and printed, be given the same validity as if they were presented in person, provided they are signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office. These present letters are firm and valid and.

[*Latin ed. p. 147*]

We will and decree that these acts of Pope Pius XII [Acta Pii Pp. XII 147] shall have their full and complete effects, and that they must be observed inviolably by all to whom they pertain, notwithstanding any contrary provisions. Therefore, no one shall be permitted to infringe upon or contradict this decree, whether concerning the erection, constitution, subjection, confirmation, concession, delegation, derogation, or the will of Our Holiness. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-fourth day of the month of June, in the twelfth year of Our pontificate. For the Holy Roman Church: F. Card. MARCHETTI SELVAGGIANI, Prefect. P. Card. FUMASONI BIONDI, Secretary. L. Kaas, Protonotary Apostolic. Arthurus Mazzoni, Protonotary Apostolic. [Reference to a register: "Hoco £& Plumbi Reg. in Cane. Ap., vol. LXXX, n. SO."] - A l. Trussardi.

II. THE ERECTION OF THE PALAI (SYRO-MALABAR) DIOCESE. A portion of the territory of the Changanacherensis diocese, of the Syro-Malabar rite, is separated, and a new diocese is erected therefrom, to be called the Palaiensis.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT:

Since the boundaries of the churches should be more suited to the needs of the Christian faithful and to their greater spiritual benefit, it is fitting that new cathedrals be erected from territories separated from larger dioceses, to be entrusted to the care of other pastors.

Considering this, Our Venerable Brothers, the Cardinals Prefects of the Sacred Congregation for the Eastern Churches, have considered the Changanacherensis diocese of the Syro-Malabar rite, which, since the

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blessed Pope Pius [the sentence is incomplete].

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary, Eleventh. Our Predecessor, wisely considering the governance of the Syro-Malabar Faithful, by Apostolic Letters sealed with the papal seal, granted by the Roman Pontiffs on the twenty-first day of December, in the year nineteen hundred and twenty-three, elevated the Cathedral Church to a higher rank and dignity, and it has achieved progress, especially in the number of priests of both orders and churches, and in the importance of ecclesiastical institutions, to such an extent that it can scarcely be governed by one, even the most vigilant, Prelate; therefore, considering the favorable opinions of the venerable Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in India, they considered it advisable to divide the territory of the aforementioned Changanacherry diocese and to erect the separated part into a new diocese, to be entrusted to the care of another Pastor. We, after having heard the venerable Brother S., Advisor to the Congregation for the Oriental Churches, and after mature deliberation, and having ensured that all necessary preparations have been made, and with the consent of those whose interests are involved, by the fullness of Our Apostolic authority, we separate a territory from the Changanacherry diocese, encompassing five *vicariatus foraneos*, namely: Palai, Muttuchira, Kuravilangatt, Anacallu, and Uamapuram; and we erect and establish this territory as a new diocese, which shall be called the Palaiensis diocese, and its boundaries shall be the same as those of the aforementioned *vicariatus*; and we constitute it as a suffragan of the metropolitan Church of Ernakulam, and its Bishop shall be subject to the metropolitan Archbishop of Ernakulam for the time being. We establish the episcopal seat of this new diocese in the city of Palai, and therefore we elevate it to the rank of an episcopal seat; and we establish the episcopal cathedral in the temple dedicated to the Apostle St. Thomas, located in the same city, and we designate it provisionally as a pro-cathedral, until otherwise provided. We grant to this Cathedral Church and to the Bishops of Palai, for the time being, all rights, privileges, honors, insignia, and graces, which are enjoyed by other cathedrals and their prelates; and we subject them to the same obligations, according to the prescriptions of common law and the legitimate customs of the Syro-Malabar Church. The endowment of the episcopal see shall consist of both the temporal goods of the diocese, which are granted to each diocese by right, and the offerings which are customarily made by the faithful, for the benefit of the diocese which is being established, as well as the emoluments of the episcopal curia. As for the clergy, the faithful, and all matters pertaining to the Catholic name, within the territory of the new diocese, we decree that as soon as these Our Letters have been presented for execution, on a date, month, and year to be strictly defined, they shall be subject to the jurisdiction of

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the Ordinary of Palai, both in spiritual and temporal matters.

[*Latin ed. p. 149*]

Acts of Pope Pius XII, 149: that they may legitimately remain in temporal matters; and, with regard to the clergy in particular, the clergy are considered to be thereby attached to the Church in whose territory they legitimately reside. As for the governance and administration of this new diocese, the election of an Administrator when the See is vacant, the institution of young men who have been called by the Lord, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons and the legitimate customs of the Syro-Malabar Church establish and prescribe. For all these things, as has been stated and established above, we entrust the execution to the venerable Brother mentioned above, the Apostolic Delegate in India, or to him who presides over the execution of the Apostolic Delegation at the time, and we grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, in order to achieve the purpose in question, and we make it his authentic duty to transmit a certified copy of the acts of the completed execution to the Sacred Congregation for the Eastern Churches as soon as possible. Moreover, these present Letters and everything contained therein, even if anyone present, or who presume to have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, may never, at any time, be noted, impugned, or called into question for any reason, whether of fraud, error, nullity, or intention, or by any other means, even substantial and unforeseen, but that they, as having been made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to contravene these things in any way, by any authority, we will and declare that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, or universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary things, even those worthy of special mention, to all of which we derogate by these present enactments. Finally, we wish that these Letters, or extracts or excerpts thereof, even if printed, shall be given the same validity, if they were presented or shown, if they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, deroga-

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tion, and Our will. If anyone, with audacious temerity...

[*Latin ed. p. 150*]

The Acts of the Apostolic See – Official Commentary, 150, should anyone dare to presume, will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and fifty, on the twenty-fifth day of the month of July, in the twelfth year of Our Pontificate. For the Holy Roman Church, Cardinal Eugene Marchi, Prefect; Cardinal TI S SER ANT S, Dean of the Sacred College; Reverend Father Francis Hannibal Ferretti, Secretary for Eastern Churches; Reverend Father Arthur Mazzoni, Apostolic Protonotary; Reverend Father Loco £& Plumbi Reg. in Cane. Ap., volume LXXX, number 9. – A. Liberati. III. FROM THE TERRITORY OF THE APOSTOLIC PREFECTURE OF KAOHSUG, A PORTION IS SEPARATED, WHICH IS ERECTED INTO A NEW APOSTOLIC PREFECTURE, NAMED TAICHUNGENS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, that the Catholic faith may be more easily and fruitfully promoted in the Island of Formosa, it has seemed useful to separate the Apostolic Prefecture of Kaohsung, which has long been called the Island of Formosa, and which, by Our Apostolic Letters given on the thirtieth day of last December, has been diminished in territory to erect a new Apostolic Prefecture of Taipei, and to constitute another Prefecture to be entrusted to other heralds of the Gospel. Therefore, Our Venerable Brothers, entrusted with the Sacred Council for the Propagation of the Christian Faith, having taken into consideration the favorable opinion of the Venerable Father Anthony Riberi, titular Archbishop of Dara and Apostolic Delegate in China, and making use of the authority granted to them by Us throughout this Jubilee year, they separate from the aforementioned Apostolic Prefecture of Kaohsung the civil province of Taiohung, and erect this into a new Apostolic Prefecture, named Tai-

[*Latin ed. p. 151*]

The Acts of Pope Pius XII, number 151, concerning the establishment of a Prefecture named Taichung, and its entrustment to the esteemed members of the Society of Maryknoll for foreign missions. The Sacred Congregation for the Propagation of the Faith, having reported to Us today, through Our beloved Son, the Most Reverend Cardinal, Prefect of that same Sacred Congregation, and We, exercising the fullness of Our apostolic power, ratify these documents, and therefore We confirm and declare the Apostolic Prefecture as established and constituted as above, and We entrust it to the members of the aforementioned Society of Maryknoll, provided that it is pleasing to the Apostolic See. Furthermore, We grant to this Apostolic Prefecture of Taichung and its Apostolic Prefects all rights, privileges, honors, and powers, by which other Apostolic Prefectures and their superiors are

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lawfully possessed and enjoy; and We likewise impose upon them the same burdens and obligations by which others are bound. All of these things, as above established and constituted, We decree to be valid and effective, notwithstanding any contrary provisions. Furthermore, We wish that these documents, whether transcribed or excerpted, or even printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if they were the present documents themselves. To no one shall it be permitted to infringe upon or contradict this division, establishment, constitution, confirmation, entrustment, concession, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord nineteen hundred and fifty, on the tenth day of the month of August, in the twelfth year of Our pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

8. Dean of the College

8. Prefect of the Congregation for the Propagation of the Faith

Arthurus Mazzoni, Apostolic Protonotary

Vincentius Bianchi Cagliesi, Apostolic Protonotary

Loco £ß Plumbi Reg. in Cane. Ap., vol. LXXX, n. 22. - A. Liberati.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis — Official Commentary IV

ZAMBOANGA (COTABATO AND SULU) DIOCESE

The territory of the Zamboanga Diocese is divided, and a new Prefecture (of the Patriarchal See) is established, to be called Cotabato and Sulu.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event, the Apostolic See is always ready to grant whatever may contribute to the good of the faithful and to facilitate their governance, sometimes changing ecclesiastical boundaries according to the circumstances of the places.

Therefore, with the counsel of the Most Reverend Fathers, Our Sacred Congregation of Cardinals, Prefects of the Consistory, having considered the prayers of the Most Reverend Brother Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the Philippine Islands, we have,

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with a willing mind, approved his request that the civil provinces of Cotabato and Sulu be separated from the territory of the Zamboanga Diocese, in order to establish a new Prefecture there, which shall be subject to no diocese.

We therefore, with the fullness of Our Apostolic power, and with the favorable vote of the Most Reverend Aloysius Dei Rosario, the present Bishop of Zamboanga, and with the consent of others whose interests are involved, or who are presumed to have an interest, separate the civil provinces of Cotabato and Sulu from the territory of the aforementioned Zamboanga Diocese, and we establish and constitute their territory as a Prefecture, subject to no diocese, to be called Cotabato and Sulu, with boundaries defined as are currently established for the civil provinces of Cotabato and Sulu.

We establish the seat of this new Prefecture, subject to no diocese, in the city commonly called Cotabato, and we elevate the church there, dedicated to the Immaculate Conception of the Blessed Virgin Mary, to the rank and dignity of a cathedral, and we grant to it and to the Prefects of Cotabato and Sulu, for the time being, all rights, honors, insignia, and privileges, with which other ecclesiastical Prefectures throughout the world and their prelates are commonly endowed and enjoy, and with the same burdens and obligations attached.

We constitute this Prefecture of Cotabato and Sulu as a suffragan of the Metropolitan Church of the Most Holy Name of Jesus, or Cebu, and its Prefects, for the time being, are subject to the Metropolitan Archbishop of the Most Holy Name of Jesus.

[*Latin ed. p. 153*]

We append the acts of Pope Pius XII. Furthermore, We command that a seminary be established, at the very least, for the formation of the indigenous clergy, from which young men will be chosen and sent to the Pontifical College of Latin America in the City of Rome, in the hope of their being instructed under the eyes of the Roman Pontiff. However, since the circumstances of the present time do not permit the establishment of a chapter of canons in this new Prefecture, We grant that, in the meantime, diocesan consultants be chosen and appointed to handle legal matters. Concerning the governance and administration of the Prefecture, We command that the election of a Capitular Vicar or Apostolic Administrator, in the event of a vacancy, and the rights and obligations of the clergy and faithful, be observed in accordance with the sacred canons. Regarding the clergy in particular, We decree that as soon as these Letters are demanded for execution, the clergy of that church shall be considered to be assigned to that territory, in which they legitimately reside. Furthermore, the Prefecture's treasury shall consist of the revenues of the Curia and the offerings of the faithful, for the benefit of which the Prefecture itself was established; however, Canon 1500 of the civil law shall be observed regarding the division

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of goods and endowments that pertain to the entire diocese. All documents and acts pertaining to the new Prefecture and its clergy and faithful shall be transmitted to this Curia and preserved in its archives by the episcopal Curia of Zamboanga. For all the matters mentioned above to be carried out and established as we have stated, we appoint the Venerable Brother Apostolic Delegate in the Philippine Islands, or whoever presides over the Delegation in the act of execution, and we grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to carry out the aforementioned purpose, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the completed execution. These present Letters and everything contained therein, even if someone, whether he is directly involved or claims to have an interest, even if he deserves specific and individual mention, has not been heard, or has not agreed to the foregoing, shall never be considered to be subject to any flaw of deception, or prevarication, or nullity, or of Our intention, or of any other, even if substantial and unforeseen, defect; but rather, they shall always be considered to have been made and issued with full knowledge and authority, and shall remain perpetually valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, with any authority, anything should happen to be attempted against these, We will and decree that it shall be entirely void and of no effect, notwithstanding.

[*Latin ed. p. 154*]

154. Acts of the Apostolic See – An Official Commentary on the rules established in synodal, provincial, general, and universal councils, on general or special Apostolic Constitutions and Ordinances, and on any other dispositions of the Roman Pontiffs, Our Predecessors, and on all other contrary matters, even those worthy of special mention, to all of which We hereby derogate. Finally, We wish that these Letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, be given exactly the same credence as if these present Letters were exhibited or shown. To no one shall it be permitted to infringe upon or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and fifty, on the eleventh day of the month of August, in the twelfth year of Our Pontificate. For the Holy Roman Church, the Chancellor, F. Card. MARCHETTI SELVAGGIANI, Friar, A. I. Card. PIAZZA, 8.

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Dean of the College, 8. C. Consistorialis, from the Secretariate, Franciscus Hannibal Ferretti, Apostolic Protonotary, Bernardus De Felicis, Apostolic Protonotary, in the Place of £ß Plumbi, Register in Cane, Volume LXXX, number 85. – Al. Trussardi. V. The Episcopal Church of Sion, bearing the title of Sion, is raised to the Archiepiscopal rank. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter. Only one Roman Pontiff can raise a Church to a higher rank of dignity, if the particular circumstances and reasons of things seem to require it. Therefore, the Apostolic See, having...

[*Latin ed. p. 155*]

The Acts of Pope Pius XII, number 155, state that the Church of Sion, formerly a suffragan of the metropolitan Church of Ephesus, has customarily been granted to the General Vicar of the Spanish Army, as it was established. And this year, on the fifth of August, through a convention held between the Holy See and the Spanish Government, We have decided that the aforementioned General Vicar may henceforth hold the archiepiscopal title and dignity. For the sake of preserving this custom, after consulting with our venerable Brother, the Most Reverend Cardinal of the Sacred Congregation of the Consistory, from the Secretariate, by Our supreme apostolic authority, We elevate the aforementioned Church of Sion to the archiepiscopal rank and dignity, perpetually, and therefore We decree and declare that it is no longer a suffragan of the metropolitan Church of Ephesus. Therefore, We grant to that Church, with its archiepiscopal title of Sion, and to its current Archbishop, all the rights and privileges that, according to the common law, pertain to archdioceses and their respective prelates. We hereby establish and decree that these Our Letters shall always remain valid and effective, and shall have their full and complete effect, and that they shall fully suffice for those to whom they pertain, now and in the future. We wish that the same faith be given to these Letters, whether transcribed or printed, as long as they are signed by the hand of a public notary and sealed with the seal of someone holding an ecclesiastical office, as was the case with the first example presented. Therefore, no one may dare to infringe upon this provision, declaration, concession, decree, and Our will, or to presume to contradict it with rash audacity: for whoever should attempt to do so will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twelfth day of December, in the twelfth year of Our pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Cardinal

Fr. A. I. Card. PIAZZA, Cardinal

S. Collegii Decanus

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8. C. Consistorialis a Secretis

Alfonsus Carinci, Archbishop, Title of Seleucia, Protonotary Apostolic

Ludovicus Kaas, Protonotary Apostolic

Loco S Plumbi Heg. in Cane. Ap., vol. LXXX, n. 57.

- Al Trussardi.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis. LETTERS – Official Commentary. TO THE MOST BLESSED VIRGIN MARY, venerated in the church of "Casalbordino," patroness of the entire Archdiocese of Theatine. POPE PIUS XII. For the perpetual memory of the matter. It is truly wondrous how many Marian temples in Italy, a land which, with a certain fecundity, has produced so many shrines dedicated to the virtue and true worship of the Virgin, are frequented by the faithful. Among these, one stands out, located near the town of "Casalbordino," within the territory of the Diocese of Vast, where the image of the Most Blessed Virgin Mary, known as "a Miraculis" because of the singular favors she bestows, is celebrated with great piety. Indeed, over four centuries ago, it has grown so much that it illuminates the entire region of Citerior Aprutium and Samnium, guiding those mortals who labor in the dark sea of this life towards a safe and peaceful harbor of salvation. Therefore, that the devotion to this image, which the Chapter of the Vatican, on the tenth day of the month of June, in the year 1899, wished to honor with a golden crown amidst the acclamations of the faithful, may bear greater fruits of piety and spiritual consolation, and be more widely spread, the Venerable Brother John Baptist Bosio, Archbishop of Theatine, with the support of the Chapter of Canons, made supplications to Us, so that We might deign to declare the Most Blessed Virgin Mary "a Miraculis," venerated in the church we mentioned, the Heavenly Patroness of the entire Archdiocese of Theatine, before God. We, accustomed from our youth to a particular love for the Most Holy Mother of God, and wishing to open a wider path for the salutary religion of Her, the Mother of God, readily and willingly decided to hear such supplications. Wherefore, after consultation with the Sacred Congregation of Rites, having considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare, by these Letters, valid and forever, that the Most Blessed Virgin Mary "a Miraculis," most venerated in the church of "Casalbordino," is constituted and declared the Principal Heavenly Patroness before God of the entire Archdiocese of Theatine, with all the honors and liturgical privileges that rightly belong to the principal patrons of regions, and with the faculty of using the Office and Mass of the Blessed Virgin Mary, Help of Christians, with the reading from the Gospel according to John 2:1-11: "And the third day, there was a marriage in Cana

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of Galilee." Contrary to—

[*Latin ed. p. 157*]

Acta Pii PP. XII, 157, notwithstanding any objections. We decree, establish, and decide that these present Letters shall remain forever firm, valid, and efficacious; that they shall fully and completely produce and obtain their effects; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Vatican, under the Fisherman's Ring, on the thirty-first day of the month of July, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal Prefect for Public Affairs, Gildo Brugnola, Office of Pontifical Diplomatic Affairs, these are issued. II. THE CHURCH, (CORPUS DOMINI), NAMED, IN THE CITY AND ARCHDIOCESE OF MEDIOLANUM, SHALL BE DEDICATED TO THE BASILICAS MINOR. PIUS PP. XII, For the perpetual memory of this matter. — Although the Sacrament, of which Saint Jerome says: "This table is the strength of the soul, the nerve of the mind, the bond of faith, the foundation, the hope, the salvation, the light, our life," is rightly considered a most precious treasure in almost all churches, certain ones, dedicated in the name of this great Mystery, offer a particular reason and invitation for the worship of God, the bread veiled under the appearance of bread. Among these, the Church of Mediolanum, called "Corpus Domini," is most religious and celebrated among the inhabitants of that city. Indeed, the worship of the Most Holy Eucharist, like a shining beacon, is more widely spread and deeply rooted in the hearts of the faithful. Truly, this very building is aptly called the "Great Cenacle," when in this brilliant hall, solemn gatherings are held by those who promote the Eucharistic religion, at intervals of time. Furthermore, a seat has been established for the Archconfraternity, which, with more than seven hundred thousand members, diligently pursues piety in this heavenly gift, and has been confirmed and generously promoted by many Popes, Our predecessors. Moreover, the Discalced Carmelite Fathers, to whom the church has been entrusted, are so devoted to its services that many of them...

[*Latin ed. p. 158*]

158. The Acts of the Apostolic See – a commentary, for the honor and benefit of all. Therefore, the devotion of the Christian faithful to the divine sacraments has always been of great importance, and their pious zeal has never ceased, nor has their proven will been diminished. However, due to the recent war, this noble temple, struck by lead and fire, was sadly destroyed and partially collapsed; yet, this calamity was not able to suppress

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the outstanding industry of the people of Milan, so that the house of God, with its restored roof, has been returned to its former splendor. Indeed, ten years having elapsed since the Conclave of the Eucharist from Italy, held in Augsburg in the year 1706, the Church began to be celebrated, on the eighth day of the month of October of this sacred year, by our Venerable Brother Adeodato Giovanni, Cardinal of the Holy Roman Church, Bishop of Sabina and Mandelensi, and Member of the Sacred Consistorial Congregation for Secret Affairs, with the highest solemnity and magnificence of rites. Furthermore, in the same year, the seven hundredth anniversary of the Sacred Carmelite Order is celebrated, from whose religion so many heavenly gifts, like a flowing river, have flowed forth to the faithful. In order that we may suitably express our benevolence in the face of such a multitude of reasons for celebration, and that the people of God may be drawn more deeply into this most holy sacrament, our beloved son, the present Prior of Milan, of the Order of the Discalced Carmelites, humbly supplicated us that we might deign to honor the Church, which we have mentioned, with special honor, declaring it a Minor Basilica. And we, eager to contribute abundantly to this auspicious occasion, and considering it most important to encourage our sons to cultivate this most august mystery, and having received such requests, our beloved son, Alafridi Ildelphonsi, Cardinal Priest of the Holy Roman Church, Archbishop of Milan, and also the aforementioned Venerable Brother Adeodato Giovanni, Cardinal of the Holy Roman Church, of the Order mentioned above, having been greatly honored with the office of Patron or Protector, we gladly decided to comply. Therefore, after consultation with the Sacred Congregation of Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, forever and in perpetuity, we adorn the Church called "Corpus Domini," which is located in the city and Archdiocese of Milan, with the title and dignity of a Minor Basilica, with all its liturgical rights and privileges, which properly belong to churches of the same designation. Notwithstanding any contrary provisions. These things we decree, we establish, we decide, and we declare that these present letters shall forever remain valid and effective, and shall have their full and complete effect.

[*Latin ed. p. 159*]

Acts of Pope Pius XII, 159. To be observed and fulfilled; and to those to whom they pertain, or who may pertain to them, now and forever, they are to be fully observed; and thus they are to be rightly judged and defined; and anything that may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, is to be declared invalid from now on and void. Given from the Vatican, under the seal of the Fisherman, on the twentieth day of the month of September, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of

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the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church, to the Pontifical Diplomats: The Venerable Servant of God, Albericus Crescitelli, Priest and Martyr, is declared Blessed. PIUS PP. XII. For the perpetual memory of this matter. — "As the earth was filled with the seed of blood by the Martyrs, and from that seed a harvest arose for the Church." (Thus, these words of Saint Augustine, the renowned Doctor, (Sermon CCLXXXVI, 4) from a former age, "when it was a disgrace to be a Christian" (ibid.), seem to be appropriately transferred to this present storm of times. The force of the enemies of the Catholic name is again at work; the earth is again stained with the blood of Martyrs; the victorious Church brings forth the most beautiful trophies; the more it is oppressed, the higher it rises; the more fiercely it is torn, the more gloriously it triumphs. And with the brilliant example of those who, having received the crown, enjoy the ever-pleasant verdure of Paradise, We are pleased today to count among the blessed Albericus Crescitelli, herald of the holy Gospel in China, who shed his blood in order to live with Christ. He entered the light on the thirtieth day of the month of June, in the year one thousand eight hundred and sixty-three, the fourth of eleven children of Beniamin Crescitelli and the Venerable Bruno, who, not considering the circumstances of life, placed the highest good in domestic virtues. The child, cleansed by the holy sacrament of Baptism on the second day of July, was of delicate health, and his concerned parents endeavored to strengthen him; and also, because he was somewhat quick to anger, they sought to teach him to control himself. Following the example of his father, Albericus, having progressed from play and the discipline of childhood, devoted much of his time to working in the fields; and although he was not devoted to letters.

[*Latin ed. p. 160*]

160 The Acts of the Apostolic See – An official commentary. Although he devoted himself to honest arts, the priest John Fischetti proved to be, at that time, the most suitable person to undertake and pursue a certain course of studies. Being very devoted to piety, he attended daily at the Church for the Sacrifice of the Eucharist, frequently received the Sacraments by which mortal men are led to holiness, and, insisting on a righteous way of life, he instructed and encouraged those who were hardened or slow to learn Christian doctrine, undoubtedly demonstrating what kind of priest he would become for the propagation of the faith. At the age of fifteen, feeling a certain inclination towards the ministry of the altar and desiring to bring the message of truth to the unbelievers, he entered the Pontifical Seminary of the Holy Apostles Peter and Paul for missions to foreign lands in Rome. There, he diligently pursued the studies assigned to him, without neglecting to serve divine matters and to cultivate his life. While engaged in this endeavor, news reached him of the unexpected death of his father and

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sister, who, while attending to their health in the place called "Casamicciola," were crushed by the collapse of buildings after a sudden earthquake; overcome by grief and sorrow, Alberic first and foremost submitted his will to the will of God with great and equal spirit. Due to his virtue and intelligence, he was highly regarded by his superiors, and on the fourth day of June, in the year one thousand eight hundred and eighty-seven, he finally received the heavy office of the priesthood, and the following day he worked piously. Therefore, having attained a bright nature, and having been conformed and instructed in doctrine, as well as in religion and piety, the newly ordained priest was prepared and equipped for the struggle for true glory. At the order of the Prelate, he was to set out for China in the first autumn of the same year, but first he returned home to say a final farewell to his relatives. However, in September, a terrible epidemic of cholera struck his homeland, by which many inhabitants were consumed. With the permission of his Superiors, Alberic remained there longer, so that, day and night, he could attend to those afflicted by the illness, offering them Christian comfort, and alleviating the common sorrow. After the deadly disease was repelled, the citizens held Alberic in high esteem, and he himself received a well-deserved honor from the Minister of Public Affairs of Italy for his service to the health of the citizens, in the form of a monetary gift. On the thirty-first day of October, in the same year, leaving Altavilla before dawn, the fearless soldier of Christ tore himself away from his mother's embrace, who, shedding too many tears of sorrow, commanded her son to be strong: "May the Mother Mary protect you!" Having been granted an audience and a greeting by Leo XIII, Our Predecessor, he departed for Rome on the seventh day of April, in the year one thousand eight hundred and ninety, and from there he set out for Marseilles.

[*Latin ed. p. 161*]

The Acts of Pope Pius XII, page 161, state that, turning towards the east, he attempted to traverse the sea. Having covered a long distance, he reached the Apostolic Vicariate of Southern Shensi, which is now called the Hanzhong diocese; that is, he entered the city, where, carried along by a swift current, he was destined to win the immortal palm. Conforming himself to the customs of the Chinese, which differ greatly from those of other nations, he also devoted himself to their language. Driven by his zeal for souls, he visited towns situated either on the plains or on the mountains, and he not only diligently cared for those who already professed themselves Christians, but he spared nothing, however insignificant, in order to rescue as many as possible from the darkness in which almost everything was shrouded, and to lead them to the light of truth. Indeed, despite being burdened by financial difficulties, a lack of provisions, and other hardships, during the twelve years in which he

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lived in that region, he brought many sheep into the fold of salvation. In the place called Hanyangpin, surrounded by mountains, he built a church as a bulwark of the Faith, in order to spread the Gospel in that vast land, which was devoid of the Catholic religion. He embraced exposed infants and those born to pagan parents in all his endeavors, and he sustained the extreme hunger of the people with the resources of his own poverty. This missionary work, undertaken with humility and modesty, with a life of integrity, with complete obedience to his superior, and with devotion to the contemplation of divine things, with a special reverence for the Blessed Virgin Mary, greatly increased and enriched the spiritual life of the region. In the year 1900, at the command of his superior, he went to the region of NingMang, where the noble banner of the cross had not yet been raised, and where the people, steeped in superstition and secretly involved in clandestine factions, were in need. However, when the tireless sower of the divine word began to reap a rich harvest from his labors there, he aroused the envy of certain opponents of Christianity, which the good shepherd refused to shun, lest he deprive the flock of its benefits. The flames of hatred flared up more intensely after Tse-Esi, the empress of China, endowed with great intelligence and ingenuity, on the first day of July, in the year 1900, issued an edict favoring the conspiracy of those whom the Boers call "foreigners," ordering the expulsion of Europeans and the suppression of the Catholic Faith. The people conspired, plotting his death, the man who had brought life to his brothers. Madness fueled by hatred plotted, and time was stolen. Albericus, more concerned with the salvation of others than with his own, fleeing to the town of Tcmpinkwan, was, as it is said, forced into a trap by a treacherous porter. Wounded by a sword, he was burned alive with torches, and his pious pleas to Christ were mocked by lascivious cruelty. He asked a friend, forgetting himself in his suffering, to move him to another place, lest the inhabitants of that town suffer the same fate because of him. However, he was not moved; and the cruelty of his executioners brought about his death.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary, which time has hastened to completion. Finally, he is dragged by the feet through the street paved with stones, to the place of sacrifice. There, on the twenty-first day of the month of July, in the year nineteen hundred, not far from the town of Yentsepien, the innocent priest is murdered, and a young athlete of Christ is admitted into Heaven, adorned with a triumphant crown. But the inhumanity of the deed is not yet complete. For, after his head is cut off, his body is dismembered and, lacking the honor of a tomb, is thrown into the flowing river. Because, as Saint Jerome says, "he who is killed in this way does not die" (Epist. I, ad Innocent.), such virtue and the suffering endured for the Faith have not been forgotten by the memory of his companions and

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of the people. Therefore, after the ordinary process has been completed, a question regarding the martyrdom and the cause of martyrdom of the Servant of God, Alberic Crescitelli, has been brought before the Sacred Congregation of Rites. However, Pope Pius XI, of blessed memory, Our Predecessor, on the twenty-first day of the month of December, in the year nineteen hundred and twenty-seven, signed with his own hand the decree establishing a Commission for the Introduction of the Cause for the same Servant of God to be beatified. Then, after all that was necessary according to the institutions of that sacred court had been investigated and considered, and after the customary assemblies had been held, We, by decree of the fifth day of the month of March, in the year nineteen hundred and fifty, declared that the martyrdom and the cause of martyrdom of the aforementioned Venerable Alberic Crescitelli are clearly established, so that, with the granting of testimonies or miracles and all other appropriate dispensations, it may proceed to the remaining steps. Only one thing remained to be discussed: whether, with the approval of the martyrdom and the cause of martyrdom, and also with the granting of a dispensation from testimonies or miracles, it was permissible to proceed to the solemn beatification of the same Servant of God. This doubt was proposed by Our Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, then Prefect of the Sacred Congregation of Rites and Promoter of the Cause, in a General Congregation held before Us on the eighth day of the month of August, in the year mentioned above; and all who were present, including the Cardinals entrusted with the sacred rites, as well as Prelates (official Fathers and Consultors), affirmed this with all their opinions. However, because of the importance and significance of the matter, We took time to open Our mind, so that We might prepare for Us with heavenly help through fervent prayers offered to God. Therefore, on the third day of the month of September, in the same year, after having received the Divine Host, We declared, with the Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, the Relator of the Cause, the Venerable Father Alfonso Carinci, Archbishop of Seleucia in Isauria, and a member of the Sacred Congregation of Rites, and Our beloved son Salvatore Natucci, Promoter of the Faith, that the solemn beatification of the Venerable Alberic Crescitelli could safely proceed. Since these things are so, We, in accordance with the wishes of the Pontifical Institute,

[*Latin ed. p. 163*]

To the Holy Apostles Peter and Paul, and to the Saints Ambrose and Charles, for missions to foreign lands, as well as to the Christian faithful from Italy and China, We, with Our Apostolic authority, by the force of these letters and perpetually, grant the following: That the Venerable Servant of God, Alberic Crescitelli, the Martyr, may henceforth be called "Blessed," and that his relics, if they exist, although not to be carried in

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solemn processions, may be presented for the public veneration of the Christian faithful, and that images of him may be displayed.

Furthermore, by the same Our authority, We grant that his Office, a proper Office for a single Martyr with readings approved by Us, be recited annually, and that Mass, likewise, of the same Office with prayers approved by Us, be celebrated, according to the rubrics of the Roman Breviary and Missal.

However, We grant that the recitation of this Office and the celebration of Mass shall take place only in the Archdioceses of Benevento, within whose boundaries the Blessed was born, and in the Diocese of Hanzhong, where, crowned with martyrdom, he passed from this life, as well as in all temples and chapels, wherever they may be located throughout the world, which are used by the Pontifical Institute founded by the Holy Apostles Peter and Paul and the Saints Ambrose and Charles for missions to foreign lands, by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, in the temples or chapels in which the feast of the Blessed is celebrated, provided that it is convenient.

Finally, We grant that the solemnities of the Beatification of this same Servant of God, with due observance, be celebrated in the aforementioned dioceses and temples or chapels, on a day to be designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican.

Notwithstanding any Apostolic Constitutions and Ordinances, as well as Decrees concerning the prohibition of cults, and any other contrary provisions.

We decree that, even in judicial proceedings, the same faith shall be given to copies of these letters, whether printed or handwritten, provided that they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of that same Congregation, as would be given to the original, in accordance with the signification of Our will, as expressed in these presented letters.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of the month of February, the second Sunday of Lent, in the year 1951, in the twelfth year of Our Pontificate.

By the special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, entrusted with the dispatch of Pontifical documents.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary

LETTER TO HIS EMINENCE, FATHER JULIUS, TITULAR BISHOP OF SAINT PUDENS, SECRETARY OF STATE, CARDINAL SALIÈGE, ARCHBISHOP OF TOULOUSE, NARBONNE, COMMINGES, AND

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RIEUX, UPON THE COMPLETION OF QUINQUENNIUM OF HIS EPISCOPATE.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

We have publicly declared, with a most joyful heart, Our congratulations to you, celebrating the quinquennium before the tenth anniversary of your priesthood, remembering indeed the many and excellent merits you have earned for the Church, which you have diligently and faithfully fulfilled through so long a time in sacred and pastoral service.

Now, as the fifth and twentieth anniversary of your episcopate approaches, we gladly seize this new opportunity to express to you, with a heart full of joy, Our fervent wishes for your happiness and well-being.

Therefore, Beloved Son, we most heartily congratulate you on the approaching blessedness and on having recently completed your eightieth year, and we earnestly implore God, the most liberal, to grant you a rich abundance of heavenly gifts.

That this commemoration of such a significant event may bring greater fruits of salvation to your people, we freely grant you the faculty, at a date you shall determine, to bestow, through you or another, with the sacred pontifical rite, in the presence of the faithful, Our blessing in Our name and by Our authority, offering to them a plenary indulgence, according to the conditions prescribed by the Church.

Finally, we gratefully acknowledge the heartfelt greetings which you reverently conveyed to Us in a letter as the solemn feast of the Nativity of Our Lord approaches, and, as a testimony of Our celestial graces and of Our special love, We impart to you, Beloved Son, and to your entire clergy and faithful entrusted to your care, Our most loving blessing in the Lord.

Given at Rome, at Saint Peter's, on the twenty-first day of the month of December, in the year 1900, in the twelfth year of Our pontificate.

PIUS PP. XII

[*Latin ed. p. 165*]

Acts of Pope Pius XII, 165, ADDRESSES I, To the faithful who had gathered in Rome for the beatification of the Servant of God, Alberic Crescitelli, Martyr.

It is scarcely more than four years ago that We celebrated the glorification of the twenty-nine martyrs of the great persecution that stained China with blood at the beginning of this century. And now, here is another, awaiting the moment when, if it pleases the Lord, many more shall be raised to the honors of the altars.

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Admirable in the celestial procession, the ranks of the martyrs, clothed in garments purified in the blood of the Lamb and resplendent with light, advance, singing the praises of God. "The army of the martyrs praises Thee." The infinitely varied tones of their thousands of voices harmonize in a chorus beyond compare. For all those who bear in their hands the palm of the victors, though they differ from one another, as a star of the firmament distinguishes itself from the others in brightness, nevertheless share a common extraordinary generosity in responding to the exceptionally distinguished grace of Christ, crucified and victorious through His death.

It sometimes happens – the history of the Church presents very few examples of this – that this grace and this generosity are revealed suddenly, in a conversion that is miraculous and bewilders human understanding. But in most cases, martyrdom is nothing more than the culmination of a whole life of daily heroism and of constant conformity to the divine will. Often, the biography of the martyrs, which precedes and prepares for this glorious epilogue, inspires admiration in those who were its witnesses or who read it. At other times, however, the greatness and holiness of an entire life are revealed only to the attentive observer; they do not offer to idle curiosity striking features, but they are no less radiant in their modest and discreet simplicity. This, it seems to Us, is the case with Alberic Crescitelli. He gave himself to God and to souls, and he gave himself entirely, forever, without hesitation, without reserve. Herein lies the secret of his heroic preparation for the supreme victory. To give himself completely, he renounced everything. We do not speak of the renunciation of material well-being, of the comforts of life, of the claims of self-love. Even a great soul can...

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Commentarium Officiale. The natural inclination is drawn to such allurements, but he despises them, and the life of the missionary is entirely woven with privations, unbearable for the mediocre. Certain infirmities render the journey on horseback particularly arduous and painful for the newly blessed, especially on roads that are impassable, interrupted by torrents, and eroded by rains, in the rigor of winter or in the scorching heat of summer. Exhausted at the end of the long journey, he is even considered too fortunate to find a miserable dwelling, repugnant with filth, unhealthy, without a quiet corner where he can sleep in peace. "The missionary," he says, "must be ready for everything, in order to achieve his goal, the conversion of the infidels. Therefore, courage and to work, without paying any attention to personal comforts." He also renounces the satisfactions and consolations of the heart, all that is purely natural in the holy affections of family. What generosity, but at the same time what tact and delicacy he demonstrates! He often writes to those he has left in his homeland; in all his correspondence, he shows an optimism,

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an unalterable tranquility, even in the hours when the cross of everyday life becomes heavier, the hunger more agonizing, the danger more grave, without, however, raising or fostering in his loved ones an illusion that would diminish their merit in sacrifice. "Be of good cheer," he repeats to them, "do not worry about me. I am in the hands of God, and I am content." Nothing harsh, nothing stoic in his manner; he feels deeply and profoundly, but he is magnanimous and wants to communicate his generosity to those he loves, raising them to his level. More than to his senses and his body, more than to his life, more than to his own heart, man is ordinarily attached to his own judgment, to his own will. Even to this, the newly blessed renounces, to such an extent that in all things he submits to the will of his Bishop and his Superiors. In every circumstance, he consults them in order to conform in all respects to their opinion and their intentions, so that at first glance it might seem that he lacks personal ideas and purposes. It might seem so; but in reality, how mistaken would be those who judge him thus! From the beginning of his priestly life until the end, until the hour of martyrdom, he knows how to give proof of a ready, unwavering, firm resolution, without ulterior motives, nor regret, nor weakness. When he comes to visit his mother as a newly ordained priest and to bid her farewell as a missionary, just as he is about to leave his native land forever, suddenly the plague of *colera* breaks out in *Collada*. Without rest or respite, disregarding the grave danger of contagion, he dedicates himself entirely to the service of those afflicted with *colera*. But, as soon as the epidemic ceases in *Hita*, nothing can hold him back any longer.

[*Latin ed. p. 167*]

From the Acts of Pope Pius XII, volume 167, concerning missionary work, he vigorously asserts the right of Christians to receive, like the pagans, an equal share in the distribution of rice during times of famine. He cares little for the animosities he attracts through his firmness. No, Alberico Orescitelli is not weak, indecisive, or passive; he is obedient, and only the strong are capable of being so, with fidelity and at the cost of any suffering. However, it would be foolish to renounce everything and oneself, only to leave as a desert that which one abandons; one does not do this, one has no right to do so, except for a greater and more holy love. You well know this, beloved sons of the Institute of Foreign Missions. For the love of God, for the love of souls, your Brother has detached himself from everything and from himself. This detachment and this motive are evidently common to all true apostles; but this love has various degrees according to temperament and character, according to the natural and supernatural gifts of each. That which animates your Blessed one towards God is calm and strong; an expression, familiar to him, and which he repeats in various forms, reveals it: "He who exposes himself to certain dangers knows what he is doing; he puts his life in the hands of God, Lord of life and death." In the hands of

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God! This is his great thought, his constant and dominant thought, which so often shines through in his words and writings. As for his love for souls, for all souls, but particularly for those entrusted to his personal care by obedience, all his missionary activity bears the imprint of this: to give and renew every day the gift of his own life for them; to face all labors, all pains, all sufferings, all dangers, without sparing himself; to become all things to all: this is his program, his history. One trait accurately depicts him, as a man and as a missionary: the interest he feels and demonstrates for everything concerning his Chinese people of Shen-si. He has, from nature, a singular gift of observation; he perceives everything, the land, the customs, the habits, the character, and he has the art of communicating to others his notes and his scientific, artistic, and practical studies. His letters to his mother sometimes contain minute details of domestic economy. In a spirit so well endowed, observation awakens interest, which is an aspect of love, and interest, in turn, stimulates observation. This also helps him in his apostolic ministry; it serves to procure material goods, and indirectly also spiritual goods, for his dear Chinese people. He himself expresses this thought at the beginning of his study on the cultivation of rice. "It may seem strange," he writes, "that a missionary should concern himself with agriculture. Certainly, it will not be said that he is..."

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Commentarium Officiale: Ad contrahendum animos ad ministerium apostolicum, necesse est cognoscere naturam populi, cui bona novella praedicatur. Conari cognoscere, et ostendere se interesse ad ea quae maxime ipsos tangunt, mihi videtur esse unum ex modis ut "omnes ad se trahat." Ipse, sic amans et bene faciens, merebat illam magnam praemium eorum qui vitam suam pro amore dederunt: martyrium, quod consummat et coronat hoc donum. Suum, humano modo loquendo, horribile fuit, fortasse unum ex horribilioribus quae historia recordatur. Nihil desit, nec crudelitas tormentorum, nec eorum durata, nec humiliationes barbarissimae, nec dolores cordis, nec proditiones hypocritae falsorum amicorum, nec clamores hostiles et minatores "assassinarum," nec obscuritas abandonmentis! Medius saeculum transiit. Ab hoc tempore martyr suam praemium apud Deum fruitur, in beatitudine et gloria; sed quam horribile fuit hoc ipsum medium saeculum pro eo carissimo populo, iam multis modis tentato! In caelo, circum thronum Agni immolati, vox Nostri Beati, coniuncta cum voce tanti aliorum martyrum sacrificatorum in eadem persecutione, ascendit supplicanter ad Judicem supremum: — Domine, ne statuas illis hoc peccatum! Nos dedimus (exclamant) pro eis volenter vitam nostram usque ad mortem, in signum amoris nostri magni. Sanguis noster, post sudorem et lacrimas, super illam terram effusus est; ut non illam sterilitatem relinquat, sed copiosissime fecundet! Sanguis martyrum semen! — 1 Vox Nostra et vestra, carissimi filii, coniungantur ad

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eorum, ut super illam Nationem, per intercessionem Reginae martyrum, dona lucis et gratiae detegantur. Et ut super omnes apostolos Cinae, super vestrum Institutum praesertim, abundantissima beneficia caelestia descendunt, in pignus quorum Nos, ex animo, vobis, omnibus confratribus vestris, omnibus illis pro quibus oratis, laboratis et pati mini, Apostolicam Benedictionem impartimus. * Act. 7, 59.

[*Latin ed. p. 173*]

Sacred Congregational Acts.

SACRED CONGREGATION.

DECLARATION.

For several months now, in the Czechoslovak Republic, the rights of the Church have been violated in many unheard-of ways, and ecclesiastical persons have been unjustly persecuted: indeed, the Ordinaries of places have been prevented from fulfilling their duties; their pastoral rights have been usurped; and the offices of Curias or Dioceses, as well as ecclesiastical benefices, have been conferred upon certain persons, who presume to interfere with the governance of dioceses at the will of laymen. Moreover, the freedom of many Clerics and Religious has been taken away; some Bishops, with impious audacity, have been brought before a lay judge and placed in confinement. Most recently, the Most Reverend Metropolitan of Pragensis, Father Joseph Beran, who has long been held captive in the episcopal buildings and completely prevented from exercising his jurisdiction, has been most wickedly deported from his See and Archdiocese. Against those committing such crimes, there exist several Sacred Canons, by which all such are excommunicated, either simply or in a special manner reserved to the Apostolic See, incurring the penalty by the very act itself:

a) those who have brought a Bishop before a lay judge (Canon 2341);

b) those who have used violence against the person of an Archbishop or Bishop (Canon 2343 § 3);

c) those who directly or indirectly prevent the exercise of ecclesiastical jurisdiction, resorting to any lay authority for that purpose (Canon 2334 n. 2);

d) those who plot against legitimate ecclesiastical authorities or in any way attempt to undermine their power (Decree of the Sacred Congregation, June 29, 1950: A. A. S., Vol. XXXXII, year 1950, page 601).

[*Latin ed. p. 174*]

Acts of the Apostolic See – Official Commentary 174 e) Those who occupy, or are admitted to, or retain, ecclesiastical offices, benefices, or dignities without canonical institution or provision, according to the Holy Canons, incur the penalties described therein. Therefore, the Sacred

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Congregation Consistorial declares that all those who have contributed to these aforementioned offenses, either physically or morally, or who are participants therein, according to Canon 2209 §§ 1-3, have incurred the excommunications mentioned above and shall remain subject to them until they obtain absolution from the Apostolic See. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 17th of March, 1951. Signed: Most Reverend Father A. I. Cardinal PIAZZA, Bishop of Sabina, and Monsignor, Secretary. L. | Most Reverend Father S. I. FERRETTO, Assistant.

II. PROVIDING FOR CHURCHES.

By Divine Providence, Our Holy Father Pius XII, through successive decrees of the Sacred Congregation Consistorial, has provided for the following churches with new pastors: on January 20, 1951, – To the titular archiepiscopal Church of Beroea, he appointed the Most Reverend Edward Myers, formerly the titular Bishop of Lamea and Auxiliary to the Most Reverend Bernard, Cardinal Griffin, Archbishop of Westminster, whom he appointed as Coadjutor to the See of Westminster. On January 27, 1951, – To the Cathedral Church of Leeds, he appointed the Reverend John Heenan, from the diocese of Brentwood, Director of the Missionary Society among the secular clergy in England. On February 1, 1951, – To the titular archiepiscopal Church of Viminacium, he appointed the Most Reverend Septimius Peroni, formerly Bishop of Nursia. On February 2, 1951, – To the titular archiepiscopal Church of Beroea, he appointed the Most Reverend Pius Leonard Navarra, formerly Bishop of Terracina, Sezze, and Priverno. On February 3, 1951, – To the titular episcopal Church of Thennesus, he appointed the Reverend Augustine D'Arco, the closest confidant of His Holiness, and parish priest of the church of Saint Vitus the Martyr in the city of Ischia, whom he appointed as Coadjutor with the right of succession to the Most Reverend Frederick Emanuel, Bishop of Castri Maris.

[*Latin ed. p. 175*]

The Sacred Consistorial Congregation, on this 17th day of February, in the year 1951. — To the titular Bishop of the Church of Appiaria, the Reverend Joseph Lennox Federal, pastor of the cathedral church of Raleigh, whom the Most Reverend Duani Garrison Hunt, Bishop of Lake Salty, appointed as an Auxiliary. On this 7th day of February, 1951. — To the titular Bishop of the Church of Bassiana, the Reverend Blasius Musto, Archbishop of Urban, General Vicar of Benevento, and Professor of Dogmatic Theology at the Pontifical Regional Seminary of Pius XI in Benevento, whom the Most Reverend Michael Fontevecchia, Bishop of Aquinata, Sorano, and Pontiscurvi, appointed as a Coadjutor with the right of succession. On this

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8th day of February, 1951. — To the cathedral church of Toluca, the Reverend Arthur Vêlez, pastor of Saint Joseph in the city, commonly known as "Toluca." On this 11th day of February, 1951. — To the cathedral church of Ariano, the Reverend Paschal Venezia, a chamberlain of the Sacred Congregation, pastor of the church of Saint Francis of Assisi, located near the railway in the city of Avellino. — To the titular Archbishop of the Church of Nicomedia, the Reverend Francis Carpino, Archbishop of Urban, professor of Sacramental Theology at the Pontifical Athenaeum of the Lateran, whom the Most Reverend Ernest Eugene Filippi, Archbishop of Monreale, appointed as a Coadjutor with the right of succession. On this 13th day of February, 1951. — To the cathedral church of Capiz, the Reverend Emanuel Yap, General Vicar of the Archdiocese of the Holy Name, and pastor in the city, commonly known as "Mandawe." On this 17th day of February, 1591. — To the titular Bishop of the Church of Urusita, the Most Reverend Theophilus Pereira De Andrade, formerly Bishop of Nampula. On this 19th day of February, 1951. — To the titular Bishop of the Church of Miletopoli, the Reverend John Ricote Alonso, rector of the seminary of Madrid, whom the Most Reverend Leopold Ei jo y Garay, Bishop of Madrid, appointed as an Auxiliary. On this 20th day of February, 1951. — To the titular Bishop of the Church of Lund, the Reverend Louis Anthony Palha, of the Order of the Friars Preachers, Apostolic Administrator of the missionary district of the Most Holy Conception of Araguaia in Brazil, whom he appointed as the Prefect of the aforementioned missionary district. On this 27th day of February, 1951. — To the cathedral church of Pescia, the Reverend Aloysius Dinum Romoli, of the Order of the Friars Preachers, Provincial Prior of Saint Mark and Sardinia. On this 2nd day of March, 1951. — To the Metropolitan Church of Saint Germain, the Most Reverend Charles Eugene Parent, formerly titular Bishop of Diana.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis — Official Commentary — Of the Cathedral Church of Nampula, the Most Reverend Father Dom Emanuel De-Meiros Guerreiro, formerly Bishop of São Tomé of Meliapore. On March 7, 1951. — The Coadjutor with the right of future succession, the Most Reverend Father John Swint, Bishop of Wheling. The Most Reverend Father Thomas John Me Donnell, titular Bishop of Selense, and formerly Auxiliary to the Most Reverend Father Francis, Cardinal Spellman, Archbishop of Neo-York. On March 13, 1951. — Of the Metropolitan Church of Lanciano, to which the Cathedral Church of Ortona is united, the Most Reverend Father Benignus Lucian Migliorini, formerly Bishop of Reate.

SACRED CONGREGATION FOR THE EASTERN CHURCHES: DECREE CONCERNING THE CHANGE OF NAMES OF APOSTOLIC VICARIATES.

Recently, it was requested of the Apostolic See that the names of three

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Apostolic Vicariates, which exist in Egypt, be changed, and that a new designation be taken from the city of residence of the Ordinaries.

Our Most Holy Lord Pope Pius XII, with the favorable opinion of the Most Reverend Apostolic Delegate, and also of the individual Bishops of the three Vicariates in Egypt, having heard the aforementioned Cardinal from the Secretariat of the Sacred Congregation for the Eastern Churches in an audience on January 27 of this year, 1951, deigned to benignly decree that the names of the aforementioned Apostolic Vicariates should be changed as follows:

1. The Apostolic Vicariate of Alexandria in Egypt, in place of the former designation, the Apostolic Vicariate of Egypt;

2. The Apostolic Vicariate of Heliopolis in Egypt, in place of the former designation, the Apostolic Vicariate of the Delta of the Nile;

3. The Apostolic Vicariate of Port-Said, in place of the former designation, the Apostolic Vicariate of the Suez Canal.

Notwithstanding anything to the contrary.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Churches, on the twenty-eighth day of January in the year 1951.

E. Card. TISSERANT, from the Secretariat.

L. © S. f V. Valeri, titular Archbishop of Ephesus, Assessor.

[*Latin ed. p. 177*]

The Sacred Congregation of Councils.

SACRED CONGREGATION OF COUNCILS, LITURGICAL AND OTHER MATTERS.

MASS FOR THE BISHOP.

November 11, 1950.

DOUBT. — The following doubt was presented to this Sacred Congregation of Councils for resolution: "Whether, by order of the Bishop, the Chapter is only obliged to celebrate a solemn Mass on the anniversary days of his election or translation and consecration, or whether it is also obliged to 'apply' it for the Bishop."

OBSERVATIONS. — The *Caeremoniale Episcoporum* (Book II, Chapter 35, n. 1) states: "Every year, on the anniversary days of the Bishop's election and consecration, a solemn Mass ought to be celebrated, either by the Bishop himself, or by 'some dignitary or canon, with the Bishop present.'" This custom, when added to the Bishop's order, becomes an obligation. For the Sacred Congregation of Rites, in response to the doubt: "Whether the solemn Mass on the anniversaries of the Bishop's election and

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consecration is obligatory in cathedral and collegiate churches, although the *Caeremoniale Episcoporum* (Book II, Chapter 35, n. 1) only states that it 'ought to be celebrated'," on August 14, 1858 in Granada, N. 3078, responded: "Affirmatively, if the Bishop so orders." This obligation of the Mass is confirmed in the rubrics themselves, according to the Apostolic Constitution *Divino afflatu* of Pope Pius X, of November 1, 1911, title XII (A.A. 8, vol. III, page 649). The celebration of the Mass, and the obligation to apply it for the Bishop, are derived from canon 825, n. 4 of the Code of Canon Law: "It is never permissible... to accept one eleemosynary offering for the mere celebration [of Mass], and another for the application of the same Mass, unless it is certain that one offering was given for the celebration without application." This exception certainly does not exist in the case at hand; therefore, the obligation to apply the Mass for the Bishop is logically contained within the very obligation to celebrate it. Indeed, it cannot even be presumed that a Bishop, ordering the celebration of Mass, intends only the external rite and excludes the spiritual fruit of the Mass.

12 - ACTA, vol. XVIII, n. 4. — 3 1 - 3 - 1 9 5 1.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary. This is confirmed by the very Ceremonial of Bishops, with regard to the Mass for a deceased predecessor, which states: "The bishop succeeding his predecessor must remember him and celebrate, each year on the anniversary of his death, a Mass for his soul, or at least attend and conclude the Mass for his soul which is to be celebrated by some dignitary or canon" (lib. II, cap. 36, n. 1). In this passage, there is no doubt that the celebration of Mass for the soul of the deceased Bishop has a beneficial effect.

RESOLUTION. - Regarding the aforementioned question, in the plenary meetings held on November 11, 1950, the Most Reverend Fathers of this Sacred Congregation responded: Negatively to the first part, affirmatively to the second. This resolution was approved and confirmed by His Holiness Pope Pius XII in an audience on the 22nd day of the same month and year.

Francis Roberti, Secretary.

SACRED CONGREGATION FOR RITES.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JULIAN MAUNOIR, PRIEST, MEMBER OF THE SOCIETY OF JESUS.

REGARDING THE QUESTION OF: What miracles are required in this case and to what effect?

History teaches that the inhabitants of Great Britain in the seventeenth century fell into a deplorable religious and moral state. The mind recoils at recalling the vile superstitions that defiled that nation and bound it with

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the chains of Satan. The origin of such great evils must be attributed to ignorance of the divine law, but the little ones asked for bread, and there was none who would break it for them (Mt. 4:4). However, the infinite mercy of God, among others, raised up his faithful servant Julian Maunoir, a member of the Society of Jesus, who, having become all things to all men, dedicated himself entirely to the evangelization of those nations.

[*Latin ed. p. 179*]

The Sacred Congregation of Rites, in its decree of 179, has brought forth fruits of devotion, which have not only conferred glory upon it, a glory befitting the sanctity of life, but also a greater glory, pertaining to the apostolate. For it is written: "They that are learned shall shine as the brightness of the firmament; and they that teach many to justice, they shall be like stars for ever and ever" (Daniel, 12:3). God seems to desire that Iulianum be honored before men as well. The Church has taught us that it has exercised heroic virtues, through the decree of March 6, 1949, and today it offers another testimony of its own, from God Himself. Two miracles, which are indicated in this decree, obtained through the intercession of the Venerable Iuliana, are to be attributed to divine action. Only two are presented; because, after considering the circumstances of the case, the Supreme Pontiff, with paternal kindness, dispensed with the third, which would have been required by law (decree of February 25, 1949).

I. A young girl, Ivo Le Goff, in the town of Carhaix, within the diocese of Fismes, was violently thrown to the ground by a motor vehicle on June 17, 1921, suffering a head injury. Brought home, and deprived of all senses, she was carefully examined by two doctors, who agreed that she had suffered a severe cerebral concussion with a fractured skull, and was in imminent danger of death. She remained in this condition for two days. When no hope of healing appeared, according to the doctors' opinion, her friends implored heavenly help, invoking the intercession of the Venerable Iuliana, to whose image the sick girl often pressed herself. The Lord, moved by these fervent prayers, deigned to hear them. The girl began to revive so quickly that, after a few days, she was able to leave the house, perfectly restored to health, a health that, not only persisted after eleven years, when she was examined by expert physicians, but also continues to this day, even after her marriage. Two official experts, selected from our College of physicians, fully confirm the diagnosis and the unfavorable prognosis. The other members of the same College, with one exception, fully agree with them in the diagnosis, prognosis, and the healing that surpasses natural powers.

II. The second healing, truly instantaneous, was experienced by Maria Cridou, of Vidua Goanvec. And indeed, this woman, who had suffered some, at least suspected, symptoms of tuberculosis in 1910, was certainly afflicted with this disease in 1926, as clearly shown by clinical and radio-

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graphic evidence, and was perfectly healed through the intercession of the Venerable Maunoir, on January 13, 1931. For, in a worse state of health, following the advice and invitation of her friends, she traveled by automobile from the town of Pomelin to the church of Pelvin, where the Venerable Maunoir...

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis — The official record states that the process was carried out without any disturbance. Upon entering the church, she felt somewhat better. However, she could barely reach the tomb of the Venerable Julian when she was completely healed. For, standing without support, she recited the Rosary with her companions, offered private prayers on her knees, rose without difficulty, performed the pious exercise of the Stations of the Cross, left the church, refreshed herself with food, returned home without any discomfort, and returned to her previous duties, even working in the fields, as if she had never been ill. Witnesses confirm the healing, as do radiographic plates and other clinical symptoms. The unanimous opinion of two experts from the office and the medical council affirms a perfect and lasting state of health, and that the healing occurred beyond the laws of nature. Regarding both healings in Corisopitensi, processes were instituted in the Apostolic See, which, after a diligent examination by the office, were recognized as valid according to the law by the Most Holy Pope himself. Therefore, after the study by the Medical Council, a Preparatory Congregation was held on June 6 of the previous year, and on January 30 of this year, before His Most Holy Name, Pope Pius XII, in which the Reverend Cardinal Alexander Verde, the Promoter of the Cause, proposed a question for discussion: Whether and about which miracles there is evidence in the case and to what effect. The Reverend Cardinals, officials, and consultors expressed their opinions. The Most Blessed Father, desiring to implore and obtain the illumination of the Holy Spirit, earnestly requested the prayers of those present. Therefore, the Reverend Cardinals Alexander Verde, the Promoter of the Cause, and the undersigned, the Secretary of the Sacred Congregation for the Propagation of the Faith, along with the Reverend Father Salvatore Catucci, the General Promoter of the Faith, were summoned, and after the most devout celebration of the Holy Mass, he declared: "There is evidence of two miracles, brought about by God through the intercession of the Venerable Julian Maunoir, namely, the instantaneous and perfect healing of Ivonis Le Goff from a severe cerebral concussion with a fractured cranial base, and of Marie Cridou-Qoanvec from pulmonary tuberculosis." He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on February 11, 1951. † E. Card. MICARA, Bishop of Velletri, Pro-Prefect. † L. S. f A. Carinci,

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Archbishop of Seleucia, Secretary.

[*Latin ed. p. 181*]

181 The Sacred Roman Rota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Summons by edict concerning the NULLITY OF MARRIAGE (HEVESI-BLUMENTAL). Since the actual place of residence of Dua Mariae Blumental, the party involved in the case, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 11, 1951, at the eleventh hour, to discuss the matter in dispute, or to affix her signature to the following document, and to set a date for the final decision of the case before the Rota. Does the nullity of the marriage exist in this case? The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Maria Blumental, must, insofar as possible, ensure that she is informed of this edictal summons.

Johannes Teodori, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, March 6, 1951. O. Bejan, Notary.

And since the place of current residence of Madame Marie Blumental, defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, Palazzo della Cancelleria) on June 11, 1951, at 11 o'clock, to agree or to sign the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the possibility of the nullity of the marriage exist in this case? The Ordinaries of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Blumental must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Wednesday, February 28, 1951, the Holy Father received in a Solemn Audience His Excellency, Mr. Carlo Sommartja, Extraordinary Envoy and Plenipotentiary Minister of the Republic of Liberia.

SACRED CONGREGATION OF RITES. Tuesday, January 23, 1951, in the Apostolic Palace of the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed: 1st, concerning a miracle attributed to the Blessed Anthony M. Gianelli, Confessor, Bishop of Bobbio, founder of the Institute of the Daughters of Saint Mary of the Garden; 2nd, concerning two miracles attributed to the intercession of the Venerable Rosa Venerini, foundress of the Religious Teachers, called "Venerini."

On Tuesday, January 30, 1951, in the Apostolic Palace of the Vatican, in

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the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, gave their votes: 1st, concerning the martyrdom of the Venerable Servants of God, Joseph Maria Diaz Sanjurjo, of the Order of Preachers, Bishop of Platea and Apostolic Vicar of Central Tonkinese, and Melchior Garcia Sanpedro, of the same Order, titular Bishop of Tricona, Apostolic Vicar of Central Tonkinese, and twenty-three other companions in martyrdom; 2nd, concerning the miracles of the Venerable Servant of God, Pius X; 3rd, concerning the miracles of the Venerable Servant of God, Julian Maunoir, of the Society of Jesus.

On Tuesday, February 20, 1951, in the Apostolic Palace of the Vatican, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, gave their votes: 1st, concerning the process for the beatification of the Venerable Servants of God: Pius X.

[*Latin ed. p. 183*]

Diarium Romanae Curiae 183 2° Giuseppe Maria Diaz Sanjurjo, of the Order of Preachers, titular Bishop of Platea, Apostolic Vicar of Central Tonkinese, and his companions, martyrs; 3° Giuliano Maunoir, a professed priest of the Society of Jesus.

II. Concerning the miracles for the beatification of the Venerable Servants of God: 1° Francesco Fasani, a professed priest of the Order of Friars Minor Conventual; 2° Maria Vittoria Teresa Couderc, co-foundress of the Religious of Our Lady of the Retreat at the Cenacle; 3° Placida Viel, of the Institute of the Sisters of Christian Schools of Mercy.

On Tuesday, February 27, 1951, in the Apostolic Palace at the Vatican, the Holy Congregation for Rites, preparatory in nature, was assembled, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Maria Bertilla Boscardin, of the Institute of the Sisters Maestre of St. Dorothea, Daughters of the Most Sacred Hearts.

On Tuesday, March 13, 1951, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general Holy Congregation for Rites was assembled, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes:

I. Concerning the cause for the beatification of the Venerable Servants of God: 1° Francesco Antonio Fasani, a professed priest of the Order of Friars Minor Conventual; 2° Maria Vittoria Teresa Couderc, co-foundress of the

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Religious of Our Lady of the Retreat at the Cenacle; 3° Placida Viel, of the Institute of the Sisters of Christian Schools of Mercy.

II. Concerning the miracles of the Blessed: 1° Ignazio of Laconi, Confessor, of the Order of Friars Minor Capuchin; 2° Emilia of Vialar, foundress of the Institute of the Sisters of St. Joseph of the Apparition; 3° Maria Domenica Mazzarello, co-foundress of the Daughters of Mary Help of Christians.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Commentarium, SECRETARIA DI Official Acts, through documents from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint: February 20, 1951. The Reverend Father Albareda Anselm, of the Order of Saint Benedict, Consultor to the Sacred Congregation for Seminaries and Universities.

28 [same date] The Reverend Father Browne Michael, of the Order of the Friars Preachers, Consultor to the Pontifical Commission for Biblical Studies.

Likewise, through documents from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

His Domestic Prelates:

December 17, 1946. Monsignor Tessier Maximus, of the archdiocese of Ottawa.

September 23, 1948. Monsignor Bochenek John, of the diocese of Tarnovia.

October 24 [same year]. Monsignor Chevalier Paul, of the diocese of Le Mans.

[same date]. Monsignor Lepron Leo, of the same diocese.

December 13 [same year]. Monsignor Avard Arthur J., of the archdiocese of New York.

[same date]. Monsignor Congedo Joseph M., of the same archdiocese.

[same date]. Monsignor Corrigan John J., of the same archdiocese.

[same date]. Monsignor Egan Joseph M., of the same archdiocese.

[same date]. Monsignor Ehardt George C., of the same archdiocese.

[same date]. Monsignor Filitti Bonaventure, of the same archdiocese.

[same date]. Monsignor Kellenberg Walter P., of the same archdiocese.

[same date]. Monsignor Kelly William, of the same archdiocese.

[same date]. Monsignor Kreidel George A., of the same archdiocese.

[same date]. Monsignor Maguire John J., of the same archdiocese.

[same date]. Monsignor McGowan John D., of the same archdiocese.

[same date]. Monsignor Middleton John S., of the same archdiocese.

[same date]. Monsignor Moore R. Edward, of the same archdiocese.

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[same date]. Monsignor Moylan John J., of the same archdiocese.

[same date]. Monsignor Mulcahy Robert B., of the same archdiocese.

[same date]. Monsignor Murphy Francis J., of the same archdiocese.

[same date]. Monsignor O'Shea Michael P., of the same archdiocese.

[same date]. Monsignor Scally John J., of the same archdiocese.

[same date]. Monsignor Scully Joseph B., of the same archdiocese.

[*Latin ed. p. 185*]

From the "Diarium Romanae Curiae," December 13, 1948. Monsignor Francis Szubinski, of the same archdiocese.

Monsignor Edward J. Waterson, of the same archdiocese.

1949. Monsignor John De Baeymaeker, of the archdiocese of. Kennedy Edwin Joseph, of the archdiocese of San Francisco in California, February 18, 1950. Monsignor James J. Lynch, of the archdiocese of New York, April 25. Monsignor George Boyer, of the diocese of Carcassonne. Monsignor Zefirine Carrière, of the archdiocese of Toulouse, May 13.

Monsignor John Jaroszewicz, of the diocese of Kielce, May 26. Monsignor Stanislaus Mazanek, of the archdiocese of Cracow, May 31. Monsignor Adolph Marx, of the diocese of Corpus Christi, June 17. Monsignor Cesare Angelini, of the diocese of Pavia, June 21. Monsignor Thomas Joseph Coleman, of the diocese of Covington. Monsignor Louis G. Fey, of the same diocese. Monsignor Anthony Goebel, of the same diocese. Monsignor Henry A. Hanses, of the same diocese. Monsignor Antonino Sorce, of the diocese of Caltanissetta, August 1.

Monsignor Arcadio Marinas, of the archdiocese of San Cristoforo of Havana. Monsignor John Kelly, of the archdiocese of Wellington. Monsignor Emilio Gerini, of the diocese of Albenga, August 13. Monsignor Robert E. Brennan, of the archdiocese of Los Angeles. Monsignor John K. Clarke, of the same archdiocese. Monsignor Daniel Patrick Collins, of the same archdiocese. Monsignor Patrick G. Dignan, of the same archdiocese. Monsignor James E. Dolan, of the same archdiocese. Monsignor John G. Devlin, of the same archdiocese. Monsignor Victor Folien, of the same archdiocese. Monsignor John L. Gallagher, of the same archdiocese. Monsignor Martin Cody Keating, of the same archdiocese. Monsignor Joseph Leo Murphy, of the same archdiocese. Monsignor Thomas F. O'Carroll, of the same archdiocese. Monsignor Michael Francis O'Connor, of the same archdiocese. Monsignor Raymond G. O'Flaherty, of the same archdiocese.

[*Latin ed. p. 186*]

Acta Apostolicae 186, 13 Augusti, Sedis - Commentarium Officiale, 1950.

Most Reverend Michele O'Halloran, of the same Archdiocese.

Most Reverend George Montgomery Scott, of the same Archdiocese.

Most Reverend Giuseppe G. Truxaw, of the same Archdiocese.

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Most Reverend Edward E. Wade, of the same Archdiocese.

Most Reverend Sebastian Loranger, of the Diocese of St. Paul, Alberta.

Most Reverend Eugene Rooney, of the same Diocese.

17 Augusti.

Most Reverend Felix Burant, of the Archdiocese of New York.

Most Reverend Ignatius Cirelli, of the same Archdiocese.

Most Reverend James P. Kelly, of the same Archdiocese.

Most Reverend Edward A. Loehr, of the same Archdiocese.

Most Reverend Richard Pigott, of the same Archdiocese.

Most Reverend Arthur Quinn, of the same Archdiocese.

Most Reverend Bernard J. Rourke, of the same Archdiocese.

Most Reverend Patrick J. Tempie, of the same Archdiocese.

Most Reverend George J. Zentgraf, of the same Archdiocese.

19 Augusti.

Most Reverend Joseph Nocita, of the Archdiocese of St. Severina.

Most Reverend Paul Kackachery, of the Diocese of Trichur.

21 Augusti.

Most Reverend Mario Bernardi, of the Diocese of Cingoli.

Most Reverend Francesco Carpino, of the Diocese of Noto.

Most Reverend Ermenegildo Florit (Rome).

Most Reverend Bartholomew Verzeroli (Rome).

23 Augusti.

Most Reverend Nicola Ciccimarra, of the Prelature "nullius" of Altamura.

Most Reverend James Madden, of the Diocese of Toowoomba.

13 Septembris.

Most Reverend Luigi Bonfante, of the Diocese of Verona.

16 Septembris.

Most Reverend Emmanuel Benjamin Pacheco, of the Diocese of St. Martha.

4 Octobris.

Most Reverend Anthony Oppedisano, of the Diocese of Gerace.

12 Octobris.

Most Reverend Carmelo Portelli, of the Diocese of Gozo.

15 Octobris.

Most Reverend Eraldo Pistoiesi, of the Diocese of Montalcino.

21 Octobris.

Most Reverend Sebastian Baggio, of the Diocese of Vicenza.

23 Octobris.

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Most Reverend Ottavio De Riva, of the Archdiocese of Udine.

27 Octobris.

Most Reverend Luigi Carli, of the Diocese of Comacchio.

6 Novembris.

Most Reverend Adeodatus Chaloux, of the Archdiocese of Ottawa.

Most Reverend John O'Neill, of the same Archdiocese.

17 Februarii, 1951.

Most Reverend Patrick Joseph Dunne, of the Diocese of Annidale.

Most Reverend Patrick Hynes, of the same Diocese.

Most Reverend Lawrence Michael Mahony, of the same Diocese.

Most Reverend Lyman Julius O'Reilly, of the same Diocese.

[*Latin ed. p. 187*]

Diarium Romanae Curiae 187. Extraordinary Secret Chamberlains of His Holiness: OD, January 16, 1949. Monsignor Giovanni Lo Giudice, of the Archdiocese of Salta.

Monsignor Michelangelo Vergera, of the same Archdiocese.

Monsignor Roberto Sueldo, of the same Archdiocese.

February 25. Monsignor Stanislao Sroka, of the Diocese of Tarnovia.

Monsignor Wladislao Wegiel, of the same Diocese.

1950. Monsignor Giuseppe Oardyn, of the Archdiocese of Malines.

April 30. Monsignor Giuseppe Devroede, of the same Archdiocese.

Monsignor Edmondo Leclef, of the same Archdiocese.

Monsignor Alberto Michiels, of the same Archdiocese.

Monsignor Victor Sempels, of the same Archdiocese.

May 23. Monsignor Giuseppe Luigi Wagner, of the Diocese of Joliet, Illinois.

June 13. Monsignor Ulderico Brozzi, of the suburbicarian Diocese of Sabina and Poggio Mirteto.

Monsignor Lorenzo De Angelis, of the same Diocese.

Monsignor Cesare Diamilla, of the same Diocese.

Monsignor Antonio Piccarozzi, of the same Diocese.

September 17. Monsignor Francesco Kasper, of the Diocese of Corpus Christi.

September 25. Monsignor Ignazio Dziedziak, of the Diocese of Tarnovia.

July. Monsignor Liborio Daino, of the Diocese of Agrigento.

Monsignor Vincenzo Gambino, of the same Diocese.

September 28. Monsignor Giuseppe A. Lubrecht, of the Diocese of Covington.

Monsignor Oscar Leone Poole, of the same Diocese.

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August 4. Monsignor Luigi Ollier, of the Archdiocese of Toulouse.

August 5. Monsignor Augusto Bianchi, of the Diocese of Tortona.

August 13. Monsignor Giovanni Bell, of the Archdiocese of Los Angeles.

Monsignor Antonio Brouwers, of the same Archdiocese.

Monsignor Guglielmo E. North, of the same Archdiocese.

August 17. Monsignor Michele A. Buckley, of the Archdiocese of New York.

Monsignor Giovanni M. Costello, of the same Archdiocese.

Monsignor Giovanni M. Fleming, of the same Archdiocese.

Monsignor Giuseppe C. Krug, of the same Archdiocese.

Monsignor Gustavo Schultheiss, of the same Archdiocese.

Monsignor Carlo M. Walsh, of the same Archdiocese.

August 19. Monsignor Carmelo Canzonieri, of the Diocese of Ragusa.

Monsignor Felice Marchesan, of the Patriarchate of Venice.

August 21. Monsignor Achille Di Lorenzo, of the Archdiocese of Naples.

Monsignor Luigi Benedetti (Rome).

Monsignor Costantino Vona (Rome).

September 25. Monsignor Achille Lupi, of the Diocese of Cremona.

September 16. Monsignor Carlo Gaod, of the Diocese of Aosta.

Monsignor Daniele Sánchez Chica, of the Diocese of St. Marta.

[*Latin ed. p. 188*]

Acta Apostolicae Sedis - Commentarium Officiale 188, 23 September 1950. Most Reverend Zappetelli Giuseppe, of the diocese of Amelia.

October 4th: Most Reverend Gaudenzio Daniele, of the diocese of Termoli.

October 7th: Most Reverend Gauda Anthony, of the diocese of Alba.

Most Reverend Dominguez Giuseppe Massimino, of the archdiocese of San Cristoforo dell'Avana.

Most Reverend Assirelli Angelo, of the diocese of Modigliana.

October: Most Reverend Buttigieg Clemente, of the diocese of Gozo.

October 12th: Most Reverend Cagneschi Angelo, of the diocese of Montalcino.

October 15th: Most Reverend Fanti Sante, of the same diocese.

Most Reverend Artoni Igino, of the diocese of Guastalla.

October 25th: Most Reverend Cammarella Virginio, of the dioceses of San Marco and Bisignano.

Most Reverend Di Carlo Ilario, of the same diocese.

Most Reverend Savaglia Giuseppe, of the same diocese.

November 6th: Most Reverend Marien Ruggero, of the archdiocese of

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Montréal.

Most Reverend Touchette Paul, of the same archdiocese.

Most Reverend Machi Alfio, of the diocese of Patti.

Most Reverend Federici Adelelmo, of the archdiocese of Urbino.

November 9th: Most Reverend Galli Enea, of the same archdiocese.

Most Reverend Lajoie Valmore, of the diocese of San Giacinto.

November 11th: Most Reverend Lecompte Richard, of the same diocese.

Most Reverend Petit David, of the same diocese.

Honorary Chamberlains in the purple cassock of His Holiness:

August 13th, 1950: Most Reverend Stefanini Giovanni Maria, of the diocese of Concordia.

September 23rd: Most Reverend Aragiusto Nicola, of the diocese of San Agata dei Goti.

November 9th: Most Reverend Biondelli Telesforo, of the archdiocese of Urbino.

Honorary Chamberlain extraordinary with sword and mantle of His Holiness:

April 17th, 1950: Mr. Thiel Melvin Giovanni, of the diocese of Galveston.

HONORS

With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, has deigned to bestow:

The Order of Saint Gregory the Great, civil class:

October 28th, 1949: Upon Mr. de la Barre d'Esquelinnes Henry, of the diocese of Tournai.

November 24th: Upon Mr. de Cuyper Louis, of the archdiocese of Malines.

[*Latin ed. p. 189*]

Diarium Romanae Curiae 189, November 21, 1949. To the Reverend Mr. Luigi De Vocht, of the same Archdiocese. January 20, 1950. To the Reverend Mr. Paolo Neve de Mevergnies, of the Diocese of Liege. To the Reverend Mr. Oscar Behogne, of the Archdiocese of Malines. 29 [same date] To the Reverend Mr. Paolo Guglielmo Segers, of the same Archdiocese. To the Reverend Mr. Adolfo Camarillo, of the Archdiocese of Los Angeles. August 15 [same year] To the Reverend Mr. Tommaso Byrne Cosgrove, of the same Archdiocese. To the Reverend Mr. Tommaso A. Dockweiler, of the same Archdiocese. To the Reverend Mr. Ernesto Duque, of the same Archdiocese. To the Reverend Mr. Paolo Manji Iijima, of the Diocese of Osaka. To the Reverend Mr. Ignazio del Valle, of the Archdiocese of San Cristoforo of Havana. To the Reverend Mr. Luciano Fantoni, of the Archdiocese of Udine. To the Reverend Mr. Giuseppe Begossi, of the Diocese of Vittorio Veneto.

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September 8. To the Reverend Mr. Enrico de France, of the Archdiocese of Paris. November 11. To the Reverend Mr. Giovanni Leduc, of the same Archdiocese. To the Reverend Mr. Adriano Worms, of the same Archdiocese. To the Reverend Mr. Antonio Yassif (Lebanon). November 19. To the Reverend Mr. Gustavo Oddi (Rome). November 23. To the Reverend Mr. Cesare Troili (Rome). To the Reverend Mr. Carlo Vitali (Rome). To the Reverend Mr. Ugo Coriglioni, of the Archdiocese of Taranto. To the Reverend Mr. Massimo de Chedid, of the Diocese of Babylon (Cairo) of the Maronites. To the Reverend Mr. Giuseppe Fares, of the same Diocese. To the Reverend Mr. Antonio bey Sfer, of the same Diocese. To the Reverend Mr. Taufik Lobbos, of the same Diocese. To the Reverend Mr. Filiberto Vieri, of the Archdiocese of Florence. November 12. To the Reverend Mr. Leone Giannelli, of the Diocese of Montalcino. November 19. To the Reverend Mr. Lorenzo Nicola Deckers, of the Diocese of Haarlem. Knighthood of the Order of Saint Gregory the Great, civil class: January 20, 1950. To the Reverend Mr. Michele Duthoy, of the Diocese of Bruges. To the Reverend Mr. Augusto Hulpiau, of the same Diocese. To the Reverend Mr. Giuseppe Waelkens, of the same Diocese. To the Reverend Mr. Antonio Brumant, of the Archdiocese of Malines. February 29. To the Reverend Mr. Benedetto Versteylen, of the same Archdiocese. February 25. To the Reverend Mr. Witold Truszowski, of the Archdiocese of Cracow. May 18. To the Reverend Mr. Giorgio Kraker Patton, of the Archdiocese of Santa Fe (U.S.A.). To the Reverend Mr. Giovanni Lubowiecki, of the Archdiocese of Cracow. May 31.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary, August 7, 1950. To the Reverend Beniamen Paolo, of the Archdiocese of Sena.

To the Reverend Saada Boris, of the same Archdiocese.

13 To the Reverend Dale Martino (Canada).

19 To the Reverend Brophy Giacomo, of the Archdiocese of Canberra and Goulburn.

To the Reverend Cook Wilfrido Enrico, of the same Archdiocese.

To the Reverend Meagher Michele Gerardo, of the same Archdiocese.

To the Reverend Meagher Pietro Giacomo, of the same Archdiocese.

To the Reverend Walsh Giovanni Carlo, of the same Archdiocese.

21 To the Reverend Heinz Carlo, of the Archdiocese of Delhi and Simia.

To the Reverend Shri Beltie Shaha Gilani, of the same Archdiocese.

September 23 To the Reverend Rigault Giorgio, of the Archdiocese of Paris.

25 To the Reverend Gadient Martino Giuseppe, of the Diocese of Davenport.

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To the Reverend Hutchinson Giacomo M., of the same Diocese.

October 19 To the Reverend Olivieri Gabriele, of the Diocese of Montalcino.

21 To the Reverend de Boer Giuseppe Pietro, of the Diocese of Haarlem.

26 To the Reverend Gemignani Silvio, of the Archdiocese of Lucca.

28 To the Reverend Baékis Stasys, of the Archdiocese of Paris.

November 1 To the Reverend Désormeaux Ernesto, of the Archdiocese of Ottawa.

To the Reverend Dumont Valmore, of the same Archdiocese.

To the Reverend Fortier Adelardo, of the same Archdiocese.

To the Reverend Moncion Tommaso, of the same Archdiocese.

To the Reverend Murphy Emmet, of the same Archdiocese.

To the Reverend Phelan Filippo, of the same Archdiocese.

9 To the Reverend Roche Maurizio Antonio Edoardo, of the Apostolic Vicariate of Keewatin.

The Order of Saint Sylvester, Papal Commandery: September 23, 1949.

To the Reverend Renault Giulio, of the Archdiocese of Malines.

November 24 To the Reverend Con vent Emilio, of the same Archdiocese.

To the Reverend Lambert Giuliano, of the same Archdiocese.

January 5, 1950. To the Reverend De Cock Andrea, of the same Archdiocese.

July 14 To the Reverend Griva Giulio Cesare, of the Archdiocese of Turin.

26 To the Reverend Pesci Corrado (Rome).

August 9 To the Reverend Corti Emilio, of the Diocese of Colle Val d'Elsa.

To the Reverend Erba Giovanni, of the Archdiocese of Milan.

To the Reverend Barba Bruno (Rome).

21 To the Reverend Buzzi Antonio, of the Diocese of Casale Monferrato.

26 To the Reverend Floridi Alfredo, of the Diocese of Rimini.

[*Latin ed. p. 191*]

Diarium Bomanae Curiae, August 26, 1950. To Mr. Gioacchino Saraceni (Rome). September 23. To Mr. Vincenzo Rocco, of the diocese of Campagna. To Mr. Agostino Stocchetti, of the archdiocese of Milan. To Mr. Pietro Todrani (Rome). September 29. October 5. To Mr. Italo Battaglini, of the diocese of Arezzo. To Mr. Gioacchino Rugi, of the archdiocese of Milan. To Mr. Giovanni Mándese, of the archdiocese of Taranto. October 6. October 12. To Mr. Mario Reposo, of the diocese of Brzesc. To Mr. Ercole Lanfranchi, of the archdiocese of Milan. October 13. To Mr. Bernardino Bernardini (Rome). October 26. To Mr. Silvano Palumbo (Rome). The Knighthood of the Order of Saint Sylvester the Pope: November 24, 1949. To Mr. Francesco Meert, of the archdiocese of Malines. To Mr. Augusto Ooms, of the same arch-

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diocese. To Mr. Stefano Poe, of the same archdiocese. To Mr. Giuseppe Willemse, of the same archdiocese. January 29, 1950. To Mr. Ernesto Doms, of the same archdiocese. To Mr. Edoardo Kirchner, of the archdiocese of Washington. June 24. July 14. To Mr. Pasquale Sarchiapone, of the diocese of Valva and Sulmona. To Mr. Lino Durigon, of the diocese of Concordia. August 1. To Mr. Pietro Ferrua, of the diocese of Pinerolo. To Mr. Giovanni Criscione Porcelli, of the diocese of Ragusa. To Mr. Stéphany Habib, of the archdiocese of Sena. To Mr. Amir Gebrael, of the same archdiocese. To Mr. Costantino Bicheddu, of the archdiocese of Sassari. October 13. To Mr. Antonio Deliperi, of the same archdiocese. To Mr. Agostino Bertani, of the diocese of Como. October 19. October 21. To Mr. Attilio Caramel, of the same diocese. To Mr. Alessandro Terragni, of the same diocese. September 1. To Mr. Charles Luca, of the archdiocese of Malines. To Mr. Giacomo Renault, of the same archdiocese. To Mr. Gerardo Wygen, of the same archdiocese. October 4. To Mr. Michele Scialpi, of the archdiocese of Taranto. October 5. To Mr. Costantino Strini (Rome). October 26. To Mr. Arnaldo Fusco (Rome). October 28. To Mr. Giuseppe Berarducci, of the diocese of Rimini. February 6, 1951. To Mr. Livio Busatti, of the diocese of Arezzo.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary. NECROLOGY. December 13, 1950. Monsignor Luigi Mazzini, titular Bishop of Philadelphia of Lydia. January 1, 1951. Monsignor Giuseppe Magone, titular Archbishop of Nicomedia, Secret Almoner of His Holiness. Monsignor Gregorio Bahabanian, Bishop of Ancyra of the Armenians. Monsignor Alessandro Chulaparambil, Bishop of Kottayam for the Syro-Malabar Christians. Reverend Cardinal MARCHETTI SELVAGGIANIFRANCESCO, Archbishop of Ostia and Frascati, Dean of the Holy College, Secretary of the Holy Congregation of the Holy Office, Prefect of the Holy Ceremonial Congregation, and General Vicar of His Holiness for the City of Rome and District. Monsignor Francesco Hennemann, titular Bishop of Copto, Apostolic Vicar of Cape Town. Monsignor Lorenzo Giacomo Inglese, titular Bishop of Mopoli. Monsignor Enrico Metzroth, titular Bishop of Tiatira. Monsignor Pietro Doimo Munzani, titular Archbishop of Tiana. Monsignor Florent du Bois de la Villerabel, titular Archbishop of Eno. Monsignor Teodoro Kubina, Bishop of Częstochowa. Monsignor Pietro Adriano Guglielmo Hopmans, Bishop of Breda. Monsignor Domenico Della Vedova, titular Bishop of Theodosiopolis of Armenia. March 9. Monsignor Pietro Legge, Bishop of Meissen. Monsignor Carlo Miecislao Radonski, Bishop of Władysławia. Monsignor Giorgio Giuseppe Caruana, titular Archbishop of Sebastea. Monsignor Giulio Maria Courcoux, Bishop

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of Orléans.

[*Latin ed. p. 193*]

Year and Volume XXXIII, April 21, 1951 (Series II, Volume XIII) - No. 5

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. TEFENSIS

THE APOSTOLIC PREFECTURE OF TEFENSIS IS ERECTED INTO A PRELATURE OF (NULLIUS).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE:

Since, with God's help, the work in the Apostolic Prefecture of Tefens in Brazil, especially in recent years, has experienced considerable growth, to the point that it is no longer a matter of missionary care but rather of being raised to the status of a diocese, We, after consultation with the venerable brothers, Our Cardinals, Prefects of the Consistorial Congregations, and with the favorable opinion of the Most Reverend Charles Chiarlo, Archbishop of Amiden and Apostolic Nuncio in the Brazilian Republic, and also after consultation with the Most Holy Congregation for the Propagation of the Faith, to which that Prefecture was previously subject, and after the prayers of the beloved son, Joachim de Lange, the present Ordinary of that Prefecture, who earnestly requested that the same Prefecture be erected into a Prelature of (nullius), considering that this would lead to a greater spiritual good for the Christian faithful, We have decided to grant this, and We decree the following.

Supplementing, as necessary, the consent of others who may be concerned, or of those who may presume to have an interest, by the fullness of Our apostolic power, as mentioned above, the Apostolic Prefecture of...

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary: We raise, establish, and constitute the Territorial Prelature of Tefé as a Prelature nullius, retaining the same name and boundaries. Furthermore, we place it under the jurisdiction of the Sacred Congregation for the Propagation of the Faith, and subject its governance to the Sacred Congregation Consistorial. We establish the seat of this Prelature nullius in the city of Tefé, and we elevate the

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sacred edifice dedicated to the honor of Saint Teresa, Virgin, to the rank and dignity of a collegiate church, to which we therefore grant its Prelate and, for the time being, its superiors, the rights, privileges, insignia, and honors, and we impose the duties and obligations that are proper to collegiate churches and their Prelates. Moreover, we decree that this Prelature nullius shall be a suffragan of the Metropolitan Church of Belém do Pará, and we place its Ordinary under the jurisdiction of the Metropolitan Archbishop of Belém do Pará. The endowment of the Prelature shall consist of the offerings of the faithful and the revenues of the Curia. We also command that young men, selected from the Minor Seminary which already exists, be sent to the Pontifical College Pio Latino in Rome, in order to form a native clergy for the benefit of the Church. Since the circumstances of this time do not permit the establishment of a canonical chapter in this new Prelature nullius, we grant that, for the purpose of legal proceedings, diocesan consultants be chosen and employed in place of the canons. Furthermore, concerning the governance and administration of this Prelature, the rights and obligations of the clergy and the faithful, and other matters of this kind, we wish that what the sacred canons prescribe be duly observed. For all of the above, as has been established and decreed, we delegate the Most Reverend Brother Apostolic Nuncio in the Brazilian Republic, or whoever presides over the execution at the time, to carry out these matters, and we grant him and to whomever he deems necessary and appropriate, all the powers required for the purpose, including the power to delegate, and we impose upon him the obligation to transmit to the Sacred Congregation Consistorial, as soon as possible, a faithful copy of the acts of the execution. These present Letters, and everything contained therein, even if anyone, or those who believe they have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be vitiated by any flaw of surreptitiousness, or of fraud, or of nullity, or of our intention, or by any other defect, whether substantial or unforeseen, but they shall, as having been made and issued with full knowledge and authority, remain perpetually valid and effective, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and if, contrary to this, anything should happen by anyone, knowingly or unknowingly, with any authority, then—

[*Latin ed. p. 195*]

We desire and decree that the aforementioned document, numbered 195, of the Secret Archives, be considered entirely and utterly null and void, and that it shall be so considered henceforth, notwithstanding any rules established in synodal, provincial, general, and universal councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, and all other

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contrary regulations, even those worthy of special mention, all of which are hereby repealed by these present decrees. Finally, We wish that these Letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be accorded precisely the same validity as if the present Letters themselves were presented or shown. To no one shall it be permitted to infringe upon or contradict this page of Our decree, constitution, concession, subjection, statute, mandate, delegation, derogation, and will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and fifty, on the eleventh day of the month of August, in the twelfth year of Our Pontificate.

For the Holy Roman Church:

E. Cardinal TI S SER ANT 8, Chancellor.

Fr. A. I. Card. PIAZZA 8, Dean of the College.

C. Consistorial Secretary.

Alfonso Carinci, Archbishop [Titular], of Seleucia, [Deo].

Protonotary Apostolic.

Ludo vicus Kaas, Protonotary Apostolic.

EXPEDITA on the third day of February, in the twelfth year.

Alfridus Marini, Plumber.

Place © Plumbi Reg. in Cane. Ap., vol. LXXX, n. 67. - Al. Trussardi.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary II

SOLIMÔES SUPERIOR VICARIATE APOSTOLIC

THE VICARIATE APOSTOLIC OF SOLIMÔES SUPERIOR IS ERECTED AND ESTABLISHED AS A PRELATURE OF NULLIUS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

With a joyful spirit, We have learned that the Vicariate Apostolic of Solimôes Superior in Brazil, which Our predecessor, the lamented Pope Pius X, erected on the twenty-third day of May of the year nineteen hundred and seventeen from a part of the vast Amazonian diocese, has, with the help of Divine grace, especially in these recent years, experienced such spiritual growth that its territory is no longer suitable for being governed by missionary right. Therefore, after consultation with the venerable Fathers, Our Brothers, Cardinals, Prefects of the Sacred Congregation Consistorial, and after having heard the favorable opinion

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previously given by the venerable Father Charles Chiarlo, Archbishop with the title of Amiden and Apostolic Nuncio in the Brazilian Republic, and after having heard the prayers of the most devoted son, Wenceslaus of Spoleto, the present Prefect, which requested that the Vicariate Apostolic be raised to the rank of a Prelature of Nullius, We have decided to grant them, considering the fullness of Our apostolic power.

Therefore, supplementing what is necessary, and with the consent of others who may be concerned, or who may presume to have an interest, by the fullness of Our apostolic power, We erect and establish the aforementioned Vicariate Apostolic of Solimões Superior as a Prelature of Nullius, retaining the same name and boundaries. Furthermore, We remove it from the jurisdiction of the Sacred Congregation for the Propagation of the Faith, and We place it under the governance of the Sacred Congregation Consistorial.

We establish the seat of this new Prelature of Nullius in the city of São Paulo de Olivenca, and We raise the sacred edifice dedicated to Saint Paul the Apostle to the rank and dignity of a prelatic church, and therefore We grant to it, and to its Prefects for the time being, the rights and privileges, insignia and honors, and We impose the duties and obligations that are proper to prelatic churches and their Prefects.

We decree that this Prelature of Solimões Superior shall be a suffragan of the Metropolitan Church of Belém do Pará.

[*Latin ed. p. 197*]

Acta Pii PP. XII, 197. We subject the Prelature to the jurisdiction of the Archbishop of Belém do Pará. The financial resources of the Prelature are constituted by the offerings of the faithful and the revenues of the Curia. Furthermore, we order that at least one seminary be established for the formation of indigenous clergy, from which young men will be chosen and sent to the Pontifical College of the Pius Latin American in Rome, for the benefit of the Church. However, since the circumstances of the present time do not permit the establishment of a chapter of canons in this new Prelature, we grant that, in the meantime, diocesan consultors be chosen and appointed to serve in place of canons, in accordance with the law. Concerning the governance, administration, rights, and obligations of the clergy and the faithful, and other matters pertaining to this Prelature, we will that all that is prescribed by the sacred canons be duly observed. For the execution of all that has been stated and established above, we delegate and grant the necessary and appropriate powers, including the power to delegate, to the Most Reverend Brother, the Apostolic Nuncio in the Republic of Brazil, or to whoever presides over the Nunciature at the time of execution, to appoint any man holding an ecclesiastical office, and we impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, a faithful copy of the acts of the exe-

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cution. Moreover, these Letters and all that they contain, even concerning those who may be interested, or who may believe that their interests are involved, even if they are worthy of specific and individual mention, or who have not been heard, or who have not agreed to the foregoing, shall never be deemed to be subject to any defect of surreptitiousness, or of fraud, or of nullity, or of our intention, or of any other, even substantial and unforeseen, defect, but rather they shall always be considered to be valid and effective, made and issued with full knowledge and authority, and shall always remain valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, through any authority, anything should happen to be attempted against these, we will and decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, or universal Councils, general or special Apostolic Constitutions and Ordinances, and any other provisions of the Roman Pontiffs, our Predecessors, even those worthy of special mention, to all of which we derogate by these present. Finally, we will that copies, extracts, or even printed versions of these Letters be delivered to a public notary.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - The Commentary, officially recorded and sealed with the seal of a person holding ecclesiastical dignity or office, shall be accorded precisely the same faith as would be given to these present Letters, if they were presented or shown. No one shall be permitted to infringe upon or contradict this page, decree, constitution, concession, subjection, statute, mandate, delegation, derogation, or the will of Our Holy See. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and fifty, on the eleventh day of August, in the twelfth year of Our Pontificate. For the Holy Roman Church, The Cardinal Secretary of State, Ernest Tisserant. The Most Reverend Father, Assistant for Internal Affairs, Card. Piazza. Secretary of the Consistory. The Dean of the College, Arthur Mazzoni, Apostolic Protonotary. The Apostolic Protonotary, Albert Serafini. The Apostolic Protonotary, Alfridus Marini, Plumber. Place: £8 of Lead, Royal Cane. Appendix, Volume LXXX, No. 59. - Al. Trussardi. III. A PORTION OF THE TERRITORY OF THE DIOCESE OF TUGUEGARAO IS SEPARATED, WHICH IS ERECTED INTO A NEW TERRITORIAL PRELATURE, NAMED BATANENSIS AND BABUYANENSIS, UNDER NO ECCLESIASTICAL JURISDICTION. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. For the more effective governance of the Lord’s flock,

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a proper demarcation of the Churches contributes greatly, sometimes by dividing their extensive territory, so that, with an increased number of pastors, the eternal salvation of the Christian faithful may be more diligently promoted. Moved by this counsel, and with the favor of the Almighty God, We, mindful of the needs of the faithful, and desiring to provide for their spiritual welfare, have decided to erect a new Territorial Prelature.

[*Latin ed. p. 199*]

By the grace of God, Pope Pius XII. To Our beloved sons, the Cardinals of the Holy Roman Church, assembled in the Sacred Consistory, We impart Our paternal blessing.

After having heard the supplications of the Most Reverend Brother Alexander Olalia, Bishop of Tuguegarao, which he presented to the Apostolic See, and after due deliberation, We have decided, with a benevolent mind, to grant his request concerning the islands of Batanes, Babuyan, and Fuga. These islands, being situated at a considerable distance from the episcopal seat, make it very difficult for the Ordinary to properly govern and administer them; therefore, We decree that their territory be separated from the Diocese of Tuguegarao and erected into a new Territorial Prelature, subject to no one.

Furthermore, with the favorable opinion of the Most Reverend Brother Aegidius Vagnozzi, Archbishop of Myra and Apostolic Delegate in the Philippine Islands, and in the absence of others who might express their opinion, or those who might presume to object, We hereby separate the islands of Batanes, Babuyan, and Fuga from the territory of the Diocese of Tuguegarao, and We erect and establish their territory as a Territorial Prelature, which We shall call the Territorial Prelature of Batanes and Babuyan.

The seat of this Territorial Prelature shall be established in the town commonly called Basco, and a church shall be dedicated there in honor of Saint Dominic. We raise and elevate this Prelature to the rank and dignity of a Prelature, and We grant to it, and to its Ordinaries for the time being, the rights, privileges, honors, and insignia with which other Prelatures of the Church and their Ordinaries are commonly endowed, together with all the obligations and duties that are attached to them.

Moreover, We decree that this Territorial Prelature of Batanes and Babuyan shall be a suffragan of the Metropolitan Archdiocese of Manila, and therefore, We subject its Ordinary to the Metropolitan Archbishop of Manila for the time being.

We also command that a seminary for the training of native clergy be established as soon as possible, from which young men may be chosen to be sent to the Pontifical College of the Propagation of the Faith in Rome, so

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that they may be educated under the watchful eye of the Roman Pontiff.

Since the circumstances of the present time do not permit the immediate establishment of a canonical chapter in this new Territorial Prelature, We grant that, in the meantime, diocesan consultors be chosen and appointed to serve in place of the canons, in order to carry out the necessary legal procedures.

Regarding the governance and administration of the Prelature, and concerning the rights and obligations of the clergy and the faithful, as well as the election of a Vicar Capitular or Apostolic Administrator in the event of a vacancy, We command that all that which the sacred canons prescribe be duly observed.

Furthermore, with regard to the clergy in particular, We decree that as soon as these Letters of Ours are put into effect, the clergy of the Church shall be considered to be assigned to that territory, in which they legitimately reside.

Finally, We establish a prelatial table for the emoluments of the Curia.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - The Official Record and faithful accounts, for the benefit of which the Prefecture itself was established, shall pertain to the entire diocese, with the exception of the division of assets and foundations, in accordance with canon 1500 of the Code of Canon Law. All documents and records pertaining to the new Prefecture and its clergy and faithful, and relating to this Curia, shall be preserved in its own archive and transmitted to the episcopal Curia of Tuguegaraoana as soon as possible. To ensure the fulfillment of the aforementioned provisions and regulations, we appoint the aforementioned Reverend Brother, the Apostolic Delegate in the Philippine Islands, or whoever presides over the execution of the Delegation, and grant him the necessary and appropriate powers, including the power to delegate any person holding ecclesiastical office, to carry out the aforementioned purpose, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the execution of these proceedings. Furthermore, these Letters and all that they contain, even if someone present, or who believes their interests are involved, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any defect of surreptitiousness, or fraud, or nullity, or intention, or any other, even substantial and unforeseen, deficiency, but shall always be considered valid and effective, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if anyone, with or without knowledge, should attempt to contravene these matters, we declare and decree that it shall be utterly void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic

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Constitutions and Ordinances, and any other provisions of the Roman Pontiffs, Our Predecessors, which may be contrary to the foregoing, to all of which we hereby derogate. Finally, we decree that the same faith shall be given to copies, or extracts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, as would be given to the present Letters if they were presented or shown. No one shall be permitted to infringe upon or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone, with audacious temerity...

[*Latin ed. p. 201*]

Acta Pii PP. XII, paragraph 12, attempts to provoke the indignation of the Almighty God, and to incur the wrath of the blessed Apostles Peter and Paul. Given at Rome, on the thirty-first day of November, in the year of Our Lord nineteen hundred and fifty, in the twelfth year of Our Pontificate. For the Most Holy Father, [signed] E. Card. TISSERANT, Prefect of the Sacred Congregation; Fr. A. I. Card. PIAZZA, Secretary; 8. C. Consistorialis a Secretis, Arthurus Mazzoni, Protonotary Apostolic; Albertus Serafini, Protonotary Apostolic. DISPATCHED on the twenty-fourth day of January, Alfridus Marini, Plenipotentiary. Place: 6B Lead Reg. in Cane. Ap., vol. LXXX, n. - Al. Trussardi. APOSTOLIC LETTER: CONCERNING THE CHURCH DEDICATED TO THE BLESSED VIRGIN MARY AND SAINT MARTIN, LOCATED IN THE VILLAGE OF "TAAL" WITHIN THE TERRITORY OF LIPENSIS, IN THE DIOCESE OF, DEDICATED TO GOD, AND ELEVATED TO THE TITLE OF MINOR BASILICA. PIUS PP. XII, for the perpetual memory of the matter. — The magnificent temples of God, which are distinguished either by their beauty, or by the images of the Blessed Virgin or of the Saints, or even by the devotion of the faithful, we enhance with the highest honors and privileges, according to the established custom and the will of the Roman Pontiffs. Among these, the sacred edifice recently erected in the place commonly called "Taal," within the territory of the Diocese of Lipa, dedicated to the Blessed Virgin Mary and to Saint Martin the Bishop, deserves to be particularly honored, as it greatly ennobles that place. There, devotion to the Blessed Virgin is aroused, and many Marian works flourish, since there is nearby a sanctuary dedicated to God in honor of the Blessed Virgin Mary, called "de Caisasay," to which faithful from distant regions are accustomed to come in large numbers. This sacred edifice, by its great size and its beautiful works of art, stands out above the others, so that it rightly deserves to be counted among the most distinguished monuments erected in the Philippine Islands in our time. Therefore, having been earnestly requested by the Most Reverend Brother Alaphridus

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Verzosa, Bishop of Lipa,

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary: We have decided that the aforementioned Church of "Taal" should be suitably honored with the title and privileges of a Minor Basilica. Furthermore, in order that the piety of the people of Lipa towards the Most Holy Virgin Mary may never diminish, but rather increase more and more each day, and also considering the most earnest recommendations of the Most Reverend Brother William Piani, titular Archbishop of Mcosiensis and Our Apostolic Delegate in the Philippine Islands, we have freely judged it fitting to grant the following. Having heard the Most Reverend Brother Clement, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic power, by the force of these present letters, and perpetually, We elevate the aforementioned Church, dedicated to God in honor of the Blessed Virgin Mary and Saint Martin, Bishop, and located in the town of "Taal" within the territory of the diocese of Lipa, to the dignity and honor of a Minor Basilica, with all the privileges and rights that rightfully belong to that title. Notwithstanding any contrary provisions. These things We have decided, We decree, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulfo, under the Fisherman's Ring, on the twentieth day of the month of October, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy Father, for the Cardinal Secretary of State, Io BAPT. MONTINI, Substitute Secretary of State. SAINT GABRIEL THE ARCHANGEL, HEAVENLY, BEFORE GOD, IS APPOINTED PATRON OF ALL THE DELEGATES OF SPAIN. PIUS PP. XII For the perpetual memory of this event. — Our beloved son and excellent man, Joachim Ruiz Giménez Cortés, Extraordinary and Plenipotentiary Nuncio to Spain at Our Court and the Apostolic See, has brought to Our attention the wishes of the Illustrious Man Albert Martin Artajo.

[*Latin ed. p. 203*]

From the Acts of the Supreme Sacred Congregation, XII, 203, concerning affairs with foreign nations, and also from the most esteemed representatives of that nation, we fervently implore that the Holy Archangel Gabriel, heavenly patron of all the representatives of Hispaniae, be instituted and

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declared as such. For we perceive the greatest delight from the flourishing of religious and sacred devotion, by which the minds and souls of so many noble orators are nourished, so that they are impelled to present this petition to us. Guided by the same counsel, and because he who was the heavenly messenger should protect, safeguard, and assist those who, with public authority, conduct the affairs of the homeland, we deem it fitting to approve, upon the petition of the Venerable Brother Clement, Cardinal of the Holy Roman Church, Micara, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, which he presented to us. Wherefore, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the tenor of these present letters, we permanently institute and declare the Holy Archangel Gabriel as the heavenly patron of all the representatives of Hispaniae, with all the liturgical honors and privileges attached, which rightly belong to patrons of gatherings. We are confident that this heavenly assistance may render the most important and weighty duties of these orators more expeditiously and easily accomplished. Contrary things notwithstanding. These things We decree, establish, and ordain, that these present letters shall always remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that it shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of June, in the year 1949, in the eleventh year of Our pontificate. By special mandate of the Most Holy, to the Cardinal *in domino* Gildo Prugnola, Regent of the Office for dispatching Pontifical Diplomats.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary III. THE MOST BLESSED VIRGIN MARY, TO WHOM THE TITLE "HELP OF CHRISTIANS" IS GIVEN, IS ESTABLISHED AS THE PRINCIPAL CELESTIAL PATRONESS OF THE ENTIRE DIOCESE OF SAN VICENTE. POPE PIUS XII. For the perpetual remembrance of this matter. — We greatly rejoice, in the Lord, that whatever contributes to the promotion of devotion and piety towards the Blessed Virgin Mary, Mother of God, has brought great joy to Our paternal heart, and that the ancient Catholic faith, diligently and zealously brought to Latin America by the Spanish, has never diminished, but rather has increased. We have learned that this is also the case in the diocese of San Vicente, recently established under the patronage of Saint Salvator by Ourselves, as has been reported to Us by the Most Reverend Brother Peter Arnold Aparicio, Bishop of San Vicente. Indeed, according to the testimony of this Prelate, all the faithful of his diocese venerate

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the Virgin Mary, to whom the title "Help of Christians" is given, with such piety and love, that many form Marian confraternities, venerate countless images of the "Help of Christians" in their homes, and boys and girls dedicate themselves to the same Mother of God in Catholic schools. Furthermore, with the help and protection of the maternal "Help of Christians," a new seminary has been founded and built, directed by the sons of Saint John Bosco, for the purpose of forming and properly instructing altar servers, to the hope and growth of the diocese and the Church. Having considered all of this, so that this diocese would not lack a Celestial Patroness, the aforementioned Ordinary, in his own name and that of the Consultors, of the entire clergy and the entire people, presented to Us petitions that We would deign to declare the Blessed Virgin Mary, to whom the title "Help of Christians" is given, the principal Celestial Patroness of the diocese of San Vicente. And We, always concerned about the increase of faith and the spiritual good among all peoples, as Our supreme Apostolic office demands, have readily decided to grant such petitions. Therefore, having heard the Most Reverend Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the present letters, and perpetually, We declare the Most Blessed Virgin Mary, to whom the title "Help of Christians" is added, the principal Celestial Patroness among God, of the entire diocese of San Vicente.

[*Latin ed. p. 205*]

The Acts of Pope Pius XII, 205, declare, establish, and constitute that this church, along with all its liturgical honors and privileges, which rightfully belong to the principal patrons of the place, shall be endowed. Notwithstanding any contrary provisions whatsoever. We decree, establish, and determine that these present letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that they shall fully support and benefit those to whom they pertain, now and in the future: and that they shall be rightly judged and defined as such; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given from the Vatican, under the Fisherman's ring, on the twenty-eighth day of the month of October, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Prunola, Prefect of the Congregation for Public Affairs of the Church, for the dispatch of Pontifical Diplomas. IV. THE CHURCH DEDICATED TO SAINT VENANTIUS, BISHOP, LOCATED IN THE CITY OF CAMERINO, IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. Among the sacred buildings with which the

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city of Camerino is adorned, after the Cathedral and the temple of the Blessed Virgin Mary, greeted by the Angel, the church dedicated to Saint Venantius, a most illustrious Hieromartyr, who is rightly called the patron and ornament of Camerino in the Holy Liturgy, undoubtedly holds the highest place. This church, as is said, was built in the fifth or sixth century after the birth of Christ, in the suburb. It suffered very serious damage in the great earthquake of the year 1480, which almost destroyed Camerino, after having been restored by Julius Caesar, of the Varana family, with care and under his auspices in the thirteenth century. To repair these damages, Aloysius Poletti, an architect, devoted his efforts, and Pius IX, Our Predecessor of immortal memory, and private individuals, made conspicuous donations, so that the very temple that is now seen was solemnly consecrated and dedicated again in the year 1875, by the Most Blessed Salvini, the Bishop of Camerino. The building...

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - The official record describes the Latin cross form; the altar is large, covered with various marbles, and adorned with intricately crafted stalls for the canons, painted panels, and numerous sacred objects and vestments of great value; it shines with the relics of the Most Holy Cross and of the Saints, among which a noteworthy part of the head of the Apostle St. Barnabas is preserved. The facade is decorated with a portico and entablature, depicting Christ and His Most Holy Apostles in relief. In one altar of the crypt, which is called the "catacomb," constructed in the 16th and 17th centuries, and expanded with the care and expense of the Most Eminent Pierbendetti, divided into three sections by columns, designed by the architect Dominic Fontana, the bones and ashes of St. Venantius the Martyr and St. Porphyrius the Presbyter and Martyr are religiously preserved in two marble chests and are held in great veneration by the faithful. The College of Canons, whose care of the temple has been documented since the year 1250, was enriched by Our Predecessors, namely Paul III and Urban VIII, with privileges and honors, and has diligently performed the sacred functions, and even today, although reduced in number, together with the priests of the city, especially on more solemn feast days, they perform divine services with great dignity and commendable piety. Furthermore, Our Predecessors, Paul V, Clement X, and Pius VI, increased the church and altar of St. Venantius with indulgences and spiritual benefits, so that the faithful not only from the city of Camerino but from the entire archdiocese may frequently and devoutly celebrate in this sacred building, venerating the young but valiant hero, the true pillar and heavenly protector of the ancient and illustrious city. Having reported all of this to Us, the Venerable Brother Joseph D'Avack, the present Archbishop of Camerino, earnestly requested that We deign to elevate the aforementioned temple, worthy of so many venerations, to the

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dignity of a Minor Basilica. To these requests, We, following in the footsteps of Our Predecessors, whom We have mentioned, readily decided to grant them, so that We may also manifest Our piety towards the Holy Martyr and Our paternal benevolence towards the Archidiocese of Camerino and its Prelate. Wherefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, We hereby elevate the Collegiate and Parish Church dedicated to the honor of St. Venantius the Martyr, located in the city and archdiocese of Camerino, to the dignity of a Minor Basilica, with all the honors and privileges that belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, and We declare that these present letters shall remain forever valid and in force; and that those who

[*Latin ed. p. 207*]

Acta Pii PP. XII 207, ut plena et integra effecta obtineant et ad eos qui ad ea pertinent, vel poterunt pertinere, nunc et in posterum plenissime suffragant; ita igitur iudicandum est et definendum, et ab hoc momento irritum et inane fieri, si quidquam contrarium, super his, a quocumque, quaverit auctoritate, scienter sive ignoranter attentari. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XXVIII mensis Novembris, anno MCMXL, Pontificatus Nostri duodecimo. De speciali mandato Sanctissimi Pro Domino Cardinali a publicis Ecclesiae negotiis; GILDO BRUGNOLA Officium Regens Pontificiis Diplomatibus expediendis.

ALLOCUTIONES.

I. Ad christifideles, die Paschatis Resurrectionis D. N. Iesu Christi, devota omnia Summo Pontifici ac Veneratissimo Patri in foro Sancti Petri proclamantes.

* Ab hoc incomparabili loco, ubi, in praeterito Anno Sancto, Urbs et mundus integer simul inveniuntur in solennibus et sollemnissimis horis, mittimus ad multitudinem fidelium nostrae diocesis Romae, ad peregrinos hic convenientes pro Pascha Christiano, et ad quantos in terra vocem nostram audiunt, commotum salutem Patris communis.

Vos, dilecti filii et filiae, levavit nuntius angelicus: "Surrexit!" Resurgit! Illud idem nuntium, olim ad paucas animas, quae adhuc superabant metu et tremore, dictum, ad singula vernis tempora repetitur, et per omnes regiones fluit super undam melifluam campanis, ut in millionibus animarum suscitaret eandem potentem fremitum gaudii, eandem fervorem fidei, eandem amplam inspirationem spei.

1. "Gaudete et exultate, dilecti filii, quia vita quae renovatur in Iesu Resurrecto, in aurora Paschali, est pro omni anima praesagium vitae novae, salutis et futurae resurrectionis."

Mysterium renovationis est Pascha. Omnes voces eius hoc invocant:

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"Deponite ab vobis fermentum veteris malitiae et malorum; induimini hominem novum, quem Deus voluit." 2

* Habita die 25 Martii mensis a. 1951.

1. Cfr. Marc. 16, 6-8.

2. Cfr. 1 Cor. 5, 8.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - An Official Commentary from God; may the mind be elevated to heavenly things; may sanctifying grace descend into every soul; may justice become more profound and more concrete, and charity more universal; in a word, may the bonds broken between man and God, and between man and man, be renewed. Become children again, become brothers again! Let peace be the first fruit. *Pax vobis!* It is the new greeting of the risen Jesus. What was a promise in His cradle, on the day of Easter it should be a reality, the effect of the completed Redemption. May that greeting of peace, which resounded twenty centuries ago, almost as a seal of His appearances and a hallmark of the nascent Church, be received today, more than ever, as a divine and binding precept for every conscience, received as an invaluable gift, and put into practice as the most worthy endeavor of our present civilization, most desired by heaven and earth.

3. But that the joy of Easter may not fade with the setting of the day, but rather may endure perpetually for a long time and penetrate the hearts most struck by the storm that today shakes the world, let your blessing, O Jesus, bringer of renewal and peace, descend upon this people, who unanimously raise to You a hymn of praise, of gratitude, and of supplication. Bless, O divine Redeemer, the sacred Hierarchy, the ministers of the sanctuary, and those aspiring to the priesthood, all those who, renouncing the world, have consecrated themselves to You in various forms of religious life. Bless the valiant ranks of the lay apostolate, and kindle in them, to the fullest extent, the courage of Christian profession, the fervor of zeal, and the steadfastness of manly fidelity. Bless the rulers of the nations, and inspire them with intentions of justice and peace, of fraternal understanding, and of mutual aid, so that, freed from every desire for domination and violence, the peoples may live and serve God in peaceful labor and serene tranquility, and thus attain from the laborious earthly day to the blessedness of the heavenly homeland. Bless the families, in whose protective embrace the generations grow, who must form the Church of tomorrow; bless and support the young men and maidens, whose purity, whose virtue, whose spiritual joy, are among the most fervent concerns of Your immaculate Bride. Bless and comfort those whom earthly temptations and insidious errors have harmed in feeling and thought, in conduct and in deeds, and

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help them to find their way back from the midst of lukewarmness.

[*Latin ed. p. 209*]

Acts of Pope Pius XII, 209, the difference, the distance from God, which is the only path that leads to truth and salvation. Pour forth this your blessing upon all who suffer in body and spirit; arouse, in ever greater numbers, generous souls ready to come to the aid of those wherever a cry, a lament, a sigh is heard, ready to dedicate their minds, their hands, and their resources to the care of so many abandoned children, to the support of so many elderly people without any assistance, of so many poor people struggling to survive amidst need and infirmity, of so many wandering refugees in search of another homeland, of so many oppressed victims of human injustices; instill courage in those who groan in hospitals, in prisons, in places of exile and punishment, perhaps even unjustly; increase strength in those who suffer in honor, in freedom, and in the flesh for the defense of their faith: shining examples of fidelity to You, divine Conqueror of hell and death. Triumph, triumph, O Jesus. May Your kingdom come. May Your empire shine upon the earth, more known, more loved, more powerful, as infinite is the power of Your divine blood, shed for the redemption of the whole world!

To the Delegates of the Gallican Sodality, called "Union des Catholiques de l'Enseignement Public."

What skepticism, even disdainful, would have been the prey of the bold one who, at the decline of the last century and at the dawn of this one, had predicted that one day, not far off, Rome would see come to her, in respectable numbers, the Catholic members of public education of France! And yet, here you are today, very dear sons and daughters, nearly three thousand, gathered around Us at this moment, like confident and loving children around their father! The University of France! It occupied such a beautiful place in the history of the Church and the Nation! It has taken such a beautiful part in the progress of civilization and Christian humanism! One could make, with the names of great men, great initiators and founders, great saints, the most glorious "book of gold"! And while this good was being done with a resplendent brilliance at the Sorbonne and in the great and illustrious Faculties, it was also being done, discreetly...

Habita die 26 Martii mensis a. 1951. 1 4 - Acta, vol. XVIII, n. 5. — 21-4-1951.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Commentarium Officiale, and in other ways, in the most humble public schools, through the dedication of the "magisters" of the villages! Who could be surprised that the adversaries of the Church, unaware of the true interests of France, sought to provoke the fissure that, in their plans, was to gradually widen and deepen? Lacking

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precise and firm doctrinal principles, the intellectual world, especially since the end of the eighteenth century, was ill-prepared to discover the dangerous infiltrations, to react against their insidiously progressive penetration. Even without intended hostility, without preconceived design, and without anyone taking heed, the uncertain spirit of even the most illustrious masters, the ambiguity and vagueness of thought, were bound to have their effects on the instruction and education of youth, at all levels – higher, secondary, and primary – effects that became increasingly widespread and profound with each new generation. As for conscious impiety, it lay in wait and directed, for its own exploitation, the evolution, or rather, the deviation, of the great ambiguous words of neutrality and secularism. Blinded by its successes, it failed to see, hidden beneath the accumulated ashes, almost stifled by constraint, the spark of Christian life, of fervor, and of zeal, which continued to burn ardently in the hearts of the most eminent among the scholars and intellectuals, and in those of the heroic teachers of the popular children. Precisely then, within public education at all its levels, in moving solidarity, masters and future masters, still students in the normal schools, began to show themselves openly; they openly professed their faith and demanded that it be respected; fewer and fewer dared to assert the opposition between science and religion, and those who venture to do so – there are still some today – expose themselves to appearing as outdated. Outside your ranks, most of the true scholars, the conscientious educators who do not share your convictions and your fervor, do not hesitate to show you their esteem; and there are not a few among them who, on occasion, give Me [the Pope] signs of their most sincere deference. We have had many examples of this during the Holy Year. How can We not rejoice, knowing that this change, humbly begun and now so widespread, is largely due to your merit and that of your predecessors? It is necessary to recall the modest, but profound and gradually increasing, action of the "National Bulletin of Catholic Teachers of Public Education," the small "green bulletin," as it was called.

[*Latin ed. p. 211*]

Acta Pii PP. XII 211: Quid ergo, cum consideramus influenciam primorum sodalitatum, quae sub diversis nominibus et cum subtilitatibus formabantur, et quae multiplicabantur, et, dum ad unam unitatem strictam et solidam convergebant, ad actionem communem, permanentem et ordinatam? Quod nobis praecipue impressionem vivam dat, est plenitudo manifestationis vestrae: plenitudo per magnitudinem et varietatem conventus vestri magistrorum et futurorum magistrorum ex omnibus disciplinis et ordinibus, plenitudo per finem quem persequimini, quia non facitis solum huius conventus ostentationem superbum et publicam pertinenciae vestrae ad Ecclesiam, et fidelitatis vestrae ad doctrinam et disciplinam eius, et devotionis filiae erga Vicarium Iesu Christi: sed magis, conventum

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fraternum facitis, ad promovendum, ad augendum et ad perficiendum in vobis ipsis vitam interiorem fidei, orationis, zelus apostolicus, pietatis liturgicae et contemplativae, animam actionis professionalis vestrae. Consideratis enim "Dies Universitarias" vestras, non ut congressum, nec ut peregrinationem simplicem, sed, ut formula felici et apta, utmodum "retiarium" magnum. Recte valde ponitis in primum locum intentionum vestrarum progressum et perfectionem spiritualem vestrum. Est enim valor vester personalis – humanus et christianus – qui non solum fundamentum, sed etiam motum omni actioni vestrae efficaci esse debet, tam ad sanctificationem ipsius, quam ad apostolatum. Nam, tandem, vis vestra apostolica manifeste emanat ex exemplo fidei vestrae et conductus vestri eminet christianus; manifeste emanat ex abundantia vitae vestrae interioris supernaturalis, quae effunditur in omnes animas, incipiens ab illis quae vobis prope sunt, quae, pro parte, vobis committuntur. Recte etiam curatis, per ministerium vestrum docendi, ut influenciam directiorem exerceatis; et hic apparet aspectus delicatus apostolatus vestri. Initio, motus vestrus erat opportunitatis indubitatae. Evolutio, adhuc parva, animi, in hoc dimidio saeculi, non minuit opportunitatem eius. Quamquam Ecclesia semper sollicitat et instat ad docendum parentibus christianis officium primarium praebendi filiis suis educationem, cuius elementum religiosum, doctrinale et morale non separatur ab instructione puramente humana, sed eam intrinsecus pertingat;

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Commentarium Officiale. The encouragements it offers to educators are not without merit, for they generously expend their efforts and sacrifices to support and promote the explicitly Catholic school; nevertheless, it is equally true that a vast number of children are lost to it due to circumstances that are often unavoidable, such as the inability to find a school of the desired type within reach, the indifference or negligence of families, or considerations of a temporal nature. Will these young souls be completely deprived of the Christian education to which they are entitled? At first glance, it would seem that these obstacles paralyze your good intentions: the prohibition of addressing the so-called "confessional" ground, often extended in an abusive manner to the entire religious domain; the infinite variety among schoolchildren, students, and pupils, who come from the most diverse backgrounds, already marked by a first impression, where one recognizes strangely disparate forms of education or the absence of any education whatsoever; the reserve that must be observed with regard to adolescents, some of whom follow the most heterogeneous religious observances, while others, alas, have no religion at all. Nevertheless, you believe that you can and must, without any illegitimate or simply illegal interference, do good, great good, to these young souls. Can you therefore do so in

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any other way than through that secret influence of overflowing grace, of which We have just spoken, and through prayer? The Apostle Saint Paul presents a very broad horizon before your eyes in his Epistle to the Romans (1:20): "For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and Godhead so that they may be without excuse." Should we understand by these "things made" only material creatures and those immediately perceptible to the senses? Or is it not certain that we must also include the great general laws that govern the world, which, even in the absence of revelation and faith, are discovered by natural reason, loyal and attentive? For it is all branches of human knowledge that manifest to the intelligence the works of God, and his eternal laws, and their application to the physical, moral, and social progress of the world. Moreover, it is impossible for anyone to expound the history of events and institutions with thoroughness and impartiality, without, even without any presentation or suggestion of a dogmatic or apologetic nature, seeing shining there, in a superhuman clarity, the light of Christ and His Church.

[*Latin ed. p. 213*]

Acts of Pope Pius XII: Courage, confidence, perseverance, dear sons and daughters! Your task is too beautiful, too manifestly blessed by God, to doubt that, through the trials and difficulties that will never cease, and also through the successes of which you are continually experiencing, it will achieve, if not a complete victory, at least splendid results. The benefit that would result from it for your own homeland would certainly open the eyes of many, and would reconcile your work with the sympathy of more than one among those who, in good faith, still regard it with a certain suspicion and reserve. This is the object of Our most cherished desires, of Our most ardent prayer, and, to hasten its realization, We implore for it the favor of He who, above all, is called "the Master," in whose name, with all the outpouring of Our paternal heart, We bestow Our Apostolic Blessing upon you, upon your colleagues, upon your students, upon your families, upon all those who are dear to you.

To the faithful radio operators of HISPANIAE.

Most beloved sons, entrepreneurs, technicians, and workers of Spain, gathered in Madrid and provinces to consecrate yourselves to Christ the Redeemer and to render your fervent tribute of filial devotion to His Vicar on earth: What a beautiful spectacle – allow us to begin thus – the sight of a vast multitude of workers, such as yourselves, acclaiming Jesus Christ as their true Redeemer! For the worker, the laborer, the man of a hard and difficult life, where the problems of today do not suffice to make one forget the anxieties of tomorrow, many problems have been presented to him, and are presented to him, especially in these last times, while holding aloft the banner of redemption. Yet, you remain attached to the banner of

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Christ. And you openly and solemnly confess with the first Pope, Saint Peter: "Neither is there salvation in any other: for neither is there any other Name under heaven given among men, whereby we must be saved" (Acts 4:12). To Him, to His Church, to the successor of Peter, you wish to remain faithful, whatever the cost. But loyalty is repaid with loyalty. And as it is certain that you expect...

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale. Now, at this moment, we shall say a word about what the Church can offer you for the security of your existence and the satisfaction of your just aspirations; and with all our paternal affection, we wish to impart this word to you. Here, then, are three points:

1. No one can accuse the Church of having lost interest in the workers' question and the social question, or of not having granted them the importance due. Few matters have concerned the Church as much as these two, since, sixty years ago, our great Predecessor, Leo XIII, with his Encyclical *Rerum Novarum*, placed the Magna Carta of their rights in the hands of the workers. The Church has and has always had a full awareness of its responsibility. Without the Church, the social question is insoluble; but neither can it be solved by the Church alone. It requires the collaboration of the intellectual, economic, and technical forces of the public authorities. For its part, the Church has offered, for the religious-moral foundation of all social order, broad and well-considered programs. The social legislation of the various countries is, in large part, an application of the principles established by the Church. Furthermore, do not forget that everything good and just that you find in other systems is already present in Catholic social doctrine. And when they assign goals to the workers' movement, goals which the Church rejects, it is always about illusory goods that sacrifice truth, human dignity, social justice, or the true well-being of all citizens.

2. In its two-thousand-year history, the Church has had to live within the most diverse social structures, from that ancient one with its slavery, to the modern economic system, characterized by the words capitalism and proletariat. The Church has never preached social revolution; but always and everywhere, from the Epistle of St. Paul to Philemon to the social teachings of the Popes in the nineteenth and twentieth centuries, it has tenaciously striven to ensure that the human person is given more consideration than economic and technical advantages, and that all who can, live a Christian life worthy of a human being. Therefore, the Church defends the right to private property, a right which it considers fundamentally inviolable. But it also insists on the need for a more just distribution of property and denounces what is contrary to nature in a social situation where, in contrast to a small group of privileged and very wealthy people, there is a vast impoverished popular mass. There will always be economic inequalities.

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But all those who can in some way influence the course of society...

[*Latin ed. p. 215*]

Acta Pii Pp. XII 215: Societates omnes semper debent tendere ad consequendum statum talem, qui permittat omnibus qui faciunt quod in potestate sua est, non solum vivere, sed etiam parere. Multi sunt factores qui ad maiorem diffusionem proprietatis contribuere debent. Sed principalis semper erit justus salarius. Scitis vos, carissimi, valde bene, quod justus salarius et melior distributio bonorum naturalium constituunt duo ex exigentiis praecipuis in programma sociali Ecclesiae. Illa bene videt et etiam promoveat omnia quae, intra terminos quae circumstantiae permittunt, tendunt ad introducendos elementa contractus societatis in contractum laboris et ad emendandam conditionem generalem operarii. Ecclesia exhortat etiam ad omnia quae ad faciendum relationes inter patronos et operarios humaniores, Christianiores et animatas mutua confidentia. Certamina classium numquam possunt esse finis socialis. Disputationes inter patronos et operarios debent habere ut finem principalem concordiam et collaborationem.

3. Sed hoc opus solum potest perfici a viris qui vivunt fide et qui implent officium suum in spiritu Christi. Nunquam fuit facile solutio quaestionis socialis. Sed indecibiles catastrophae huius saeculi fecerunt eam angustiose difficilem. Reconciliationem classium, dispositionem ad sacrificium et ad mutuam reverentiam, simplicitatem vitae, renuntiationem luxui quae imperativissime exigitur ab actu situ oeconomico: omnia haec, et multa alia, solum poterunt adipisci auxilio Providentiae et gratiae Dei. Estote, ergo, homines orationis. Elevate manus vestras ad Deum, ut, per misericordiam eius, et contra omnes difficultates, perficiatur illa magna opera. Hoc tempore non possumus non dirigere quaedam verba laudis paternalis ad illas Institutiones quae vos creatis et continuatis creandi in grande numero, ad educandos iuvenes operarios, facientes eorum excellentis operarios specializatos et simul Christianos convictos. Non potestis facere rem meliorem. In auge et florecimiento huius operis videmus signum promettentem pro futuro. Saepe accusetur fides Christiana consolandi mortalem qui pugnat pro vita, spe vitae aeternae. Ecclesia, dicitur, non scit adiuvare hominem in vita sua terrena. Nihil falsius. Sufficit vobis inspicere magnum praeteritum carissimae Hispaniae vestrae; quis fecit plus quam Ecclesia ut vita familiaris et socialis ibi esset felix et tranquilla? Quoad solutionem quaestionis socialis quae nunc exsistit, nemo praesentavit programmata quod superet doctrinam Ecclesiae in securitate, consistentia et realismo.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Commentarium Officiale. Quare, tanto maior est ius eius ad omnes exhortandos et consolandos, eosque meminisse quod sensum vitae terrenae in futuro sit, in vita aeterna. Quanto plus

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hanc veritatem in animis vestris imprimitis, tanto plus impellimini ad collaborandum ad solutionem acceptabile quaestionis socialis. Semper erit verum quod quod praeclarissimum ad hoc finem Ecclesia dare potest est vir qui, firmiter in fide Christi et vitae aeternae fundatus, impelletur ab ea, officia huius vitae impleat. Hoc est quod vobis dicere volebamus. Unum verbum adhuc, carissimi operarii Hispaniae, ut honorem ad personam nostram humilem accipiatis et gratiatis. Et de nostra correspondenția, quid vobis dicere possumus? Per totum Magnum Iubileum, quod tandem confectum est, oculis nostris propriis vidimus, manibus nostris propriis tacta est ardor entusiasticus populi Hispanici pro Papa. Sed peregrini Hispanici – inter quos vos, carissimi operarii, praesertim eos qui in clausura Sanctae Portaae fuistis – videre potuerunt, etiam experiri potuerunt amorem quem Papa eis reservat. "Hispania pro Papa!" erat clamor eorum ardentis et ineffabilis; cui respondimus amore paterno: "Et Papa pro Hispania!" Deus vos benedicat, filii carissimi, et benedicat etiam patriam vestram et duces vestros, sicut nos, cum plena effusione affectus patris, omnes vos benedicimus.

[*Latin ed. p. 217*]

The Most Holy Congregation of the Holy Office.

ACTA SS. CONGREGATIONUM

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

I. DECREE

A question was presented to this Most Holy Congregation: "Whether the great prostration (gonypetale), which has come into use in the celebration of the Byzantine Rite Mass, should be performed after the words of Christ, and after the consecration of the bread and wine are pronounced, or rather, after the 'Epiclesis' has been recited."

The Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, in a Plenary Session held on the fourth day of the week, December 20, 1950, having heard the opinion of the Reverend Consultors, judged it fitting to respond as follows: Affirmative to the first part; Negative to the second part.

And on the following Friday, in an audience granted to the Most Eminent and Reverend Prefect of the Holy Office, His Holiness Pope Pius XII, by Divine Providence, approved the resolution of the Most Eminent Fathers and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on February 12, 1951.

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Marinus Marani, Notary of the Most Holy Congregation of the Holy Office.

II. DECREE CONCERNING THE CONSECRATION OF A BISHOP WITHOUT CANONICAL PROVISION

The Most Holy Congregation of the Holy Office, by special authority granted to it by the Supreme Pontiff, has issued this decree: A bishop, of whatever rite or dignity, consecrates another, who has neither been nominated by the Apostolic See nor expressly confirmed by the same.

[*Latin ed. p. 218*]

318 Acta Apostolicae Sedis - Official Commentary: Bishops, and those who receive consecration, even if compelled by grave fear (c. 2229, § 3, 3°), incur, by this very act, the excommunication reserved to the Apostolic See in a most special manner. This decree shall have force from the very day of its promulgation. Given from the Offices of the Holy Office, on the 9th of April, 1951. Marinus Marani, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

MISSIONARY VICARIATE OF NIL EQUATORIAL (GULU).

DECREE: The Missionary Vicariate of Nil Equatorial, henceforth, shall be called the Vicariate Apostolic of Gulu.

Since it has become customary for missions under the jurisdiction of this Holy Congregation to be called by the name of the local Ordinary of their place of residence, as far as possible, at the plenary meetings held on November 20, 1950, during which the Apostolic Vicariate of Nil Equatorial was named, the Most Eminent Fathers, Cardinals, who govern this Sacred Congregation for the Propagation of the Faith, deliberated regarding the change of name of the aforementioned Vicariate. Since the Ordinary of this same Vicariate has his seat in the city of Gulu, the aforementioned Most Reverend Fathers judged that the Missionary Vicariate of Nil Equatorial should henceforth be called the Vicariate Apostolic of Gulu.

This opinion of the Most Reverend Fathers, having been reported to His Holiness, the Most Holy Pope Pius XII, Divine Providence, in an audience on December 1st of the same year, was received with benevolence, approved, and deemed worthy of being ratified, and the present Decree was ordered to be issued concerning the matter.

Given from the Offices of the Holy Congregation for the Propagation of the Faith, on December 1st of the Jubilee Year of 1950.

P. Card. FUMASONI BIONDI, Prefect.

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X.

Celsus Costantini, Archbishop titular of Theodos, from the Secretariat.

[*Latin ed. p. 219*]

The Sacred Congregation of Rites, 219. SACRED CONGREGATION OF RITES, ANDEGAVEN. CANONIZATION II. OF JOHN DELANOUE, FOUNDRESS OF THE CONGREGATION OF SAINT ANNE, FROM THE PROVIDENCE. CONCERNING A DOUBT: Whether a commission should be appointed for the resumption of the cause, and for the effect of that which is being considered. On the same day, November 11th of the year of Our Lord 1947, on which the solemn Beatification of the Venerable John Delanoue was celebrated in the Patriarchal Basilica of the Vatican, a certain healing occurred, which seems to be attributable to a divine miracle. Furthermore, other graces are granted, through the intercession of God, as if He wished to honor His Handmaid with greater glory, who shone forth with profound humility, fervent charity towards God, and abundant charity towards her neighbor, and who so cruelly afflicted her little body with the most harsh and horrible food, that her equals were astonished at how she could have preserved her life. Therefore, two Cardinals of the Holy Roman Church, two Archbishops, several Bishops, and others, earnestly implored the Supreme Pontiff to resume the cause of canonization of this Blessed. To these prayers, the Reverend Father Christopher Berutti, of the Order of Preachers, Postulator of this cause, humbly added his own to the Most Blessed Father. Therefore, in the Ordinary Congregation held on December 19th of the recently elapsed sacred year, the undersigned Cardinal, Promoter of the Cause, or presenter of the doubt, proposed that the following be discussed: Whether a commission should be appointed for the resumption of the aforementioned cause of this Blessed, and for the effect of that which is being considered, and he reported on it. The Eminences and Reverend Cardinals, with unanimous suffrage, responded: That a commission should be appointed, if it pleases the Most Holy [Pope]. Furthermore, the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, having signed the report on the aforementioned day, presented it to the Most Blessed Father, and His Holiness, in response, wrote:

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - The Official Commentary, approved by the Most Eminent Fathers, was graced by His hand with the commission to resume the cause of Blessed Joan Delanoue. Given in Rome, on the 7th of January, the Sunday within the Octave of the Epiphany of the Lord, in the year 1951. © C. Card. MICARA, Bishop of Velletri, Pro-Prefect. © S. f A. Carinci, Archbishop of Seleucia, Secretary II of the Congregation for Canonizations. CONCERNING THE CANONIZATION OF Blessed Mary

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Crucified Di Rosa, Virgin, Foundress of the Institute of the Handmaids of Charity. REGARDING THE QUESTION: Whether the commission for the resumption of the cause should be signed in this case and for the purpose in question. To refute the calumnies of the impious, who vehemently attack the Church, as if it were not dear to them to help, comfort, and uplift the poor, the wretched, and the needy, and to provide them with assistance, to care for the sick, and in a word, to provide all kinds of help to those in need, it is of great benefit to present to them the lives of those who, following the example and doctrine of the Divine Redeemer, have devoted themselves entirely to the good of others, and who are ready to give their lives for them. Many faithful are indeed like this, but especially those whom the Catholic Church includes in the list of Saints or Blesseds. Furthermore, Blessed Mary Crucified Di Rosa occupies a place among these that is by no means insignificant. For she devoted herself entirely to the good of others, as is clearly evident from the vast amount of work to which she and her daughters dedicated themselves. She established hospitals, homes for the elderly, and institutions for the deaf, blind, and mentally ill; she dedicated herself to the care of prisoners, to parochial works, and to the catechization of children, and she sought to accomplish all of these things through the Institute that she founded, all of which she brought to a successful conclusion, exercising heroic virtues confirmed by God through miracles. Therefore, on May 26, A.D. 1940, she was honored with the glory of the Blesseds. And this was not enough. More and more graces are being obtained by the faithful, through her intercession, after her Beatification. Therefore, more and more Archbishops and Bishops, as well as the Superior General of the Institute founded by the Blessed, have...

[*Latin ed. p. 221*]

The Sacred Congregation of Rites presented petitions to the Supreme Pontiff so that the cause of canonization might be resumed. Therefore, the Most Reverend Father Augustine, of the Order of the Most Holy Trinity for the Redemption of Captives, duly appointed Promoter, and Cardinal Ponens, having also presented the cause, raised the following question for discussion in the Ordinary Congregation on December 19th of the current year: Whether a commission should be appointed for the resumption of the aforementioned cause of Beatification, in this case and for the purpose in question, and he reported on it. The Eminences and Reverend Cardinals, unanimously giving a favorable opinion, responded: "A commission should be appointed, if it pleases the Most Holy [Father]." Furthermore, the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, having presented a report signed on the aforementioned date to the Supreme Pontiff, His Holiness, having approved the response of the Most Eminent Fathers, deigned to sign the commission for the resumption of the cause of the Blessed Mary, fixed to the Cross, Di Rosa, with his own hand.

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Given in Rome, on January 7th, in the year of Our Lord 1951. [Signed] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD LUDOVICO NECCHI VILLA, LAYMAN AND MEMBER OF THE THIRD ORDER OF SAINT FRANCIS.

ON THE QUESTION: Whether a commission should be appointed for the introduction of the cause in this case and for the purpose in question.

Not without divine inspiration, the Patriarch of the poor, Saint Francis of Assisi, meditating on how the morals of Christians were declining for many reasons, founded the Third Order: "which, as Leo XIII teaches, is naturally suited to the multitude: and the monuments of past times and the facts themselves demonstrate how much it can contribute to just, virtuous, and religious conduct" (Encyclical Misericors, May 30, 1883). For the members of this Order, remaining in their own family circumstances, promise to observe the divine and ecclesiastical precepts (cf. Leo XIII, Encyclical Auspicato, September 17, 1882).

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary. Since the divine law leads men to perfection, he who most faithfully observes the rules of this Order attains fully to the exercise of Christian virtues, or even heroic virtues. A marvelous example is given to us by the Servant of God, Louis Necchi, who, having professed the rule of the Third Order, while living in the world, practiced the art of medicine, was an excellent father of his family, and, by caring for the bodies of the sick, sought to instill divine precepts into their souls, as will appear from his life, which we shall now examine. The Servant of God saw the light of day in Milan on November 19, 1876, and was baptized on the 27th of the same month. The rudiments of the Christian faith, which he could not draw from his parents, he received from two teachers, pious women, and from some members of the Society of Jesus, he was abundantly instructed in religion, so that he grasped the theological doctrine, indeed, he was fit to defend it boldly and firmly, even against sophists and professors of the university. Endowed with a remarkable intellect, he easily surpassed his classmates, and he helped them in every way he could with humanity and prudence, and he effectively encouraged them to do good, especially to receive the sacraments; and it happened that many of them, either remained on the right path or were brought back to it. Having become a man, he fulfilled this salutary ministry most effectively, especially in the care of the sick. For, having been licensed as a doctor in the art of medicine in 1902, and having been called to military service, he took great care of the sick with the utmost diligence and dedication, not disdainful of even the humblest of the sick, and he encouraged them with pious exhortations to patiently

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endure their illnesses. Pitying the sufferings of those who were afflicted, he devoted himself especially to their care, with a special dedication and patience, in order to instill peace and tranquility into their souls; and many were perfectly healed through his efforts. He educated his children, whom he had from his marriage, with the greatest care, as if they were treasures entrusted to him by God, and he faithfully performed all his other marital duties. He was the founder of the University of Studies of Cattolica in Milan, and, with his counsel, prudence, and firm faith in God, he worked effectively to establish it. He was appointed President of "Unionis Popularis" among Catholics by the Venerable Pope Pius X; he also held other offices in order to contribute his efforts to the common good, always obedient to the prelates of the Church in every way. He was struck by a terrible illness and died very piously in Milan on January 10, 1930. The fame of his sanctity, which he enjoyed in life, grew stronger, so that the work of the Catholic University in Milan was carried out in the Milanese Curia, and...

[*Latin ed. p. 223*]

The Sacred Congregation of Rites, with full authority, having completed canonical inquiries from the year 1934 to the year 1942 concerning the writings, the reputation for holiness, and the lack of prohibited practices; to which are to be added the Rogationary processes in the Curias of Como, Vicenza, Udine, Genoa, Turin, and Berlin, which were adorned. Several Postulatory letters were presented to the Supreme Pontiff by four Cardinals, eighty-eight Archbishops and Bishops, and others. Therefore, with the due observances of the law preserved, at the urging of the Reverend Father Fortunato Scipione, the Postulator of the cause, and the Eminent and Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, the Promoter of the cause, on the 19th of December of the past year, presented a question for discussion to the assembly of the Ordinary of this Sacred Congregation: Whether a commission for the introduction of the cause should be signed in this case and for this purpose, and he reported on it. The Eminent and Reverend Cardinals, having also heard the votes of the Official Prelates, and especially the voice and written opinion of the Reverend Father D. Salvatore Natucci, the General Promoter of the Faith, having carefully considered all matters, decided that it was necessary to write: That the commission should be signed, if it pleases the Supreme Pontiff. Therefore, by the same Promoter, on the indicated day, in a report to His Holiness, Pope Pius XII, His Holiness, having approved the decision of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Louis Necciii. Given in Rome, on the 7th of January, in the year of Our Lord 1951, on the Sunday within the Octave of the Epiphany of the Lord.

[Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

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[Signature] A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE ROMAN BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, POPE PIUS X.

ON THE QUESTION: Whether, with the approval of virtues and two miracles, it is possible to proceed to the solemn Beatification of the same Venerable Servant of God.

"(Rejoice, O Church of Christ, and let all who love her be joyful: rejoice with joy, and be filled from the abundance of your consolation)" (Introit. Mass for the 4th Sunday after Easter).

[*Latin ed. p. 224*]

Rejoice, Christian people; for the day approaches when the blessed Pope Pius X will be honored, and your most fervent desire will be fulfilled, as you witness the rewards of those virtues which you have justly admired. For the image and characteristics of the Good Shepherd are deeply imprinted in the minds and hearts of all. What innocence was in his conduct, what sweetness and humanity in his speech, what eagerness, constancy, and serenity in undertaking the labors for the Kingdom of Christ, what fortitude of spirit in preserving and defending the faith! Yet, what most astonished even his adversaries was his Christian humility. This virtue has spread the fame of his sanctity throughout the world, and has made his tomb glorious, and it will become even more glorious in the near future. Indeed, after his death, which occurred on August 20, 1914, after due investigation by the ordinary authority, and after nothing was found to obstruct it, the cause for his beatification was introduced in 1943. After the Apostolic processes were completed, and the legally required procedures were observed, at the mandate of the Supreme Pontiff, by the decrees of this Sacred Congregation, on September 3, 1950, his heroic virtues were recognized, and on the 11th of the following month, it was declared that two miracles had been wrought through his intercession by God. However, in order to proceed further, canon law requires that the Supreme Pontiff, in a general Congregation, after hearing the opinion of the Cardinals, prelates, and all consultants, and after ensuring that everything has been observed according to the laws, decrees that it is permissible to proceed to the solemn beatification. Therefore, on February 20, in such a Congregation, the undersigned Cardinal, S. B. C., Pro-Prefect, and Promoter of the Cause, proposed the following question for discussion: Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn beatification of the Venerable Servant of God. All the Cardinals present, and others, unanimously responded with an affirmative vote. The Most Blessed Father, as is customary, prayed for the prayers of those present that the light of eternal benefit might shine upon him, so that what has been begun may be accomplished justly, rightly, and profitably. Finally, he chose this Sunday as the day to pronounce the final judgment. Therefore, the undersigned

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Cardinal, R. P. Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and after the Holy Eucharist had been celebrated with due reverence, he declared: It is permissible to proceed to the solemn beatification of the Venerable Pope Pius X. This decree is to be made public, and is to be recorded in the acts of the Sacred Congregation.

[*Latin ed. p. 225*]

The Sacred Congregation of Rites has ordered that the pontifical letters, bearing the seal of the Fisherman, concerning the solemn ceremonies of Beatification, be dispatched whenever they are to be celebrated in the Vatican Basilica. Given in Rome, on the 4th of March, the fourth Sunday of Lent, in the year 1951.

• SB C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

• S. f A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JULIAN MAUNOIR, PRIEST, MEMBER OF THE SOCIETY OF JESUS.

ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF VIRTUES AND TWO MIRACLES, THE SOLEMN BEATIFICATION OF THE VENERABLE SERVANT OF GOD CAN PROCEED.

When Christ the Lord was about to return to His Father, He commanded His Apostles and their successors: "Go forth into the whole world, and preach the Gospel to every creature" (Mark 16:15). He substituted them for Himself in this ministry for the salvation of souls; and He gave them an example, saying: "The spirit of the Lord is upon me; wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart" (Luke 4:18).

The Venerable Julian Maunoir conformed to this rule most faithfully, dedicating himself entirely and even exceeding himself in evangelizing the people of Minorca for over forty years, and leading them to Christian perfection. In exercising this ministry, he acquired such a reputation for sanctity among his peers that, after his precious death, which occurred in the year 1683, canonical inquiries were conducted with ordinary authority in the year 1714; after which, in the year 1875, the cause was introduced before this Sacred Congregation with the authority of Pope Pius IX.

After the Apostolic process was completed, and with the legally required procedures observed, on March 6th of the year 1949, his heroic virtues were recognized by Apostolic authority; and on February 11th of the recently elapsed year, two miracles were also recognized by Apostolic authority.

With these prerequisites fulfilled, as is entirely required by law, it is necessary that the Sacred Congregation, convened before the Supreme Pontiff,

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thoroughly...

[*Latin ed. p. 226*]

226 The Acts of the Apostolic See – Official Commentary, provides information as to whether all that which the sacred canons prescribe is fully observed: on February 20th, a doubt was raised by Cardinal Alexander Verde, concerning the case: whether, with the approval of virtues and two miracles, it is possible to proceed to the solemn Beatification of the Venerable Servant of God. The Most Reverend Cardinals, officials, and consultors, unanimously agreed in a positive vote. The Most Blessed Father, wishing to consider the matter before the Lord, prepared to pronounce the final judgment, urging those present to join him in prayer. He chose this fourth Sunday of Lent to open his mind; therefore, he summoned the Most Reverend Cardinal Alexander Verde, promoter of the cause, and the following from the Sacred Congregation: the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and after the sacred mysteries had been duly performed, he declared: that it is possible to proceed to the solemn Beatification of the Venerable Julian Maunoir. He ordered that this decree be duly promulgated and that letters be prepared, under the seal of the Fisherman, concerning the solemnities of the Beatification, to be expedited whenever they are to be celebrated in the Vatican Basilica. Given in Rome, on March 4th, the Sunday of Laetare, in the year of Our Lord 1951. [Signed] B. C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. © S. t A. Carinci, Archbishop of Seleucia, Secretary. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, FRANCIS ANTONY FASANI, PRIEST, OF THE ORDER OF THE FRATI MINORI CONVENTUALI. REGARDING THE DOUBT: Concerning which miracles it is established in the case, and to what effect this pertains. "Every religious," writes the Seraphic Doctor, "should be adorned with six virtues, which are mystically designated by the six wings of the Seraphim, and should be elevated in the heavens, so that he may be fervent in justice, compassionate towards his neighbors for the sake of God, patient in adversity, edifying others by good example, prudent in all things, and above all, devoted to God through the study of prayer."

[*Latin ed. p. 227*]

The Sacred Congregation of Rites, 227, "regarding" (De sex alis, Ser. V, I, n. 15). These words perfectly apply to the Venerable Francis Anthony Fasani, a distinguished member of the Order of Friars Conventual. For the Venerable, an outstanding imitator of the Seraphic Father, demonstrated these virtues to such a degree that, by decree of this Sacred Congregation, at the command of the Supreme Pontiff Leo XIII, he was solemnly recognized as blessed on June 21, 1891. Furthermore, Divine Providence adds

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its approval, desiring to honor the Servant of God through miracles, which are a testament to the actions of the Church. Indeed, among the many graces or miracles reported to have been received through the intercession of the Servant of God, two remarkable healings have been presented to this Sacred Congregation as true miracles, and they are now recounted here.

I. Francis Tozzi, at the end of July in 1944, was, according to the judgment of expert physicians and of our medical college, afflicted with a very serious surgical septicemia, resulting from a boil on the left side of his back. He was transferred to the Lucera hospital and underwent a surgical procedure; after which the illness did indeed remit somewhat, but on August 2, it worsened so severely that, on the 6th of the month, in the afternoon, according to the judgment of the attending physicians and nurses, Francis fell into a mortal coma, and death seemed imminent. However, the sick man, who had invoked the intercession of the Venerable from the beginning of his illness, felt a new life flowing through him during the night of the 7th, and he was completely healed from the septicemia, with all the dangerous symptoms ceasing. This healing has persisted. Both the attending physicians and the expert medical professionals of our Congregation attest that this healing occurred beyond the power of natural means.

II. Valentinus Boccuzzi, eight years old, while in the countryside near "San Mango sul Calore," not far from Avellino, on December 10, 1943, was wounded by a bullet fired by a German soldier. The bullet pierced the gluteal muscle, the descending colon, and the iliac bone. A serious fistula was formed, along with bone necrosis, and healing without surgical intervention was deemed impossible; and yet, such intervention did not occur. The boy's condition worsened, and he was brought to the brink of death. However, what expert surgeons were not willing to attempt with surgical instruments, the omnipotent power of God, through the fervent invocation of the Venerable Fasani, accomplished in the first days of February in 1945, when the fistula ceased spontaneously, contrary to the laws of nature. The boy has since enjoyed excellent health, and no trace of the wound has been found by expert physicians. Regarding both of these remarkable healings, Apostolic processes were instituted in the Lucera court, the legal validity of which is confirmed by the decree dated February 6.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary of the year 1949. On August 1st of that same year, the College of Physicians of our Congregation discussed these matters. On February 7th of the past year, a preparatory meeting was held; and the General Congregation, before His Most Holy Lordship Pope Pius XII, on February 20th of this year, in which the Reverend Cardinal Alexander Verde, presenting the cause, raised a question for discussion: Whether and concerning which miracles there exists sufficient evidence in the case, and to what effect. The Reverend Cardinals, Offi-

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cial Prelates, and Consultor Fathers each gave their vote. The Most Blessed Father, having heard these votes, was, as is customary, hesitant for some time to express his opinion, so that, in this very serious matter, he might seek counsel through the prayers of those present. He chose the fourth Sunday of Lent to reveal his mind. Therefore, the Reverend Cardinals Alexander Verde and the undersigned, Secretary of the Sacred Congregation, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, were summoned to him, and after the Divine Office was piously celebrated, he decreed: That there exists evidence of instantaneous and perfect healing in the case of Franciscus Tozzi, who was suffering from a lethal surgical septicemia, preceded by a swelling in the left side of the back, and in the case of the boy Valentinus Boccuzzi, who was suffering from a fistula also in the left iliac bone region. He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 4th, the fourth Sunday of Lent, in the year of Our Lord 1951. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature] A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 229*]

The Sacred Congregation of Rites, 229, July 7th. Concerning the Beatification or Declaration of Martyrdom of the Venerable Servants of God, Joseph Mary Diaz Sanjurjo, O.P., Bishop of Plata, and Vicar Apostolic of Tunquin, and Melchior Garcia Sampedro, O.P., Bishop of Trico, and his Successor and Associates in the same Vicariate, who were killed in hatred of the Faith. Regarding the Doubt: Whether, with the approval of the martyrdom and the dispensation granted according to canon 2116 § 2 of the Code of Canon Law, it is possible to proceed to the solemn Beatification of these same Venerable Servants of God. "All the saints, according to the sufferings they endured, securely arrived at the palm of martyrdom" (Office of the Martyrs). The Venerable ones, who in the middle of the nineteenth century, in the region of Tunquin, suffered terrible and most atrocious torments for the name of Jesus, securely arrived at the palm of martyrdom, through the divine grace that preceded and aided them. They are honored in heaven with the triumphant palm, as the Apostle teaches: "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Romans, 8:18), and through the imminent Beatification, they will also be crowned with great glory on earth by the Church. We have said "imminent," because, with the martyrdom approved by the decree of February 11th of the present year, the way to the solemn Beatification is largely completed. Indeed, the sacred canons and the venerable tradition of this Sacred Congregation prescribe that, after the approval of either miracles or martyrdom, inquiry be made as to whether all that is required by law has been observed, so that one may proceed safely to the Beatification. In this case, this mandate has been perfectly fulfilled, and the end that the law

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intends has been fully attained. For, after canonical inquiries completed by the Apostolic Vicars, Pope Benedict XV signed the commission for the introduction of the cause on November 14th, 1917. The legal force of these proceedings, as well as those of the Ordinaries, together with obedience to the Urbanian Decrees concerning the unapproved cult, were recognized on June 15th, 1936. For the more expeditious progress of the cause, twenty-five were selected from the large number of victims, so that at least temporarily their martyrdom might be considered in this Sacred Congregation. These are: 1. Joseph Mary Diaz.

[*Latin ed. p. 230*]

Acts of the Apostolic See – Official Commentary 230. Sanjurjo O. P., Bishop of Plataea, Apostolic Vicar of Central Tunisia; 2. Melchior García Sampedro, O. P., Bishop of Tricomia, Apostolic Vicar of Central Tunisia; 3. Dominicus Mnh; 4. Laurentius Ngôn, householder; 5. Dominicus An-Khám, householder; 6. Lucas Cai-Thin, householder; 7. Iosephus Cai-Tà, householder; 8. Dominicus Mao, householder; 9. Vincentius Tuóng; 10. Dominicus Nguyên; 11. Andreas Tuóng; 12. Dominicus Nhi; 13. Petrus Da; 14. Iosephus Tuân; 15. Petrus Dúng; 16. Petrus Thuân; 17. Vincentius Duong, householder; 18. Dominicus Toâi; 19. Dominicus Huyên, householder; 20. Dominicus Mâu, priest, O. P.; 21. Iosephus Tuân, priest, O. P.; 22. Iosephus Tue; 23. Dominicus Cam, priest, Third Order of Preachers; 24. Thomas Khuông, priest, Third Order of Preachers; 25. Paulus Doung. Concerning the martyrdom of these individuals and the cause of their martyrdom, a decree was issued on the eleventh day of the recently elapsed month, with the approval of the Supreme Pontiff. To complete the proceedings, in a general Congregation held before His Most Holy Name, Pope Pius XII, on February 20th, the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, raised a question for discussion: Whether, with the approval of the martyrdom, and also with a dispensation from the signs or miracles required for canon 2116 § 2 of the Code of Canon Law, it is permissible to proceed to the Beatification of these Venerable Servants of God. The Most Reverend Cardinals, Prelates, and Consultors unanimously gave their affirmative vote. The Most Blessed Father postponed rendering a judgment on this matter until this Sunday, Laetare, while meanwhile intensifying his prayers that he might be enlightened by God, the Father of lights. Therefore, the Most Reverend Cardinals Alexander Verde, Promoter of the Cause, and the undersigned, Secretary of the Sacred Congregation for the Propagation of the Faith, along with the Reverend Father Salvatore Catucci, General Promoter of the Faith, were summoned, and, before the divine Host, decreed: That it is permissible to proceed to the solemn Beatification of the Venerable Joseph Maria Diaz Sanjurjo and Melchior García Sampedro, Bishops, and twenty-three companions in martyrdom. This decree was ordered to be recorded in the acts of the Sacred Congregation of Rites, and to dispatch

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Apostolic Letters under the Fisherman's Ring concerning the solemn Beatification ceremonies to be celebrated whenever they may be held in the Vatican Basilica. Given in Rome, on March 4th, Sunday Laetare, in the year of Our Lord 1951. © C. Card. Micara, Bishop of Velletri, Pro-Prefect. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 231*]

From the Roman Curia Diary:

SECRETARY OF STATE

By means of documents from the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to appoint:

Apostolic Protonotaries, as if participating, on August 8th: 1951.

Most Reverend Giovanni Giacomelli, of the diocese of Trieste and Capodistria.

February 21st: Most Reverend Maurizio Tobin, of the diocese of Armidale.

Domestic Prelates of His Holiness:

February 2nd, 1950: Most Reverend Cleto Zabala, of the diocese of Mendoza.

February 18th: Most Reverend Francesco Lonardi, of the diocese of Verona.

April 17th: Most Reverend Eldrado Defazy, of the archdiocese of Paraná.

May 8th: Most Reverend Alessandro McAulay, of the diocese of Charlottetown.

May 26th: Most Reverend Carlo S. Blanchard, of the same archdiocese.

May 26th: Most Reverend William T. Bradley, of the same archdiocese.

May 26th: Most Reverend Filippo Cassidy, of the same archdiocese.

May 26th: Most Reverend Sigismondo Charewicz, of the same archdiocese.

May 26th: Most Reverend Giuseppe Maguire, of the same archdiocese.

May 26th: Most Reverend Giuseppe Pajot, of the same archdiocese.

May 26th: Most Reverend Giorgio Rieffer, of the same archdiocese.

July 20th: Most Reverend Thomas F. Cleary, of the diocese of Peoria.

July 20th: Most Reverend Cristiano Labonte, of the same diocese.

July 20th: Most Reverend Francesco J. Pilarek, of the same archdiocese.

July 21st: Most Reverend Enrico A. Hassel, of the archdiocese of St. Louis.

August 13th: Most Reverend Vittorino I. Fernandez, of the archdiocese of Karachi.

August 18th: Most Reverend William J. Cain, of the diocese of Burling-

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ton.

August 18th: Most Reverend William A. Crowley, of the same diocese.

August 18th: Most Reverend Valentino Michulka, of the same diocese.

August 21st: Most Reverend Alfredo Boudreau, of the diocese of Antigonish.

[*Latin ed. p. 232*]

Acts of the Apostolic See - 232, August 21st » » 24 » Official, 1950. Reverend Father Giacomo M. Kiely, of the same diocese. » Reverend Father Ugo McPherson, of the same diocese. » Reverend Father Samuele Toranzos, of the diocese of Catamarca. » 27, (followed by a series of blank spaces) » » » » o » » » » » 31 » » » » »

November 19:

Most Reverend Monsignor Francesco S. Chagnon, of the Diocese of Timmins.

November 20:

Most Reverend Monsignor Giuseppe Gauvin, of the same Diocese.

Most Reverend Monsignor Ugo Martindale, of the same Diocese.

Most Reverend Monsignor Rosario Matthieu, of the same Diocese.

Most Reverend Monsignor Luigi Moreau, of the same Diocese.

Most Reverend Monsignor Alberto Pelletier, of the same Diocese.

Most Reverend Monsignor Giuseppe Kemenes, of the Archdiocese of Erlau.

November 23:

Most Reverend Monsignor Prudenzio Figueiras, of the Diocese of Resistencia.

November 24:

Most Reverend Monsignor Pietro Martino Alcalde, of the Diocese of St. Louis in Argentina.

Most Reverend Monsignor Giovanni M. Cangiano, of the same Diocese.

Most Reverend Monsignor Giuseppe Bonfiglioli, of the Diocese of La Spezia.

November 26:

Most Reverend Monsignor Giovanni B. Donahie, of the Diocese of Columbus.

November 29:

Most Reverend Monsignor Giovanni W. Kerrigan, of the same Diocese.

Most Reverend Monsignor Rolando J. Winel, of the same Diocese.

January 3, 1951:

Most Reverend Monsignor Francesco Cherubini (Rome).

Most Reverend Monsignor Daniele B. Harrington, of the Diocese of Helena.

November 16:

Most Reverend Monsignor Giovanni Battista Secondo, of the Diocese of Albenga.

Most Reverend Monsignor Giuseppe Littarru, of the Archdiocese of Oristano.

November 24:

Most Reverend Monsignor Felice Mastino, of the same Archdiocese.

Most Reverend Monsignor Giovanni Melis, of the same Archdiocese.

Most Reverend Monsignor Stanislao Tulaba, of the Diocese of Vilkaviskis.

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November 21:

Most Reverend Monsignor Marino Marani, of the Diocese of Macerata.

[*Latin ed. p. 234*]

334 Acta Apostolicae Sedis - Official Commentary, January 1951. Monsignor Marco Farina, of the diocese of Bergamo. » Monsignor Amerigo Giovanelli (Rome). » » Monsignor Carlo Perico, of the diocese of Bergamo. » » Monsignor Giorgio Crennan, of the diocese of Wagga Wagga. » 14 » Monsignor Bryan Gallagher, of the diocese of Geraldton. » » Monsignor Giuseppe Casonato, of the diocese of Treviso. 16 » Monsignor Carlo Romersi, of the archdiocese of Turin. » » Monsignor Achille Benedetti, of the archdiocese of Udine. 17 » Monsignor Domenico Enrici, of the diocese of Cuneo. March 5 » » Monsignor Raffaele Forni, of the apostolic administration of Lugano. » » Monsignor Luigi Raimondi, of the diocese of Acqui. » » » Monsignor Lino Zanini, of the patriarchate of Venice. 8 9 >●> Extraordinary Secret Chamberlains of His Holiness: May 15, 1945. Monsignor Giuseppe Muñiz Alvarez, of the diocese of Tuy. July 14, 1947. Monsignor Michele Pujol Jörn, of the diocese of Barcelona. April 27, 1948. Monsignor Antonio Griera Caja, of the same diocese. » Monsignor Pietro Lisbona Alonso, of the same diocese. June 2, May 20, 1949. Monsignor Antonio Torregrossa Saiz, of the diocese of Corbridge. » Monsignor Carlo Toranzos Pia, of the diocese of Catamarca. August 24, November 12 » Monsignor Ugo Lattanzi, of the archdiocese of Fermo. March 25, 1950. Monsignor Giuseppe Ramirez Antonio, of the diocese of dimana. June 13 » Monsignor Enrico Kingsbury Pierce, of the archdiocese of Westminster. Monsignor Antonio Berenguer Sala, of the diocese of Barcelona. July 20 » Monsignor Robert G. Peters, of the diocese of Peoria. August 19 » Monsignor Ladislao Simon, of the archdiocese of Strigonia. 27 » Monsignor William F. Murray, of the diocese of Providence. 31 » Monsignor John Francis Gannon, of the diocese of Worcester. September 5 » Monsignor Ralph G. Gallagher, of the archdiocese of Boston. » Monsignor Arthur V. Lyons, of the same archdiocese. » Monsignor John G. Murray, of the same archdiocese. » Monsignor Henry G. O'Connell, of the same archdiocese. » » Monsignor Joseph A. Robinson, of the same archdiocese. » » Monsignor Robert G. Sennott, of the same archdiocese. » » Monsignor Matthew P. Stapleton, of the same archdiocese. 28 » Monsignor Nicola Allgeier, of the diocese of Fort Wayne. » » Monsignor Antonio Badina, of the same diocese. » Monsignor T. Emmett Dillon, of the same diocese.

[*Latin ed. p. 235*]

From the Roman Curial Diary, 235 Ol, September 28, 1950.

Most Reverend Doctor Giuliano F., of the same diocese.

Most Reverend Ignazio Gapczynski, of the same diocese.

Most Reverend Garlo Girardot, of the same diocese.

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Most Reverend Francesco Saverio Guerre, of the same diocese.

Most Reverend Michele Shea, of the same diocese.

October 21: Most Reverend Luigi Coogan, of the Archdiocese of New York.

Most Reverend Daniele J. Donovan, of the same Archdiocese.

November: Most Reverend Giovanni Battista Matamoros, of the Archdiocese of Managua.

November 9: Most Reverend Giacomo B. Nash, of the Archdiocese of New York.

November 11: Most Reverend Lewis Királdi, of the Archdiocese of Strigonia.

November 16: Most Reverend Domenico Bonanni, of the Diocese of Norcia.

November 18: Most Reverend Ladislao Szabo, of the Archdiocese of Strigonia.

November 25: Most Reverend Raffaele Greco, of the Diocese of Lech.

November 27: Most Reverend Guglielmo G. Kelly, of the Archdiocese of Denver.

November 30: Most Reverend Angelo Bresciani, of the Diocese of Mantova.

Most Reverend Robert J. Dwyer, of the Diocese of Salt Lake.

Most Reverend Guglielmo E. Vaughan, of the same diocese.

December 3: Most Reverend Francesco Marques Torräo, of the Diocese of Beja.

Most Reverend Ne ves Augusto da Silva Campos, of the Diocese of Lamego.

Most Reverend Giovanni Crisostomo Gomez Almeida, of the Diocese of Viseu.

December 6: Most Reverend Lino Lozza, of the Diocese of Tortona.

Most Reverend Sebastian Lentini, of the Diocese of Noto.

December 9: Most Reverend Giovanni Oddone, of the Diocese of Alessandria.

Most Reverend Giuseppe Bo, of the Diocese of Asti.

Most Reverend Guglielmo Spuntarelli, of the Diocese of Foligno.

December 12: Most Reverend Carlo Salvi, of the Archdiocese of Genova.

December 18: Most Reverend Filippo Angioni, of the Diocese of Alghero.

December 19: Most Reverend Giovanni Rebeira, of the Diocese of Quilon.

December 23: Most Reverend Nicolò Ciancio, of the Archdiocese of Catania.

Most Reverend Carlo Vota, of the same Archdiocese.

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Most Reverend Vincenzo Liverani, of the Diocese of Faenza.

Most Reverend Virginio Bruni, of the Diocese of SorÃ¸.

Most Reverend Pasquale Tatangelo, of the same diocese.

December 28: Most Reverend Dino Richetti, of the Diocese of La Spezia.

Most Reverend Harry S. Connelly, of the Diocese of Columbus.

December 29: Most Reverend Aroldo J. O'Donnell, of the same diocese.

Most Reverend Lauro Governatori, of the Diocese of Montefiascone.

January 2, 1951: Most Reverend Pierluigi Sartoreìli, of the Diocese of Fiume.

Most Reverend Maffeo Ducoli, of the Diocese of Savona.

[*Latin ed. p. 236*]

Acta Apostolicae Sedis — Official Commentary 236 2 8 » » 11 » 18 19 » January 24, 1951. Monsignor Bongianino Luigi, of the archdiocese of Vercelli. » » Monsignor Freschi Abramo, of the archdiocese of Udine. » Monsignor Giuliani Egidio, of the same archdiocese. Monsignor Moretti Aldo, of the same archdiocese. » » Monsignor Golia Carmelo, of the archdiocese of Benevento. » » Monsignor Szörenyi Andrea, of the archdiocese of Kollotschau. Monsignor Planner Francesco, of the archdiocese of Prague. Monsignor Kuriakose Nampiaparambil, of the archdiocese of Ernakulam. Monsignor Khouzam Giorgio, of the Patriarchate of Alexandria of the Copts. » » Monsignor Yassa Antonio, of the diocese of Thebes of the Copts. » Monsignor Vico Salvatore, of the diocese of Ampurias and Tem- February 13 14 17 » » » » » » » 18 21 23 » » 2 9 March pio. Monsignor Altieri Pasquale, of the "nullius" abbey of Monte Vergine. Monsignor Angeleri Alfredo, of the diocese of Tortona. Monsignor Gazzoli Pietro, of the diocese of Brzesc. Monsignor Lotario Carlo, of the diocese of Ivrea. Monsignor Baiano Luigi, of the diocese of Casale Monferrato. Monsignor Cavagna Giuseppe, of the same diocese. Monsignor Grespan Vito Ippolito, of the diocese of London. Monsignor Di Jorio Arturo, of the diocese of Calvi and Teano. Monsignor Macchiarola Giuseppe, of the archdiocese of Benevento. Monsignor Moffa Salvatore, of the same archdiocese. Monsignor Robitaille Alessandro, of the diocese of Timmins. Monsignor Maccari Carlo (Rome). Monsignor Glorieux Achille, of the diocese of Lille. Honorary Knights of the Order of the Sword and Mantle, supernumerary, of the Holy See: May 22, 1941. Mr. de Ofiate y Lopez Mattia, Marquis of Ugena, of the diocese of Madrid. January 8, 1948. Mr. de Oñate Prendergast, Marquis Mattia, of the same diocese. June 28. Mr. de Aviles y de Sanz de Lanier Alfredo, of the diocese of Barcelona. November 12, 1950. Mr. de Urquijo y Olano, Count Ignazio, of the diocese of Vittoria. Honorary Knights in the paonazzo (peacock blue) habit of the Holy See: October 20, 1948. Monsignor Alonso y Rojas Carlo J., of the diocese of Badajoz. December 28, 1950. Monsignor Bocchia Giuseppe,

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of the diocese of La Spezia.

[*Latin ed. p. 237*]

Diarium Romanae Curiae 237, December 28, 1950. Monsignor Enrico Della Gatta, of the same diocese.

Monsignor Costantino Faggioni, of the same diocese.

February 23, 1951. Monsignor Andrea Flach, of the Archdiocese of Kollotschau. Chamberlain of honor, of the Order of the Sword and Mantle, number 8.

January 21, 1951. Signor Salvatore Parisi (Rome). Chamberlain of honor, of the Order of the Sword and Mantle, supplementary number 8.

December 8, 1939. Signor Fernando Cottet, of the diocese of Barcelona.

June 28, 1948. Signor Toribio Zuñiga Sánchez Cerrudo, of the diocese of Madrid.

November 12, 1950. Signor Pietro Gonzalez Lasa, of the diocese of Bilbao.

Signor Giovanni Gonzalez Miranda, of the same diocese.

Chaplains of honor in waiting to His Holiness:

January 11, 1951. Monsignor Stefano Dudas, of the Archdiocese of Kollotschau.

Monsignor Vincenzo Kovâcs, of the same Archdiocese.

January 27. Monsignor Michele D'Angelo, of the diocese of S. Severo.

Monsignor Bernardino Totaro, of the same diocese.

HONORS

By means of letters from the Secretariat of State, the Most Holy Father, Pius XII, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

May 8, 1950. Upon Signor Federico Henrion, of the Apostolic Vicariate of Majunga.

October 4. Upon Signor Orlando Refft, of the Archdiocese of Montefeltro.

October 26. Upon Signor Amilcare Sciarretta, of the Archdiocese of Naples.

November 15. Upon Signor Nicola Bindi, of the diocese of Atri.

Upon Signor Santino Verna, of the same diocese.

November 16. Upon Signor Jonas Matulionis, of the Archdiocese of Birmingham.

November 18. Upon Signor Eugenio Zanella, of the diocese of Pontremoli.

December 6. Upon Signor Luigi Spadafîna, of the diocese of Cerignola.

December 20. Upon Signor Felice Maria Campoli (Rome).

January 6, 1951. Upon Signor Filippo Lodi, of the Archdiocese of Ferrara.

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January 14. Upon Signor Ercole Termini, of the Archdiocese of Catania.

January 19. Upon Signor Giuseppe Amos Cassioli, of the Archdiocese of Florence.

January 26. Upon Signor Michele Francesco Doyle, of the Archdiocese of Philadelphia.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Commentarium Officiale, January 21, 1951. To Mr. Pereyra Iraola Fernando, of the Archdiocese of Buenos Aires. To Mr. Boase Arturo, of the Apostolic Vicariate of Kampala. To Mr. Del Ciglio Umberto (Rome). To Mr. De Pirro Nicola (Rome). To Mr. Franchi Attilio, of the Diocese of Brzesc. On February 13th, to Mr. Lanti Alfredo, of the same diocese. To Mr. Rovetta Luigi, of the same diocese. To Mr. Vigano Carlo, of the same diocese. The Order of Saint Gregory the Great, military class: May 18, 1950. To General Hickey Thomas (U.S.A.). The Order of Saint Gregory the Great, civil class: February 18, 1950. To Mr. Chittampalam Abraham Gardiner, of the Diocese of Jaffna. To Mr. Lionel Bastiampillai Emmanuel, of the same diocese. To Mr. Puvirajasinghe John, of the same diocese. To Mr. Donnelly William G., of the Apostolic Vicariate of Ndola, April 6th. To Mr. Barela Horace, of the Archdiocese of Santa Fé (U.S.A.), May 18th. To Mr. Eckert Charles G., of the same Archdiocese. To Mr. McCafirey Thomas, of the same Archdiocese. To Mr. McCulloch Frank Eliot, of the same Archdiocese. To Mr. Naranjo Severiano, of the same Archdiocese. To Mr. Sánchez y Baca Philip, of the same Archdiocese. To Mr. Schifani Louis, of the same Archdiocese. To Mr. Schnedar Christopher, of the same Archdiocese. To Mr. Shaya Raymond P., of the same Archdiocese. To Mr. Drago Hermann A. M., of the Archdiocese of Karachi, July 26th. To Mr. Brunini Alexander J., of the Diocese of Natchez, September 29th. To Mr. Brunini Edmond L., of the same diocese. To Mr. Keyer James Hugo, of the same diocese. On November 18th, to Mr. Militerni Joseph Mary, of the Diocese of S. Marco and Bisignano. On December 6th, to Mr. Petta Joseph, of the Diocese of Trichur. To Mr. Mazzola Eligius, of the Diocese of Brzesc, February 15th. To Mr. Cova Manes, of the Diocese of Faenza, February 1951. To Mr. Bar Peter, of the Diocese of Brzesc, February 13th. To Mr. Perani Livio, of the same diocese.

[*Latin ed. p. 239*]

Diarium Romanae Curiae 239: The Commandery with Plaque of the Order of Saint Sylvester, Pope: January 21, 1951. To Mr. Alberto Pugnalin, of the diocese of Rosario. The Commandery of the Order of Saint Sylvester, Pope: October 16, 1950. To Mr. Mario Cappabianca (Rome). To Mr. Bruno Ghetti, of the diocese of La Spezia. 26 To Mr. Francesco Revelli, of the archdiocese of Milan. To Mr. Luciano Scotti, of the same archdiocese. To Mr. Attilio Baratti, of the diocese of Vigevano. November 15 To Mr. Luigi

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Giuseppe Longo, of the archdiocese of Rossano. 16 To Mr. Gerardo Antonio Chiancone, of the diocese of Andria. To Mr. Rodolfo Ridolfì, of the diocese of Ascoli Satriano and Cerignola. To Mr. Tommaso R. Procaccini, of the archdiocese of Benevento. To Mr. Giovanni Santi, of the archdiocese of Udine. To Mr. Ferruccio Ferretti, of the archdiocese of Taranto. 29 To Mr. Giovanni Simoncelli (Rome). December 6 To Mr. Ciprian Riño, of the diocese of Vicenza. 13 To Mr. Santi Maria Panebianco, of the diocese of Patti. 15 To Mr. Luigi Casoli, of the diocese of Reggio Emilia. 22 To Mr. Edoardo Ferioli, of the archdiocese of Milan. To Mr. Pio Pietragnoli, of the patriarchate of Venice. To Mr. Giovanni Pittau, of the same patriarchate. 3 January 1951. To Mr. Francesco Venier, of the archdiocese of Milan. 14 To Mr. Alfredo Mottironi (Rome). To Mr. Guido Patriarca (Rome). 15 To Mr. Carlo Fernando Leckie Lobo (Brazil). 17 To Mr. Emilio Giaccone (Rome). 21 To Mr. Vito A. Lovelli, of the diocese of Castellaneta. To Mr. Vito Guido Gentile (Rome). To Mr. Francesco Signorio, of the diocese of Tortona. To Mr. Mario Ravagnan, of the diocese of Chioggia. 24 To Mr. Carlo Valtorta, of the archdiocese of Milan. To Mr. Francesco De Bellis (Rome). To Mr. Antonino De Simone, of the diocese of Trapani. 26 To Mr. Gilberto Bernabei (Rome). 31 To Mr. Giovanni De Tornasi (Rome). February 13 To Mr. Alessandro Capretti, of the diocese of Brzesc. To Mr. Leonzio Foresti, of the same diocese.

[*Latin ed. p. 240*]

^240 Acta Apostolicae Sedis - Commentarium Officiale "February 21, 1951. To the Reverend Mr. Vesce Pasquale, of the diocese of Reggio Emilia. » » » To the Reverend Mr. Melandri Ignazio, of the diocese of Tarquinia. The Knighthood of the Order of Saint Sylvester: May 2, 1950. To the Reverend Mr. Trinitas Giuliano, of the diocese of Nueva Segovia. June 6 » To the Reverend Mr. Morando Albino, of the diocese of Alba. August 16 » » To the Reverend Mr. Cagiati Carlo (Rome). August 19 » To the Reverend Mr. Cojuangco Eduardo, of the diocese of Lingayen. » » To the Reverend Mr. Bengson Vincenzo, of the same diocese. September 29 » To the Reverend Mr. Ford Thomas, of the diocese of Jaro. » » » To the Reverend Mr. Ledesma Oscar, of the same diocese. October 19 » To the Reverend Mr. Meriggi Vittorino, of the diocese of Ivrea. October 26 » » To the Reverend Mr. Rota Ruggero (Rome). » » » To the Reverend Mr. Antonacci Elia, of the diocese of S. Severo. » » » To the Reverend Mr. Tata Genoveffa, of the same diocese. October 28 » » To the Reverend Mr. Valaitis Jonas, of the diocese of Hartford. » » » To the Reverend Mr. Lazzaroni Ugo, of the archdiocese of Modena. November 12 » To the Reverend Mr. Jucci Giorgio (Rome). November 16 » » To the Reverend Mr. Cucci Pasquale, of the archdiocese of Rossano. » » » To the Reverend Mr. Rende Ercole, of the same archdiocese. November 18 » » To the Reverend Mr. Grossi Armando (Rome). November 23 » » To the Reverend Mr. Landini Amedeo, of the diocese of Arezzo. November 29 » »

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To the Reverend Mr. Acerbi Giovanni, of the diocese of Lodi. December 6 » To the Reverend Mr. Monticini Gino, of the diocese of Arezzo. December 9 » » To the Reverend Mr. Zingaretti Adelfo, of the diocese of Frascati. December 15 » » To the Reverend Mr. Novarese Ernesto, of the diocese of Casale Monferrato. December 19 » » To the Reverend Mr. Giampieretti Mario, of the archdiocese of Urbino. December 22 » » To the Reverend Mr. Lovisetto Silvio, of the patriarchate of Venice. January 6, 1951. To the Reverend Mr. De Biagi Riccardo (Rome). January 14 » » To the Reverend Mr. Oriani Carlo Silvio, of the archdiocese of Mexico. January 21 » » To the Reverend Mr. Pinzuti Alcide, of the diocese of Arezzo. January 24 » » To the Reverend Mr. Rampo Angelo, of the diocese of Belluno. » » » To the Reverend Mr. Doglioni Albert, of the same diocese. » » » To the Reverend Mr. Perucon Arrigo, of the same diocese. » » » To the Reverend Mr. Pierobon Silvio, of the same diocese. January 31 » » To the Reverend Mr. Argenziano Pasquale (Rome). February 10 » To the Reverend Mr. Barile Anthony, of the diocese of Marsi. » » » To the Reverend Mr. Ferrari Vittorio, of the diocese of Vicenza. February 13 » » To the Reverend Mr. Bressanelli Enrico, of the diocese of Brzesc. » » » To the Reverend Mr. Melati Luigi, of the same diocese. February 21 » » To the Reverend Mr. Del Grossi Carlo, of the archdiocese of Milan.

[*Latin ed. p. 241*]

Year and Volume XXXIII, May 8, 1951 (Series II, Volume XVIII) - No. 6

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

DECREE OF LETTERS HONORING BLESSED JOAN OF VALOIS, QUEEN OF FRANCE, FOUNDRESS OF THE ORDER OF THE MOST HOLY ANNOUNCEMENT OF THE BLESSED VIRGIN MARY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of the matter,

Christ Jesus, in this world, wished to offer us the suffering and the knowledge of infirmity (Is. 53:3), so that, certainly, first, through His death, the human race, which had been lost, might be restored to the possession of the heavenly homeland, and then, also, by a fitting example, He might teach that we can by no means attain eternal salvation unless we patiently endure the sorrows of this earthly life. Therefore, he who in men loves Christ, as is

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fitting, must certainly seek out hardships also of his own accord, not only so that he may, as much as possible, resemble this Man of Sorrows, but also so that, uniting the sufferings which he willingly accepts in himself with the sufferings of the Divine Redeemer, he may make satisfaction for the injuries done to God by other men. From this, it follows that to bear infirmities with a good spirit and to voluntarily chastise oneself is a characteristic of truly pious men. Among these, without doubt, should be included Joan, Queen of France, to whom today we decree the honors of the blessed in heaven. Born in Issoire, in France, on the twenty-third day of April, in the year one thousand four hundred and sixty-four, from Louis XI, King of France, and Charles of Savoy.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Commentarium Officiale. It can be said with certainty that, especially the father, being of a more imperious disposition, showed no affection either towards his wife or towards his children. And he seemed to bear a greater animosity towards Joan than towards the other children, because the child, whether due to her sex or to a delicate constitution, had disappointed the father's hopes. Therefore, Joan, scarcely one month old, was already entrusted to the Duke of Orleans, her maternal uncle. Joan, who was about five years old, was placed with a noble family, to which the estate of Linières had been granted, where she was entrusted to a certain woman, endowed above all with piety, under whose guidance Joan began to burn with a love for God and a proclivity for virtue, as if expressed by nature itself. Above all, Joan held a devotion towards Mary, Queen of Heaven, whom, as one who could not be cherished by earthly affections, she considered as the sweetest Mother, and whom she honored with all the duties of a daughter. Meanwhile, the father seemed to have no greater desire than to see the marriage, which he had prepared for his daughter from her earliest years, consummated in every way. Therefore, using every kind of deceit, promises, and threats, he endeavored to persuade Lewis, the Duke, and his mother, although they knew Joan to be somewhat deformed in body and therefore found her distasteful, to sign the preliminary marriage agreements, as required by civil law, on the thirty-first day of October, in the year one thousand four hundred and seventy-three, and, two years later, to ratify the final marriage agreements, albeit reluctantly. Joan's hesitations did not lead to a better outcome. For, the king urging the matter imperiously, on the sixth day of August, in the year one thousand four hundred and seventy-six, in the chapel of the castle, called Montrichard, before the Bishop of Orleans, the marriage was celebrated between Joan, who was then twelve years old, and Lewis, who was in his fourteenth year. After these nuptials were celebrated, Joan had to return to the estate of Linières, and there she was to lead a life, as before, of seclusion and sadness. Otherwise, the marriage, which was celebrated

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especially in the presence of the Bishop, was always considered by her to be legitimate and valid. Therefore, since she held such a firm belief, and her contemporaries undoubtedly called her "truthful," she considered it her duty to assert the validity of her marriage. Nor did the persuasions of Lewis shake this opinion from her mind, for, beholding the example of Christ Jesus, she not only patiently endured all things at no time, but also humbled herself with great spirit; rather, she repaid insults with perpetual love.

[*Latin ed. p. 243*]

Acta Pii Pp. XII 243. Upon the death of his father, Ludovic XI, it seemed that the misfortunes of Joanna were not lessened, but rather increased. This was particularly due to the actions of her betrothed, who, contrary to the will of the new king and his sister, openly and sometimes deceitfully, made it known that his intention was to dissolve the marriage. Consequently, Ludovic was imprisoned three times. In these circumstances, it was remarkable how brightly Joanna shone with Christian charity; for, although deeply wounded by the harshness of her husband's spirit, she did not hesitate to perform her duties while he was in prison, nor did she fail to implore her brother, Charles VIII, to release him. However, matters took a turn for the worse when, Charles VIII died without issue, and Ludovic, Duke of Aurelianensis, ascended to the throne, taking the name of Ludovic XII. The new king, as if continuing to pursue Joanna among his enemies, not only refused to allow her to be present on the day he received the crown, but also refused to see her afterwards. Moreover, shortly thereafter, he instituted a cause before the ecclesiastical tribunal, seeking to have the marriage declared null and void. In this case, although distressed and deeply grieved, since Joanna was convinced that her marriage was valid, she devoted all her efforts to proving this, upholding her religion and the strength of her spirit. Nevertheless, the case was decided against her; the tribunal declared the marriage to be null and of no consequence, lacking any validity or effect. And in these proceedings, she displayed, as never before, the virtues by which she excelled: namely, charity, chastity, prudence, and mature judgment. After the sentence was pronounced, she also demonstrated the fortitude of her patience, following the example of Christ Jesus, whose sufferings she found sweet to imitate. King Ludovic XII, having entered into new marriages, entrusted the government of the duchy, which was called Berry, to Joanna, whose capital city was Avaricum. There, the most pious duchess, not at all neglecting the perfection of her own private life, which she had seen to be necessary, sought to improve and bring into conformity with the norms of the Christian law. And in the administration of public affairs, she showed justice and prudence at all times; but above all, charity, since she was always deeply moved by the miseries of other

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people, and never allowed their ingratitude or the natural repugnance of the task to delay her assistance to them. This was especially evident when, as the city of the duchy was ravaged by the plague, Joanna, neglecting her own danger, visited the sick without hesitation.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - The official record, with benevolent assistance, sought to aid them and to bring healing to their wounds, as if it were a matter of their own happiness. Furthermore, the duties she owed to those subject to her authority did not prevent her from fulfilling the most important duties owed to God, by diligently practicing her devotion. Therefore, she arranged her court in the manner of a religious house, so that not only would nothing impious be tolerated within it, but rather, everything would invite piety. As for herself, she fostered a more ardent love each day for her Spouse crucified, and for the most holy Mary: she devoted herself to divine mysteries in the sacred chapel, and in the more secluded corners of her garden, she poured out prayers and contemplated heavenly things for as long as she could. From these conversations with God, Joan revived the idea of dedicating herself to a work, which was very dear to her heart: namely, to found a confraternity in honor of the Virgin Mary. In this matter, the counsel and aid of Gabriel Maria, a member of the Franciscan Order, her spiritual guide, were employed. After the rules of the confraternity had been written, as if guided by the divine will, he went to Rome, seeking permission from the Supreme Pontiff to establish the confraternity. After overcoming some difficulties, he nevertheless achieved what he desired; for on the twelfth day of the month of February, in the year one thousand five hundred and one, Alexander V, Our Predecessor, issued documents under his seal, by which the Order of Ten Virtues of Mary – which was later called, either the Order of the Blessed Virgin Mary, or the Order of the Virgin greeted by the Angel – was canonically established. This Order was indeed approved by Louis XII in his kingdom. Therefore, with the confratienity legitimately approved, Joan took care to build a house for it, which was solemnly dedicated on the twenty-first day of the month of November, in the year one thousand five hundred and forty-four, on the feast of the Virgin Mary being led to the temple. She received the first members into it, and she herself, with the help of Gabriel Maria, prudently guided them, and provided them with all the necessary things for life. And whenever she had time away from governing the duchy, she devoted it to instructing these young women, filling their hearts with the most fervent love, either for the most grievous sufferings of Jesus Christ, or for the most august Sacrament of the Eucharist, or finally, for the most holy Mary, whom she presented to the community as their Mother, and as the example of all virtues. And Joan wished that the Mother of Christ should be the only director of the monastery, so that those who outwardly presided over the

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house would only be called "Handmaids," for the sake of remembrance of the greeting given by the Archangel Gabriel to the Virgin Mary.

[*Latin ed. p. 245*]

Acta Pii PP. XII 245. Indeed, Joan, moved by such piety towards the angelic mystery of that greeting, the images of which were widely displayed in the monastery, so that she recognized in it the very seeds of all the virtues of the Mother of God, founded an Order which, after much deliberation, finally took the name "of the Annunciation of the Virgin Mary," and the nuns were commonly called "Annunciates." Although she spent her days in the court, Joan nonetheless strove to maintain the strict rule of life for the nuns. For this reason, she wished to wear the habit of the community she herself had founded, and although, according to the circumstances of her life, it was covered by the principal garments, she loved it so much that she forbade it to be removed from her, either in life or after death. But, considering that in the Order it is the spirit rather than the habit that makes for holiness, on Pentecost, in the year one thousand five hundred and fifty, she publicly professed the vows that belonged to a religious family, before Gabriel Maria. And she always kept these vows faithfully, so that she might be an example to her students in all virtues, and worthy of admiration. First of all, as was fitting, she gave examples of extraordinary piety towards God; her soul burned so intensely with this devotion that she seemed to be drawn, as it were, spontaneously towards heavenly things, and towards the eternal praise of the Celestial Majesty. Indeed, she seemed to desire nothing on earth but to please Jesus Christ in all things. Therefore, it is not surprising that many have said that Joan did not merely live with piety, but that she was almost completely consumed by it; that the Divine Redeemer was able to penetrate the very depths of her heart; that she was included among those souls who, long before this devotion became common in the Catholic Church, had testified to their fervent love for the most holy Heart of Jesus; and that, as a reward for her services, she received, as it were, a divine gift, which they call the "gift of tears." From this most outstanding source of piety, Joan likewise drew nourishment and encouragement to cultivate other virtues, in which she shone as an example to all. She cultivated humility, which her teacher of piety demanded of her, that she should present her own infirmities as insults before God. She maintained absolute chastity throughout her life, so that it could truly be said of her what was written of Judith: "And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her." (Judith 8:8). She cultivated, although born into a noble region, the practice of poverty, either by willingly enduring the simplicity to which she had been reduced by the will of her father, or by generously spending her wealth, which she had acquired through the administration of the duchy,

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on the poor and on the worship and glory of God.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary. She finally embraced voluntary self-punishment; for although she was constantly afflicted with weakness of health, she did not spare her body, either by breaking her chest with a sharp instrument, or by striking her breast with a stone, or by whipping herself to the point of drawing blood. Therefore, who would not believe that a soul adorned with such virtues was already ripe for heaven? And indeed, after a brief illness, on the fourth day of February in the year one thousand five hundred and sixty-fifth, having reached the age of one year beyond forty, she peacefully departed this life. At that moment, it is said that a mysterious light illuminated the entire deceased body, and that a shining cloud stood above the house, as if announcing to the citizens that she had been taken from these shadows to eternal light, which all called her "the good and holy Duchess." Therefore, it is not surprising that she was given a great funeral, and that the faithful flocked to her tomb, which, according to her will, was placed in the monastery chapel, where many miracles were said to have occurred. But her body, which, while she lived, had been afflicted by many pains, did not escape troubles even after death. For at that time, when religious conflicts were raging in Gallia, some followers of the Calvinian doctrine dared to exhume the body of Joanna and, although, as it is said, it either spoke or shed blood, to burn it in a public place. Due to the brevity of her life, Joanna only knew one of her Society's monasteries, the Avarice monastery, in those lands. But after her death, the Order flourished so much that, at the end of the sixteenth century, ten houses had already been founded, to which, at the beginning of the following century, another thirty were added. Although the Society suffered very serious setbacks due to the general turmoil in the Gallic Republic, it did not entirely disappear; rather, from the remnants that remained, the Society was gradually restored, so that in our time it numbers more monasteries; in which abundant fruits of piety and holiness are produced, for the benefit not only of the members of the Society, but also of the neighbors, under the auspices of the Queen of Heaven. Meanwhile, the reputation for holiness that Joanna had already gained from her death continued to grow among the faithful, who did not vainly implore her intercession. As a result, in the year one thousand seven hundred and forty-second, Benedict XIV, Our Predecessor, after hearing a favorable opinion from the Holy Council for regulating rites, approved the cult that the people had spontaneously bestowed upon her, and placed Joanna in the list of the Blessed in Heaven, equal to...

[*Latin ed. p. 247*]

The acts of Pope Pius XII, page 247, state that this was reported; and

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afterwards, Pope Pius V, Our Predecessor, in the year one thousand seven hundred and seventy-five, duly declared that Joan had practiced Christian virtues in the manner of the saints, and ordered that her liturgical feast, which they call, should be celebrated throughout all of France. However, the changes in public affairs that subsequently occurred in France, and the disturbances that arose from them, were a most important reason why it was not possible to decide on Joan's honors at that time. Therefore, after various unsuccessful attempts, up to the year one thousand nine hundred and thirty-seven, the matter had to be pursued, with the esteemed son, Renato Fontenelle, a Vatican Canon, acting as Postulator in this cause, as they say, and with ourselves, before we were elevated to the Chair of Peter, being entrusted with the role of Relator. Furthermore, the war that followed, which spread to almost all nations, caused the matter to be delayed again; but, providentially, it also brought about the opposite result, so that the pronouncements concerning Joan's heavenly virtues coincided with the triumphs of this Jubilee year. For this solemn consecration of Joan, as is customary in the Church, we did not proceed until certain signs were added to the judgment that had been pronounced concerning her virtues, namely, until miracles had been previously approved, which were said to have occurred through the intercession of Joan. Of these miracles, three, which are recounted below, have been proven according to established procedure for the purpose of this cause, of which we speak. In the year one thousand seven hundred and forty-three, a young woman named Joan Maria Mazelhier, residing in Albi, in the province of Narbonne, in France, had lost all sight due to a severe ulceration, and was also afflicted with iritis. After various medical treatments had failed, her afflicted parents invoked Queen Joan, and God restored the light to the girl's eyes. And the physicians testified that this healing could not have been accomplished by human means alone. Another miracle, relevant to the matter, is said to have occurred in the same year, in the same city, and of the same type of illness. This concerns Joan Maria Chaynes, wife of Anthony Revel, who had lost her sight due to a glaucomatous atrophy, which had been severely affecting her for three months. But on the twenty-eighth day of June, while she was attending the divine mysteries in the church of the Virgin Mother of God and was greeted by an angel, she regained her sight through fervent prayers and the intercession of the blessed Joan. And also,

[*Latin ed. p. 248*]

248 The Acts of the Apostolic See – An Official Commentary regarding the medical and expert opinions, appointed by the Holy See, declared that human powers had been surpassed in these cases. Finally, in the third miracle, in the year nineteen hundred and thirty-two, Martha Fourrier, a member of the Order of the Annunciation, from the archdiocese of Paris, was restored to health. She had suffered from a stomach ulcer since nine-

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teen hundred and thirty, and on two occasions, she was brought so close to death that the doctors believed she would die, and all hope was lost. However, she was not abandoned by her sisters, who devoted themselves to this matter through novendial prayers offered to their most holy Mother. And God graciously answered their prayers. For on the seventh day of August, the sick woman felt herself healed; and the doctors confirmed that she was indeed completely healed. These miracles were discussed in the preparatory and pre-preparatory meetings of the Congregation of Holy Rites, before our venerable Brother, Eugene, Cardinal Tisserant, Bishop of Porto and Santa Rufina, who, after our elevation to the highest office, assisted us in this process of canonization; and finally, in the general meeting, before us in our Palace at Gandulphi near Rome, on the ninth day of November, in the year nineteen hundred and forty-eight. In which meeting, the same Cardinal raised the question: "Concerning which miracles, after the Holy See granted veneration to the Blessed Joan of Valois, is there evidence in the case and to the effect of what is being considered?" All present, Cardinals, officials, and consultants, expressed their opinions. We, however, postponed our judgment until the nineteenth day of December of the following month, and we urged everyone to offer prayers to God in the meantime, so that the light of divine wisdom might be granted to us in this matter of such great importance. On that day, having summoned our venerable Brothers mentioned above, Cardinal Tisserant and Clemente, Cardinal Micara, Bishop of Velletri, Prefect of the Congregation of Holy Rites, and the venerable Brother Alfonso Carinci, Archbishop with the titular see of Seleucia in Isauria, Secretary of the same Holy Congregation, and our beloved son Salvatore Natncci, General Promoter of the Faith, we solemnly declared: "It is established that Joan Maria Mazelhier was perfectly healed from complete and incurable blindness caused by a severe suppurating condition in both eyes. It is also established that Joan Maria Chaînes was perfectly and instantaneously healed from complete and incurable blindness in both eyes, caused by glaucomatous atrophy, and that Sister Martha Fourrier was healed from a chronic ulcer near the pylorus."

[*Latin ed. p. 249*]

Acta Pii PP. XII 249 "stenosi". This decree was reported on the same day in the acts of the Holy Congregation of Rites. Therefore, to achieve a legitimate outcome in this cause, one doubt must be resolved: namely, whether, after three miracles duly proven, the Most Blessed Joan, Queen of France, could safely be raised to the highest pinnacle of honor, to which the Church is accustomed to elevate its most illustrious children with such glory. This doubt was presented to us by the same Cardinal Eugenio Tisserant in the general assembly of the Holy Congregation of Rites, on the nineteenth day of January of the preceding year, and all the Cardinals present, officials, and consultants expressed an affirmative opinion. We, however, postponed

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our judgment until the thirteenth day of February of the same year, so that, through intensified prayers, we might receive greater light from the Divine Spirit. On that day, having summoned the Cardinals mentioned above, namely Eugenio Tisserant and Clemente Micara, and also Alfonso Carinci and Salvatore Natucci, and after the Divine Host had been previously celebrated, we solemnly declared: that the solemn canonization of the Most Blessed Joan, Queen of France, could proceed safely. In order that, in this matter of such importance, all that had been wisely established by our predecessors might be observed, on the fourteenth day of March of the same year, a secret Consistory was held before us, in which our venerable brother, Cardinal Clemente Micara, Prefect of the Holy Congregation of Rites, gave a brief discourse on the life and miracles of the Blessed Bartholomew Capitanio, Virgin; Mary Joseph Rossello, Virgin; Joan of Valois, Queen of France, and recounted the acts that the Holy Congregation of Rites, after a prior and careful examination, had duly approved, and with great zeal, sought to consecrate the memory of those Blessed ones with the highest honors. After this discourse, the Cardinals present gave their individual opinions. On the same day, after the secret Consistory was concluded, a public session was immediately held in the same hall, in which the esteemed sons of the Consistorial Hall eloquently argued, both for the canonization of the Blessed ones mentioned above, and for Vincentia Cerosa and Joan de Lestonnac. Regarding the Most Blessed Joan, Queen of France, the esteemed son Francis Xavier of Paris delivered an elegant oration. We, although we greatly desired to bestow the honors of sanctity upon those Blessed ones, responded to the Consistorial Advocates, through the esteemed son Anthony Bacci, in a letter to the Princes, that we would not announce our judgment until in the Consistory, which will be...

[*Latin ed. p. 250*]

250 The Acts of the Apostolic See – the official public record – is called such, and all the Cardinals, and again, those venerable Brothers, Patriarchs, Archbishops, and Bishops who were to come to the City, were to make their sentiments known to Us. Therefore, We ordered that commentaries on the causes of these Blessed ones be sent to each Prelate, so that, having fully understood the facts, each one might express his opinion. Indeed, the Consistory was held before Us on the second day of the month of May, and in it, in the presence of the Prelates, We asked them to signify, in order, according to their dignity, what they thought about the Blessed Bartholomew Capitanio, Virgin; Vincentia Gerosa, Virgin; Maria Giuseppa Rossello, Virgin; Joanna of Valois, Queen of France; and Joanna of Lestonnac, Widow. Having heard the votes, We received with a joyful heart the opinions of all the Cardinals and of the Sacred Prelates, and We judged that these Blessed ones should be raised to the honors of the Saints as soon as possible. Therefore, We set a date for the celebration of the Canonization of

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these souls in the Basilica of St. Peter, with those solemn ceremonies which seem to declare the magnitude of the event and its importance. For the Canonization of the Blessed Joanna, Queen of France, We designated the feast of Pentecost, that is, the twenty-eighth day of the month of May, of the year one thousand nine hundred and fifty. Concerning these matters, We ordered that the acts be drawn up in the presence of the Apostolic Protonotaries. And when the appointed day arrived, with the solemn procession of the secular and regular clergy, the Prelates and officials of the Roman Curia, many Abbots, Bishops, Archbishops, and Patriarchs, and with the Sacred College of Cardinals of the Holy Roman Church, and with the chanting of the Litany of the Saints and the hymn "Ave Maris Stella," We entered the magnificently decorated Basilica of St. Peter, which was crowded with a great multitude of people, among whom were many faithful from France and not a few religious from the Congregation "<(of the Annunciation)," to which the Queen herself had devoted her efforts, and, after a brief prayer before the main altar, We proceeded to Our Cathedra. Then, after the customary obeisance to Us by the Cardinals present, our venerable Brother Clement Micara, Prefect of the Congregation for Sacred Rites and entrusted with the preparation of this Canonization, together with the esteemed son Francis Xavier Parisi, Advocate of the Consistorial Hall, urged Us, insistently, more and more insistently, to bestow the honors of the Saints upon the Blessed Joanna, Queen of France. And We, illuminated by the light of the Divine Paraclete, together with the clergy and the faithful,

[*Latin ed. p. 251*]

Acta Pii PP. XII, 251, having implored, while seated in the Chair, as the universal Teacher of the Church of Christ, we solemnly declared: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City, We decree and define that Blessed Joan, Queen of Cattolica, is a Saint, and We add her to the Catalogue of the Saints, establishing that her memory should be devoutly commemorated each year by the entire Church, on the anniversary of her birth, that is, on the fourth day of February, among the Saints, neither Virgins nor Martyrs. In the name of the Father, and the Son, and the Holy Spirit. Amen. After this formula of canonization was pronounced by Us, and We approved of the petition presented by the same Cardinal Clement Micara, through the same Consistorial Advocate Francis Xavier Parisi, We ordered that these Decrees be drawn up and dispatched under the seal. Furthermore, We commanded that the Apostolic Notaries should prepare a public instrument concerning this canonization. We promptly

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gave thanks to Almighty God from the bottom of our heart, singing the hymn "Te Deum" with the greatest devotion, and We invoked the patronage of the newly canonized Saint, and We composed a brief homily in her praise, exhorting all the faithful to devoutly honor her memory and, above all, to imitate her virtues. We especially warned everyone that they should consider her life, and from it understand that human grandeur, not riches, not the pleasures of the world, can bring happiness to men, but only virtue, as the words of Cicero say, "nothing is more beautiful, nothing is more pleasing, nothing is more lovable" (Cic. Farn. IX, 14). Finally, after granting the Apostolic Blessing and the plenary indulgence to those present, We approached the altar to offer the unbloody sacrifice. Therefore, to the Holy Joan, Queen of Cattolica, whose memory is consecrated by these Letters, having carefully considered everything, and with certain knowledge of the fullness of Our apostolic power, We again confirm, strengthen, establish, decree, and declare all and each of the things mentioned above to the entire Catholic Church. We also command that the same faith be given to transcriptions or excerpts, even printed ones, of these Letters, as long as they are signed by the hand of the Apostolic Notary and are protected by his seal, as would be given to these Letters if they were themselves presented or shown.

[*Latin ed. p. 252*]

262 Acta Apostolicae Sedis - Official Commentary. If anyone should, with reckless audacity, infringe upon these Our Decrees, definitions, prescriptions, mandates, statutes, and will, or attempt to contradict them, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-eighth day of May, in the twelfth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto and of S. Rufina, Cardinal TISSERANT, Dean of the Holy College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano Laziale, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI-MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, ALEXANDER, with the title of S. Maria in Cosmedin, Presbyter Cardinal VERDE. I, PETRUS, with the title of S. Crucis in Jerusalem, Presbyter Cardinal FUMASONI-BIONDI. I, FRIDERICUS, with the title of S. Maria de Victoria, Presbyter Cardinal TEDRSCHINI. I, DOMINICUS, with the title of S. Apollinaris, Presbyter Cardinal IORIO. I, MAXIMUS, with the title of S. Maria in Porticu, Presbyter Cardinal MASSIMI.

[*Latin ed. p. 253*]

Acts of the Popes, 253. "I, Nicholas, Protodeacon of St. Nicholas in the Tullian Prison, Cardinal CANALI, Major Penitentiary. I, John, Deacon

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of St. George in the Velabro, Cardinal MERCATI. I, Joseph, Deacon of St. Eustachius, Cardinal BRUNO. } For the Holy Roman Church, Chancellor EUGENIUS, Cardinal TISSERANT. Cardinal MICARA, 8. Dean of the College, 8. Prefect of the Congregation of Rites. f. Alphonsus Carinci, Archbishop titular of Seleucia, Protonotary Apostolic. Arthurus Mazzoni, Protonotary Apostolic. Alfridus Liberati, Apostolic Chamberlain, Assistant for Studies. DISPATCHED on the seventh day of April, in the thirteenth year. Alfridus Marini, Secretary of the College, in the Apostolic Chamberlain's Register, volume LXXII, number 95. - Aloisius Trussardi, from the Tadulario. APOSTOLIC CONSTITUTIONS. 1. LAOSIENSIS (THAKHEKENSIS). TO THE VICARIATE APOSTOLIC OF LAOS, WHICH IS LOCATED IN THE INDOCHINA TERRITORY, A NEW APOSTOLIC PREFECTURE IS ERECTED, NAMED THAKHEKENSIS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING COMMEMORATION. It is certainly more advantageous for the growth of the Catholic faith, and it is easier to provide for the governance of the Lord's flock, if the vast territory, which is almost always expanding among the ethnic groups, is divided, and new missions are established from it, to be entrusted to the care of other heralds of the Gospel. Considering this, our venerable brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, using the faculties granted to them by Us and valid throughout this current jubilee year, in plenary assemblies, recently held... "

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Having held a session on the twentieth of this month, the Apostolic See decreed to divide the Apostolic Vicariate of Laos in Indochina into two parts, and to erect four civil provinces, which they call Gammon, Savanna-khet, Saravane, and Bassac, belonging to the Kingdom of Laos, into a new Apostolic Prefecture, to be called Thakhek, and to entrust its care to members of the Society of Paris for Foreign Missions, who have long labored there with great diligence, subject to the judgment of the Apostolic See. We, approving and ratifying the decision of the Sacred Congregation for the Propagation of the Faith, by the force of these Apostolic Letters, confirm with Our supreme apostolic authority, and therefore declare and decree the erection and establishment of the aforementioned Apostolic Prefecture of Thakhek. We grant to this new Apostolic Prefecture and to its Prefects, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Prefectures and their Prefects are commonly endowed and enjoy; and We likewise subject them to the same obligations and duties with which others are bound. We will and command that all of these things, thus arranged and established, be considered valid and shall be, notwithstanding any contrary provisions. Furthermore, We desire that these Letters, whether transcribed or printed,

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shall have the same full force and effect as if they were signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this division, erection, constitution, concession, confirmation, statute, and Our will. If anyone should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, in the twelfth year of Our pontificate, on the twenty-first day of December. For the Holy Roman Church: E. Cardinal TISSERANT, Prefect. P. Cardinal FUMASONI BIONDI, Secretary. 8. of the College. 8. of the Congregation for the Propagation of the Faith. Arthur Mazzoni, Apostolic Protonotary. Albert Serafini, Apostolic Protonotary. Loco £ß Plumbi. EXPEDITA on January 24th, in the twelfth year. Alfridus Marini, Plumbator. Registered in the Annuario Pontificio, vol. LXXX, n. 11. - Al. Trussardi.

[*Latin ed. p. 255*]

Acta Pii PP. XII 255 II. THE CANONICAL COLLEGE IN THE CATHEDRAL CHURCH OF RIOPRETENSE IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Our Predecessor, the blessed and revered Pope Pius XI, in apostolic letters sealed with the leaden seal, beginning with the words "Sollicitudo omnium Ecclesiarum," dated January 5th and 20th of the year 1929, by which he erected the new diocese of Riopretense, together with Jaboticabal, benignly granted that, until a Cathedral Chapter could be established therein, in the meantime, Diocesan Consultors should be chosen and employed for the purpose of administering justice. Now, the venerable Brother Libanius Lafaiete, the present Bishop of Riopretense, considered that the opportune time had arrived in his own cathedral church to establish a College of Canons, which, indeed, would serve as a senate, assisting the Bishop in the sacred performance of his duties, and would be able to aid in the governance and administration of the diocese by counsel and work. Therefore, he presented supplications to the Apostolic See, to which alone it pertains to establish colleges of canons, that it would grant his request. We, having heard the favorable opinion of the venerable Brother Charles Ohiarlo, holding the title of Archbishop of Amiden and Apostolic Nuncio in the Brazilian Republic, and the opinion of our venerable Brother, the Most Reverend Cardinal of the Sacred Congregation of the Consistory, in a secret deliberation, judged that these supplications should be received. Therefore, with the consent of those who are concerned, or who may presume to be concerned, and by the fullness of our Apostolic power, we establish a College of Canons in the cathedral church of Riopretense, which shall consist of two offices, namely the Deanery and the Presidency, and eight Canonicates, of which one shall be conferred as a Canon Theologian,

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and another as a Canon Penitentiary. The granting of these offices and canonicates, even for the first time, shall be done according to the norms of common law. However, we grant that, until suitable benefices are provided, the offices and canons may be held by others who are already endowed with a benefice, together with the care of souls. The divine office shall be performed only on the days of the Nativity of our Lord Jesus Christ.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary on Easter, Pentecost, the Most Holy Body of Christ, the Assumption of the Blessed Virgin Mary, Saint Joseph, her Spouse, the Cathedral Chapter, Palm Sunday, and the Novena of the Major Week. Since it is fitting that those who are admitted to the Bishop's council and senate should be distinguished by certain insignia, we grant that Dignitaries and Canons, within the limits of their own diocese and in their capitular functions, may wear a black clerical garment with violet trim, a violet silk sash, a cassock with a crimson or better, crimson, lining in the sleeves, a black silk mozzetta with crimson trim, and, according to the time of year, a white fur-lined biretta and violet gaiters. Regarding all other matters pertaining to the Cathedral Chapter, namely, offices, duties, rights, and privileges, we command that the norms of common law be strictly observed; therefore, with these Our Letters having been issued and the Chapter established, the Diocesan Consultors shall cease from their duties. We also wish that the capitular constitutions be drawn up as soon as possible, in accordance with law and according to what has been established in these Letters, and that, after the Bishop has approved them, they be religiously observed by all Dignitaries and Canons. For all of these matters, as above prescribed and established, we delegate the venerable Brother Nuncio Apostolic in Brazil, whom we mentioned above, or the one who presides in the execution of the Nunciature, and we grant him the necessary and appropriate powers, including the power to delegate, to any man in ecclesiastical dignity, for the purpose in question, and we impose upon him the duty of transmitting to the Most Holy Congregation of the Consistory, as soon as it is permissible, a faithful copy of the acts of execution. These Letters are firm, valid, and efficacious, and shall have and obtain their full and complete effect, and must be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to violate them in any way, we will and declare that such an attempt shall be entirely void and null, notwithstanding any contrary provisions, and we derogate from all things to that extent. Furthermore, all copies or extracts of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity, shall be given the same full faith as if they were these very Letters themselves. To no one is it permitted to infringe or contradict this page of Our erection, constitution, concession, derogation, commission, and will.

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If anyone should presumptuously dare to attempt such a thing—

[*Latin ed. p. 257*]

Acta of Pope Pius XII, page 257, records that [he] knows that the indignation of Almighty God and of the blessed Apostles Peter and Paul will fall upon [him]. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the tenth day of January, in the twelfth year of Our Pontificate. For His Eminence, the Cardinal Secretary of State, Ernest Tisserant. Father A. I. Cardinal Piazza, Dean of the Sacred College. Arthur Mazzoni, Secretary of the Consistory. Apostolic Protonotary, Albert Serafini. Apostolic Protonotary. At the workshop of £8 Plumbi, dispatched on the twenty-fourth day of January, in the twelfth year, Alfred Marini, Plumber. Royal Cane, volume LXXX, number 74. - Al. Trussardi.

III. SOUTHERN AFRICA: THE EPISCOPAL HIERARCHY IS ESTABLISHED IN SOUTHERN AFRICA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

The supreme care and power, conferred upon Us by Christ the Lord, to govern and regulate the entire Church, urges Us to strive, with tireless counsel and labor, to spread the most holy faith of Christ and religion in all lands, especially in those regions which have not yet been fully illuminated by the light of the Gospel, and to establish whatever may be more suitable and fruitful for the governance and administration of the Churches being born there. Hence, with God's favor, in the year nineteen hundred and forty-six, in Sinis, and the previous year in British West Africa, We were able to establish an episcopal hierarchy; and today, We have deemed it fitting to turn Our concern to Southern Africa, where, through the labors of preachers of the Gospel, with increased missions, and with the number of those converted to the Catholic faith growing, and with many wisely and usefully flourishing institutions of civil culture, religion, and charity, the Catholic Church is bearing joyous fruits. Acta, volume XVIII, number 6. - 8-5-1951.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis — With the help of God, the official commentary received. Indeed, in Southern Africa, at the beginning of the nineteenth century, several Catholic laymen residing there received spiritual care from a number of priests from the secular clergy of the Netherlands, who, however, labored in vain amidst various adversities, and were finally, without any accusation made, and without observing any form of judgment, expelled from those territories by the civil government. In the year one thousand eight hundred and twenty-nine, the Apostolic Vicariate for the territory of Cape of Good Hope and its surrounding areas was established by the Most Blessed Pope Pius VII, and a Prelate was appointed

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to oversee the work of evangelization there; the first Apostolic Vicar was Beda Slater, a graduate of the Anglo-Benedictine Congregation. But in the following year, when the public authorities denied access to the mission, he chose his seat on the island of Mauritius, as did also the Apostolic Vicar, until in the year one thousand eight hundred and thirty-seven the Apostolic Vicariate of Good Hope was removed from his jurisdiction; in that year, the Apostolic See established the Apostolic Vicariate of Southern Africa, appointing a priest from the Dublin Order of Preachers, Raymund Grifiit, as Bishop in title and as the first Apostolic Vicar of all of Southern Africa. Furthermore, in the year one thousand eight hundred and forty-seven, this Vicariate was divided into two districts, the western and the eastern, to which secular priests were sent, the majority of whom were of Irish nationality, already graduates of the Urban College of Propaganda Fide. Moreover, on November fifteenth of the year one thousand eight hundred and fifty, the Most Blessed Pope Pius IX established the Apostolic Vicariate of Natal, which the Missionary Oblates of the Immaculate Mary began to cultivate with great zeal, thereby taking the initiative in the work of evangelization among the indigenous people. As time passed, and other sowers of the divine word arrived there, members of various Orders and Congregations, the work grew so prosperously that it became necessary to establish new missionary territories within that vast region, namely Apostolic Vicariates or Prefectures. In the year one thousand nine hundred and twenty-two, on the seventh day of December, in order to increase the prestige and security of the Catholic faith, our predecessor, the Most Blessed Pope Pius XI, established the Apostolic Delegation in Southern Africa, and appointed Jordan Bernard Gijlswijk, the first Apostolic Delegate, as Archbishop in title, who has now passed away. Today, there are twenty ecclesiastical jurisdictions: in the territory of the Union of South Africa, there are twenty-eight, which are: in the civil province of Cape of Good Hope, or Cologne, the Vicariate.

[*Latin ed. p. 259*]

Acta Pii PP. XII 259: Concerning the Apostolic Vicariates of Aliwal, Cape Town, Port Elizabeth, Queenstown, and Umtata; in the civil province of Natal: the Apostolic Vicariates of Eshowe, Mariannhill, and Natal. In the civil province of Orange, or the Free State of Orange: the Apostolic Vicariates of Bethlehem and Kroonstad. In the civil province of Transvaal: the Apostolic Vicariates of Johannesburg, Lydenburg, Pretoria, and the monastery of the regular canons of Pietersburg. Furthermore, in regions subject to the patronage of England, namely Basutoland and Swaziland, two Vicariates of the same name. In all these missionary territories, the Catholic cause has progressed, especially in recent times, to the point where it has seemed opportune to establish an ecclesiastical hierarchy there. Therefore, with the counsel of the venerable Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having considered the re-

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quest and prayers of the venerable Father Martin, Archbishop with the title of Adulitanus, and Apostolic Delegate in Southern Africa, and the offerings presented to the Apostolic See by the venerable Ordinaries of his Delegation, and having obtained, where necessary, the consent of others who are concerned, or who are presumed to have an interest, and having, with all due deliberation, considered the gravity of the matter, We, by the fullness of Our apostolic power, establish and constitute a hierarchical structure, as in almost all other parts of the Catholic world, in Southern Africa, as follows. There will henceforth be four ecclesiastical provinces: I. The ecclesiastical province of Cape Town, comprising the Metropolitan Church of Cape Town, to which the suffragan cathedrals will be subject: Aliwal, Queenstown, Oudtshoorn, and Port Elizabeth; II. The ecclesiastical province of Durban, which will include the Metropolitan Church of Durban, formerly the Apostolic Vicariate of Natal, henceforth suppressed by that name, to which the suffragan cathedrals will be: Mariannhill, Eshowe, Kokstad, and Umtata; III. The ecclesiastical province of Pretoria, consisting of the Metropolitan Church of Pretoria and the suffragan cathedrals of Johannesburg, Lydenburg, and Bremersdorp, formerly the Apostolic Vicariate of Swaziland, also henceforth suppressed by that name, and the monastery of the regular canons of Pietersburg, which will henceforth be called Pietersburg; IV. The ecclesiastical province of Bloemfontein, which will comprise...

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Official Commentary: The Church of Bloemfontein is erected, which We, by these same Letters, now establish and raise to the rank and dignity of a Metropolitan Church, with a territory constituted partly from the Vicariate Apostolic of Kimberley in Southern Africa, namely the civil districts commonly known as Bloemfontein, Thabunch, de Wetsdorp, Jacobsdal, Boshof, Wepener, Redderburg, together with certain portions from the civil districts commonly known as Ladybrand and Hoopstad, which hitherto belonged to the same Vicariate, and partly from the Vicariate Apostolic of Aliwal, consisting of the civil districts separated and commonly known as Fauresmith, Philippolis, Smithfield, Edenburg, Trompsburg and Zastron, located in the civil province of the Free State of Orange. The following suffragan cathedrals will be subject to this new Metropolitan Church of Bloemfontein: the Cathedral Church of BetMehem, Keimoesana, Kimberley, Kroonstad, and Maseru, formerly the Vicariate Apostolic of Basutoland. All these Churches, both the Metropolitan and the suffragan, and the Prefecture nullius of Pietersburg, will remain under the jurisdiction of the Congregation for the Propagation of the Faith, as previously; their governance, administration, and pastoral care will continue to be entrusted to the same missionary societies, subject to Our pleasure and that of the Apostolic See. Furthermore, the four ecclesiastical provinces,

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together with their Metropolitans and cathedral Churches, as established and constituted above, will have their archiepiscopal or episcopal sees located in the places from which each archdiocese or diocese derives its name; and the Antistite's chair will be in the Church which has hitherto been considered the principal one in each Apostolic Vicariate, now raised to the rank and dignity of an archdiocese or diocese. Furthermore, the seat of the new Metropolitan Church of Bloemfontein will be in the city of Bloemfontein, and the Antistite's chair will be in the Church of the Sacred Heart of Jesus. We grant to each of these new Metropolitans or cathedral Churches, and to their Antistites for the time being, all the rights and privileges, honors, insignia, and favors that other Metropolitan and cathedral Churches and their Antistites enjoy by common right; and We impose upon them all the obligations to which others are bound. Moreover, We grant to the Archbishops the special faculty of carrying the Cross before them and of using the sacred Pallium, according to the liturgical laws, after they have requested and obtained this from the Apostolic See in a sacred consistory. Since the circumstances of the places and of this time do not permit the immediate erection of a Chapter of Canons in these new dioceses, We grant that, for the time being, diocesan Consultors be chosen and appointed from the secular or regular clergy. Furthermore, the episcopal mensal of each diocese is...

[*Latin ed. p. 261*]

Acta Pii PP. XII 261, besides the goods already existing there, consist of the offerings of the faithful and the revenues of the Curia. We desire that, for the growing hope of the Church among the young, a diocesan seminary be established, where it does not yet exist, as soon as it can be done, according to the prescriptions of the code of canon law and the norms transmitted by the Sacred Congregation for the Propagation of the Faith. Furthermore, concerning the governance and administration of these new dioceses, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and duties of the clergy and the faithful, and other matters of this kind, We command that what the sacred canons prescribe be observed. Moreover, We wish to instruct Our above-mentioned archdioceses and dioceses with their pastors. First, for the new Metropolitan Church of Bloemfontein, as We shall provide below: to the other venerable brothers, most worthy prelates, who until now have diligently devoted themselves to the promotion of the Catholic faith in their respective Apostolic Vicariates, We declare and constitute them Archbishops or Bishops of their respective sees, and therefore, by the fullness of Our apostolic power, We release the Episcopal Churches, together with the titles which they have held until now, from any bond, and We fully entrust to them the care, governance, and administration of these same new Churches, together with all rights and privileges, burdens and obligations attached to their respective pastoral duties. Therefore, We transfer: 1) from the Church with the title of

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Stectorena to the Metropolitan Church of Cape Town, Andrew McCann; 2) from the Church with the title of Attuda to the cathedral Church of Aliwal, John Lueck; 3) from the Church with the title of Syedra to the cathedral Church of Queenstown, John Baptist Rosenthal; 4) from the Church with the title of Abora to the cathedral Church of Ondtshoorn, Bruno Hippel; 5) from the Church with the title of Bagai to the cathedral Church of Port Elizabeth, Hugh Boyle; 6) from the Church with the title of Turuzitana to the Metropolitan Church of Durban, Dionysius Eugene Hurley; 7) from the Church with the title of Niciotana to the cathedral Church of Mariannhill, Alphonsus Streit; 8) from the Church with the title of Germanicopolitana to the cathedral Church of Eshowe, Joseph Aurelian Bilgeri; 9) from the Church with the title of Aezanitana to the cathedral Church of Kokstad, Evangelist McBride; 10) from the Church with the title of Badiae to the cathedral Church of Umtata, Joseph Grueter; 11) from the Church with the title of Traculena to the Metropolitan Church of Pretoria, John Colburn Garner; 12) from the Church with the title of Legia to the cathedral Church of Johannesburg, William Patrick Whelan; 13) from the Church with the title of Bita to the cathedral Church of Lydenburg.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary by John Biegler; 14) from the titular Church of Thagaste to the cathedral Church of Bremersdorp, Constantine M. Atilius Barneschi; 15) from the titular Church of Sigüita to the cathedral Church of Bethlehem, Peter Kelleter; 16) from the titular Church of Adrasa to the cathedral Church of Keimoesa, Henry Joseph Thünemann; 17) from the titular Church of Tremithus to the cathedral Church of Kroonstad, Gerard Norbert van Valsen; 18) from the titular Church of Pachnemunitana to the cathedral Church of Maseru, Joseph Delphin Des Rosiers; 19) to the new metropolitan Church of Bloemfontein, by Our Letters issued this very day, we appoint the venerable Brother Ermann Joseph Maysing, hitherto Bishop of the Church of Mina, to whom we release him from the bonds of his previous title; 20) furthermore, concerning the new cathedral Church of Kimberley, a suffragan of the metropolitan Church of Bloemfontein, we will, as soon as possible, provide by other Apostolic Letters for its proper administration. We decree that all Apostolic Vicars transferred from titular Churches to metropolitan or cathedral Churches, before taking canonical possession of their see, shall swear an oath of fidelity in the presence of some Catholic prelate of their choice, who is in full communion with the Apostolic See, according to a prescribed formula, and that a copy of this formula, signed and sealed by that prelate, shall be sent to the Sacred Congregation for the Propagation of the Faith as soon as possible; and by Our supreme authority, we release them from any renewal of the ritual profession of the Catholic faith, notwithstanding any contrary provisions. For all of

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the above matters, and for the execution of what has been established, we appoint the aforementioned venerable Brother as our Apostolic Delegate in Southern Africa, or he who presides over the execution of this Delegation, and we grant him all necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order to achieve the purpose in question, and we charge him with the duty of sending to the aforementioned Sacred Congregation for the Propagation of the Faith a copy of all acts performed in the execution of this matter, as soon as it is permissible. These present Letters, and everything contained therein, even concerning those who may be interested, or who may believe their interests are involved, even if they are worthy of specific and individual mention, or who have not heard of these matters, or who have not agreed to them, shall never be considered subject to any flaw of surreptitiousness, or of fraud, or of nullity, or of any other defect, whether substantial or unforeseen, nor shall they be challenged, impugned, or brought into question in any way, but they shall be considered valid and binding, as if issued with full knowledge and power.

[*Latin ed. p. 263*]

The Acts of Pope Pius XII, page 263, state that these [decrees] are made with full authority and issued, and that they are to remain perpetually valid and effective, and to produce and obtain their full and complete effects, and that they must be observed inviolably by all to whom they apply; and, if, by anyone, with any authority, knowingly or unknowingly, anything should happen to be attempted against these, we will and declare that it is entirely null and void, notwithstanding, as may be necessary, the rules in synodal, provincial, general, and universal Councils, in general or special Constitutions and Apostolic Ordinances, and in any other dispositions of the Roman Pontiffs, Our Predecessors, and other contrary things, even those worthy of special mention, to all of which we derogate by these present decrees. Finally, we will that these Letters, whether transcribed or excerpted, even printed, but signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if the present Letters themselves were exhibited or shown. To no one shall it be permitted to infringe this page of erection, constitution, elevation, concession, translation, subjection, statute, mandate, delegation, derogation, and Our will, or to contradict it. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty-one, on the eleventh day of the month of January, in the twelfth year of Our Pontificate. For the Holy Roman Church, EUGENIUS Card. TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith. P. Card. FUMASONI BIONDI, Dean

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of the Sacred College. Arthurus Mazzoni, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. EXPEDITA, on the fifth day of the month of April, in the thirteenth year. Alfridus Marini, Plumber. In place of £B of lead, Registry in the Canon, volume LXXX, number 96. - A. Trussardi.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Official Commentary IV. JARENSIS (CAPIZ) DIOCESE. The territory of the Jarensis Diocese is divided, and a new Diocese is established, named Capiz. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event: From the supreme office of the apostolate, divinely entrusted to Us, by which We strive to care for and govern the entire flock of the Lord, it is also Our concern that, if any diocese extends over too large a territory and the population within it has increased greatly, it be divided and a new diocese be established, to be entrusted to the care of another Pastor. Therefore, having considered the favorable opinion of the venerable Brother Aegidii Vagnozzi, with the title of Archbishop of Myra, and Delegate Apostolic in the Philippine Islands, and after deliberation with the venerable Brothers Our Cardinals, Prefects of the Sacred Congregation Consistorial, and after fervent prayers, in which the venerable Brother Iosephus Maria Cuenco, Bishop of Jarensis, or of Saint Elizabeth, requested that the territory of his diocese be divided and a new diocese be established, to be entrusted to the care of another vigilant Pastor, We have gladly decided to grant his request. Therefore, supplementing, as far as necessary, the consent of others who may have an interest, We, by the fullness of Our apostolic power, with certain knowledge and after mature deliberation, separate the aforementioned territory of the Jarensis diocese, namely the civil provinces commonly called Capiz and Romblon, and We establish and constitute the territory thereof as a new diocese, to be called Capiz. We decree that this new diocese, bounded by the limits of those civil provinces, shall be subject to the metropolitan Church of the Holy Name of Jesus, or of Cebu, and to its metropolitan bishop, under the jurisdiction of the Archbishop of the Holy Name of Jesus. We establish the episcopal seat in the city commonly called Gapiz, from which the diocese itself derives its name; and We elevate the existing parish church, dedicated to God in honor of the Immaculate Conception of the Blessed Virgin Mary, to the dignity of a cathedral church; and We grant to the Bishops of Capiz, and to that cathedral church, all the rights, insignia, privileges, and honors, which episcopal churches and their prelates enjoy by common right.

[*Latin ed. p. 265*]

The acts of Pope Pius XII, page 265, state that these [ecclesiastical entities] shall be subject to the same burdens and obligations as other cathedrals and their prelates throughout the Catholic world. Furthermore, de-

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siring to promote the decorum and utility of the Church of Capiz, We have decreed that a Canon Regular college be established therein, according to the norms set forth in other Apostolic Letters. As long as the diocese lacks a senatus of bishops, diocesan consultants shall be chosen and employed to facilitate the administration of justice. The episcopal table shall be supported by the offerings of the faithful, for whose benefit the diocese was established, and by the revenues of the Episcopal Curia. With regard to the division of goods, those pertaining to the diocese of Jaro, until now, shall be governed by Canon 1500 of the Code of Canon Law; and with regard to the governance and administration of the new diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the faithful, and all other matters prescribed by the sacred canons, We strictly command that they be observed. Moreover, as soon as it is feasible, a seminary shall be established in accordance with the norms of canon law and according to the regulations established by the Holy Congregation for Seminaries and Universities, from which young men shall be chosen to be sent to the Pontifical Latin College in Rome, under Our watchful eye, for the benefit of the Church. When the erection of the diocese of Capiz is perfected by these Apostolic Letters, the clergy of that Church shall be considered to be legitimately assigned to its territory. Finally, We command that the documents and records pertaining to the new diocese and its clergy, faithful, and temporal goods, be transmitted from the Episcopal Curia of Jaro to that of Capiz as soon as possible, to be diligently preserved in this archive. For all of these matters, in order to ensure that the aforementioned provisions and decrees are carried out, We appoint the Most Reverend Brother, previously mentioned, as Our Apostolic Delegate in the Philippine Islands, and We grant him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and We impose upon him the obligation to transmit to the Holy Congregation Consistorial, as soon as possible, a certified copy of the acts of execution. These present Letters and all that they contain, even if any person, or those who believe they have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptition, or of prevarication, or of nullity, or of any other defect, whether substantial or unforeseen, and shall always be considered valid and effective, and shall remain so, with their full and unimpaired force.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - We declare that the effects of this document are to be fully realized and observed without fail by all to whom it applies; and, should anyone, with any authority, knowingly or unknowingly, attempt to contravene these matters in any way, we will and decree that it is

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and shall be entirely null and void, notwithstanding any rules established in synodal, provincial, general, and universal councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which are worthy of special mention, to all of which we hereby derogate. Finally, we wish that these Letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, should be given the very same validity as if the present Letters themselves were presented or shown. To no one is it permitted to infringe upon or contradict this page of dissolution, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with audacious temerity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-seventh day of the month of January, in the twelfth year of Our Pontificate. For the Holy Roman Church, [Signed] Fr. A. I. Card. PIAZZA, 8. C., Consistorial Secretary. Franciscus Hannibal Ferretti, Protonotary Apostolic. Arthurus Mazzoni, Protonotary Apostolic. [Seal] © Plumbi Reg. in Cane. Ap., vol. LXXXI, n. I/. - Al. Trussardi.

[*Latin ed. p. 267*]

Acta Pii PP. XII 267 APOSTOLIC LETTERS. I. SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY, IS CONFIRMED AS THE PRINCIPAL PATRON OF THE BARRANQUILLA DIOCESE. PIUS PP. XII. For the perpetual memory of this matter. — Just as newly planted seedlings require special care and protection lest they wither, so too, dioceses recently established by the Apostolic See are entrusted to the patronage of a heavenly protector, that they may flourish and bear more abundant fruits of holiness and piety. And it is not without reason that this office is requested of Saint Joseph, who was chosen by the Eternal Father as the most faithful guardian of the Divine Son and of His most immaculate Mother, and to whose protection the entire Church has been entrusted. Moved by these considerations, Aloisius Callistus Leiva Charry, then Bishop of Barranquilla, acting in accordance with the clergy and the people, declared Saint Joseph to be the Principal Patron of his Diocese, which was established in the year 1932. This election was happily remembered. Pope Pius XI, Our Predecessor, received the wishes of that Prelate, supported by the office of the Apostolic Nuncio in Colombia, and communicated to him by the Most Reverend Charles Salotti, Priest and Cardinal of the Holy Roman Church, Prefect of the Congregation for Sacred Rites, and he readily approved, demonstrating his solicitude and benevolence for all parts of the Church. However, for certain reasons that arose unexpectedly, this matter was not fully explained or completed. The Venerable Brother Salvator Antonius Castro, the

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present Bishop of Barranquilla, now present at the Roman Curia, humbly approached Us with supplications, so that, having resumed this matter, We might deign to confirm Saint Joseph as the heavenly Patron of the aforementioned Diocese. And We, in these times, greatly desiring and hoping to enrich Our sons with the gifts of heavenly assistance, willingly decided to grant such a request. Therefore, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these Letters, and in a perpetual manner, We confirm and establish, and declare Saint Joseph to be the Principal Patron of the Barranquilla Diocese before God, with all the liturgical privileges that rightly belong to principal diocesan patrons.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - An official commentary, notwithstanding any obstacles whatsoever. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall fully and completely support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of the month of December, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office. II. THE CHURCH OF SAINT MATERNUS, LOCATED IN THE TOWN OF WALCOURT, IN THE DIOCESE OF NAMUR, IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XII For the perpetual memory of this matter. — The Apostolic See has always been accustomed to add honor to more religious and frequented temples, so that the piety of the Christian faithful may be more intensely aroused and increased. Among these, the Church dedicated to Saint Maternus holds a place, which town of "Walcourt," located within the boundaries of the Namur diocese, is not insignificantly distinguished. In this church, the image of the Blessed Virgin Mary is held in such veneration that groups of supplicants constantly come to it with diligent and eager devotion. It is also fitting to praise this illustrious temple, which has been celebrated since ancient times, for, as history reveals, it is one of the oldest sacred places in Belgium dedicated to the worship of the Virgin Mary. In its present form and appearance, the church was erected in the 11th century, and a collegiate church was decreed for it. There were also those who, through the passing centuries, enhanced it with the most skillful works, so that the "Romanesque" and "Gothic" styles, and other notable features, combined

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to create an excellent beauty. It is certainly worthy of remembrance.

[*Latin ed. p. 269*]

The Acts of Pope Pius XII, page 269, describe a structure that is richly and beautifully adorned, and which is said to be a noble monument, thanks to the generosity of Emperor Charles V. The treasury is also rightly admired, as it abounds in gold artifacts. Due to the devotion to the image of the Most Blessed Virgin, a durable statue, covered in silver, and conspicuous in the "Romanesque" style, it is considered one of the oldest statues of the Divine Mother in the Belgian jurisdiction. A large number of the faithful, from the entire region, are accustomed to gathering at this church, as if to a refuge of salvation and solace, especially on the feast of the Most Holy Trinity, on which day a very solemn procession is held through the town.

Indeed, having completed the 75th year since this image was redeemed with a golden crown by the authority of Pope Pius IX, of blessed memory, our predecessor, the ecclesiastical dignitaries, nobles, and inhabitants of that place, through the Venerable Brother Andrew Charue, Bishop of Namur, presented to us humble petitions, asking us to deign to elevate the aforementioned church to the dignity of a Minor Basilica. We, who strive with all our efforts to bring greater growth to the worship of the Blessed Virgin Mary everywhere, have gladly resolved to fulfill such requests. Therefore, after consultation with the Sacred Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the Church of Saint Materne, located in the town called "Walcourt" and situated within the boundaries of the Namur diocese, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title.

"Notwithstanding any contrary provisions."

We decree, establish, and declare that these present letters shall remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year 1950, in the twelfth year of our pontificate.

By special mandate of the Most Holy Lord Cardinal, Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomas.

[*Latin ed. p. 270*]

27Q Acta Apostolicae Sedis - Official Commentary III. VENERABLE SERVANT OF GOD FRANCIS, KNOWN AS ANTHONY, FASANI,

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PRIEST, OF THE ORDER OF THE FRATI MINORI CONVENTUALI, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual memory of this matter. — Since, according to divine counsel, poverty and humility are preferred to riches and glory, as is written in the sacred Scriptures: "Hearken, my dearest brethren: Hath not God chosen the poor in this, world, rich in faith and heirs of the kingdom which God hath promised to them that love him?" (Jas 2:5), therefore, the most outstanding of the faithful, following the example of the Savior, were, in this life, of their own accord poor and unfortunate, so that they might inherit the blessings of the heavenly homeland, and they turned away from the allurements and fleeting vanities of the world, for whom "God himself was a great and most abundant treasure" (St. AUG., sermon 265, 1; 7, L., 38, 1570). This path of immortal praise was followed by Saint Francis of Assisi; this was also followed by Francis Anthony Fasani, an excellent member of the Order founded by him, to whom we have today decided to grant the honors of the Blessed. Luceria, a city built on a high hill, and possessing its ancient beauty and splendor, produced such a man, who was destined to shine with such brilliance that he would be like "You are the light of the world. A city seated on a mountain cannot be hid." (cf. Matt 5:14); there, on the sixth day of August, in the year one thousand six hundred and eighty-one, he was born in a humble dwelling, while his parents, Joseph Fasani and Isabel La Monaca, earned their living from farming. Four days later, he was cleansed by the holy sacrament of baptism, and given the names Donato, Anthony, John, and Nicholas. He was raised by his mother, a virtuous woman who, after the untimely death of her first husband, entered into a legitimate marriage. He was instructed in piety, was far from frivolity, retained modesty and innocence, and was very studious in religion, striving from an early age for true glory. Even then, a certain premonition of what he would later undertake was present in his mind, when, scarcely ten years old, he spoke like a sacred orator about divine matters from a tree, and he would imitate the priest administering the Holy Sacrifice of the Eucharist with his companions, and, although he himself was fed with a meager diet, he would often share bread with those who were hungry. Moreover, from his very origin, he was devoted to the Blessed Virgin Mary, ever free from all stain, and to Saint Francis of Assisi and Saint Anthony of Padua, and he was drawn to the Order of the Frati Minori Conventuali.

[*Latin ed. p. 271*]

Acta Pii PP. XII 271, where it is stated that in those lands, Caelites are cultivated with religion, a young man received a name. He began his novitiate on the mountain, dedicated in the presence of the Archangel Michael, and with great merit, Franciscus Antonius – for this was his new name – on the twenty-third day of August, in the year one thousand six hundred

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and ninety-six, made his vows of poverty, chastity, and obedience with a burning spirit. Following the established custom and practice of the Order, and assigned to the province, he diligently pursued his studies in several of the brothers' houses, during which time, through a spirit of humility, contempt for the world, constant prayer to God, and voluntary penance, he became the kind of man that his equals would praise and that the memory of posterity would celebrate. In the year one thousand seven hundred and thirty-three, with the permission of the superiors, he went to Assisi with a certain brother, where he completed his studies and, under the guidance of the master, Anthony Marcheselli, he sought to form his character and virtues according to the example of the Seraphic Father. Indeed, his piety was so outstanding that the brothers found in him someone to imitate and admire, both among the younger and the older members. When he was considered worthy of the priesthood, he hesitated for a long time as to whether he should accept it, but the master encouraged him and, after giving him instructions, ordered him to be initiated into the sacred mysteries. Therefore, on the nineteenth day of September, in the year one thousand seven hundred and thirty-five, he attained this high office, and, following the custom of the Order, he went to Rome, where, in the College of Saint Bonaventure, near the Temple of the Twelve Apostles, he devoted himself to the study of the more profound doctrines. But soon, having received orders from his superiors to fulfill the duties of his religion, he returned to Assisi, to the monastery of Saint Francis, in order to prepare his mind for the labors he would undertake for the salvation of others. Thus, he proceeded as if in the sun and in the dust, giving sermons during the forty days of Lent in a nearby town, and he was heard and approved. Because of this commendation of his talents and virtues, in the year one thousand seven hundred and thirty-seven, he was sent to Lucerne by the council of the Order, where he was appointed as a brother, in the hope of strengthening the religious family, and he was established as a master to instruct and educate them in piety and doctrine. Soon after, he was appointed as the director of the monastery of Lucerne, and he performed these important duties with such wisdom and diligence that he surpassed the opinion that the superiors had of him; indeed, the brothers found no better discipline of virtue than the contemplation and imitation of the young director. In the year one thousand seven hundred and twenty-one, by order of Clement PP. XI, our predecessor, he accepted the administration of the province of Saint Angel, and, having been placed in this position of honor, he called the brothers back to a more rigorous way of life. And so, with a stern but solid manner, he...

[*Latin ed. p. 272*]

272 The Acts of the Apostolic See – the Official Commentary – obtained that the prayers of the canonical hours should again be recited in the

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Church, with great piety, devotion, and proper intonation, both day and night, according to the ancient custom; that the utmost care should be taken in the study of poverty; and that all the precepts of the Order should be observed with holiness. Francis Anthony was not unmindful of the needs of the people, especially as a priest and minister of penance, and he spared no effort to assist the poor and the sick, never hesitating to give away his own clothes to cover a beggar, and to bring Christian comfort to those in prisons and to those condemned to death. He venerated God present in the Sacrament of the Most Holy Eucharist with an incredible fervor of spirit, so that at times he seemed to lose his senses and to be lifted up into the air. He held the Blessed Virgin Mary, for whose sake the homeland of this man is called "the city of Santa Maria," in the highest regard, and he composed hymns in her honor, which the inhabitants of the place still sing today during celebrations. He was also, by his very nature, supremely suited for the task of preaching, and in this exercise, having traversed almost the entire region, he achieved the greatest success. He was not concerned with clever arguments or empty rhetoric, but, drawing his material for sermons from the Holy Scriptures and the writings of the Saints, he moved the hearts of his listeners, himself burning with divine love. He disciplined his body with the most severe punishments, tormenting his flesh with sackcloth and the scourge, and he subsisted on a meager diet of only one meal a day, often spending the night almost without sleep. He never wavered from his devotion to poverty, striving so vehemently for it that he rejected all luxury, whether in his clothing or in his cell; and he bravely overcame the temptations of pleasure, adorning his name with the praise of chastity. He took care to restore the church of San Francisco, which was old and dilapidated, and he spared no effort to ensure that the house of God was worthy of honor and cleanliness. To him, when death, which he welcomed as a dear and expected guest, came to him so that he might live forever, "sister death" came. After, knowing that "he had to gather his things," as he himself said, he bade farewell to his necessary companions, his friends, and those who had been benefactors, and, weakened by a fever, he was confined to his bed. After receiving the Sacraments of the Church with great piety, on the thirty-first day of the month of November, in the year one thousand seven hundred and forty-second, in Luceria, which city had been almost a theater of his labors and virtues, he peacefully surrendered his soul to nature as the sun set, shining upon him with the light of eternal blessedness. When the sound of sacred bells, the sad customary announcement, was heard, the entire city rushed to the funeral home, filled with lamentations and tears, proclaiming that the Saint had passed away; and the crowd, barely restrained, was on the verge of tearing pieces of his clothing. After his lifeless body had been

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entrusted to the proper authorities, the fame of his sanctity...

[*Latin ed. p. 273*]

The acts of Pope Pius XII, page 273, also indicate that, rather than seeming to confirm God through miracles, it was increasing [his reputation]. Therefore, after properly instituted and completed ordinary processes, the cause of the Venerable Francis Anthony was begun before the Sacred Congregation of Rites, with the aim of including him among the Blessed in Heaven; the commission for this introduction was signed by our predecessor, Pope Gregory XVI, in the year 1832. After all that was to be considered in such a judgment had been examined, the discussion concerning the virtues, both theological and cardinal, of the Servant of God began, and after intense investigations and proofs, and customary meetings, Leo XIII, also our predecessor, decreed that they had reached the heroic degree, with a broad decree on the twenty-first day of the month of June, in the year 1891. Then, the question of the miracles that were said to have been granted by God, through the intercession of the Venerable Francis Anthony Fasani, was examined, and which, being worthy of great consideration, were discussed in the Preliminary, Preparatory, and finally, the General Congregations, held before Us on the twentieth day of the month of February of this year. After having considered all things, We declared that two were established, by a decree issued on the fourth day of the same month of the same year. One question remained: whether the Servant of God could safely be included among the Blessed. This doubt was proposed by our beloved son, Alexander, Priest, Cardinal Verde, of the Holy Roman Church, the Promoter of the Cause, in the General Congregation, held before Us on the thirteenth day of the month of March of the same year. All those present, including the Cardinals presiding over the Sacred Rites, as well as the Official Prelates and Consultor Fathers, affirmed this with all their votes. However, because of the importance of the matter, We resolved to open our mind to receive heavenly assistance in order to render such a weighty judgment, and after having offered prayers to God, it happened that, finally, on the twenty-seventh day of the same month and year, after having diligently performed sacred duties, We summoned our Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, and our beloved son, Alexander, Priest, Cardinal Verde, of the Holy Roman Church, the Promoter of the Cause, as well as the Venerable Brother Alfonso Carinci, Archbishop in the title of Seleucia in Isauria, and the man in charge of the Secretariate of the Sacred Rites of the Supreme Council, and our beloved son, Salvatore Natucci, General Promoter of the Faith, and We declared that it was possible to safely proceed with the beatification of the Venerable Servant of God, Francis Anthony Fasani. Since these things are so, We, fulfilling the wishes of the Order of the Friars Minor Conventual, by the

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force and authority of these Apostolic Letters, grant the faculty that...

[*Latin ed. p. 274*]

"274 Acta Apostolicae Sedis — Official Commentary. By the venerable Servant of God, Father Francis Anthony Fasani, may his blessed name be invoked in the future, and his body and relics, although not to be carried in solemn processions, are presented for the public veneration of the Christian faithful, and also so that images of the same Blessed may be reproduced by means of printing. Furthermore, by Our authority, We grant that his Office of a Common Confessor, not of a Pontiff, be recited annually, with readings approved by Us, and that a Mass of the same Common rank be celebrated with approved proper prayers, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Lucera, in which the Blessed was born and passed away; also in churches and chapels throughout the world where the Order of the Friars Minor Conventual is present, by all Christian faithful who are required to recite the canonical hours, and with regard to Masses, by all priests, in churches or chapels in which the feast of the same Blessed is celebrated, as appropriate. Finally, We grant that the solemnities of the Beatification of the Venerable Francis Anthony Fasani, with the necessary observances, as mentioned above, be celebrated in churches and chapels, after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning the prohibition of cults, and any other contrary provisions. We decree that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of the same Congregation, shall have the same full faith in judicial proceedings as would be given to the meaning of Our will expressed in these Letters. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 15th day of the month of April, the third Sunday after Easter, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect for Public Affairs of the Church, for the dispatch of Pontifical diplomatic affairs."

[*Latin ed. p. 275*]

Acts of the Popes, 275. TWELFTH LETTER TO THE MOST REVEREND MR. EDWARD, BISHOP OF THE HOLY SEE, TO THE MOST REVEREND CARDINAL MOONEY, ARCHBISHOP OF DETROIT, COMPLETING THE TWENTY-FIFTH YEAR OF HIS EPISCOPATE.

PIUS PP. XII

Beloved Son, health and the Apostolic Blessing.

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It will surely be a source of great joy to you, after fifty years, to reflect on the good life you have led, and We congratulate you on this blessed milestone. For, indeed, after being nurtured here in Rome in the early years in sacred studies and doctrine, you were initiated into the priesthood, and you taught dogmatic theology to young clerics in the Seminary of Cleveland. Then, you diligently performed the duties of a Rector; afterwards, you devoted yourself to the care of souls in the church of Saint Patrick in the city of Youngstown, and in the Pontifical College of North America, of which you had been a student, you served as a teacher of piety.

Recognizing your merits towards the Church, Our Predecessor, the venerable memory of Pius XI, having raised you to the dignity of Archbishop, appointed you Apostolic Delegate to the Orient. Your diligence in fulfilling this office is clearly demonstrated by, among other things, the establishment of several new missions, the granting of three dioceses to indigenous clergy, and the establishment of a new Apostolic Delegation by Catholics in India in commemoration of the happy centenary of the priesthood of Pius XI.

Then, you were transferred to the Apostolic Delegation in Japan, and two years later to the episcopal see of Rochester in America, and finally, you were auspiciously named the first Archbishop of the metropolitan see of Detroit.

You have devoted the main efforts of your pastoral ministry to the founding of new parish churches and mission stations, and to fostering catechetical instruction, both in parish schools and outside of them, with all diligence and effort; to promoting social works for the benefit of workers in particular; to establishing associations of doctors and women dedicated to caring for the sick; and to increasing other works of charity.

Therefore, We, Beloved Son, as We award you the well-deserved praise for the many and useful pastoral services you have rendered, We wish you all that is good, prosperous, and joyful from the Lord. And meanwhile, the approaching celebration of your...

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis: That the greater fruits of salvation may be brought to your people, we grant you, freely, that, after having performed the sacred pontifical rite, in the presence of the faithful, you may, in Our Name and with Our authority, bestow a plenary indulgence upon them, observing the particular norms pertaining to the Holy Jubilee. May the Apostolic Blessing, which we impart to you, beloved Son, and to your entire clergy and people under your care, with the greatest affection in the Lord, be a foretaste of heavenly rewards and a witness to Our supreme charity. Given in Rome, at Saint Peter's, on the day of the Circumcision of the Lord, the 1st day of January, in the year 1901, in the twelfth year of Our Pontificate. PIUS PP. XII To the Most Reverend Father Michael, Cardinal

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Title of Saint Anastasia, Archbishop of Munich and Freising, completing the fortieth year of his episcopate and the thirtieth year of his receiving the purple. PIUS PP. XII, To our beloved Son, Michael Cardinal of Faulhaber, Archbishop of Munich-Freising. Soon, beloved Son, thanks to God's gracious providence, you will be able to celebrate two extraordinary days of remembrance and joy, with the joyful participation of the clergy and the faithful of the Archdiocese of Munich-Freising: the anniversary of the fortieth year of your holy episcopal consecration, and the anniversary of the thirtieth year of your membership in the highest Senate of the Holy Roman Church as a Cardinal Priest of the Title of Saint Anastasia. We can imagine that you, following the innermost voice and sentiment of your heart, would prefer to allow the reflection on these two significant dates in your divinely blessed life's journey to become a harvest festival of your soul, in the silence of contemplation and with grateful immersion in the gracious intentions of the Eternal High Priest, far from all external celebrations and events. Without presuming to approach your humility and selflessness, We send you, with full consideration and aware that this is to serve the honor of Him who, in His grace, has made you a Priest and High Priest.

[*Latin ed. p. 277*]

The Acts of Pope Pius XII, page 277, recall that We send Our paternal greetings, and together with them, the expression of Our most heartfelt gratitude and unqualified esteem for the outstanding and, in their kind, unique services which you have rendered to the Church and to souls during these four decades of your episcopate and the three decades of your cardinalate. The Sunday of Sexagesima of the year 1911, when you received the episcopal consecration from the hands of the Archbishop of Bettinger in the cathedral of Speyer; the 7th of March, 1921, when Our predecessor, Benedict XV, created you a Cardinal; the 9th of March, with the placing of the biretta and your still unforgettable speech of thanks to the Pontiff; the 10th of March, as the day of the public consistory with the solemn investiture with the red hat; the 13th of March, when you took possession of your Roman titular church at the foot of the Palatine – all these dates are forever inscribed in the annals of the Mother Church. And now, as the forthcoming celebrations bring these long-past days to the forefront of memory, all those who still have a sense for true values and an eye for genuine merit, recognize with satisfaction and pride that to the Church and to her people were given, in those hours, a Bishop and a Cardinal whose rich life's work rightly attracts the admiring esteem of all well-intentioned people. No one knows better than We what responsibilities and labors, what tasks and sacrifices, and sometimes, even what sufferings, were heaped upon the shoulders of him who, at his episcopal consecration, bowed under the book of the Gospels to the yoke of the Lord. God willed that We, for years, should be eye and ear witness to your episcopal activity, since We, as Papal Nuncio

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in Bavaria, experienced a turning point in time that will forever remain unforgettable to us. That time gave Us insights into your will and striving, into your actions and accomplishments, into your aims and dispositions, which belong to Our most comforting experiences and joyful memories. On the 1st of November of the Holy Year, We saw you, beloved son, in unbroken freshness and vigor, at that *solemnitas solemnitatum*, when We were able to proclaim to the Catholic world the dogma of the bodily Assumption of the Blessed Virgin into Heaven. May the blessed Virgin, whom the pious people of your native land venerate as the Patroness of Bavariae, implore the Eternal High Priest to grant you, for a long time yet, to be the wise guide, the vigilant guardian, the tireless helper, the unwavering...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - To be a herald of truth in a time when light and darkness, truth and error, Christianity and anti-Christianity contend for the souls of the people. With this sentiment, We send to you, to your collaborators, to the world clergy and religious orders, and to all the faithful of the Archdiocese, as an expression of Our constantly steadfast love and as a pledge of heavenly grace, Our Apostolic Blessing, from Our paternal heart. From the Vatican, on the Sunday of Sexagesima, January 28, 1951. PIUS PP. XII

ALLOCUTIONS

I. To those participating in the International Congress of the "Universal Movement for a World Confederation."

Deeply touched by your respectful approach, We address to you, Gentlemen, members of the Congress of the "Universal Movement for a World Confederation," Our cordial greeting of welcome. Our keen interest in the cause of peace in a humanity so sorely afflicted is well known to you. We have given frequent testimonies of it. Indeed, it is inherent in Our mission. The maintenance or restoration of peace has always been, and is increasingly, the object of Our constant concern. And although, too often, the results have fallen far short of Our efforts and Our actions, failure will never discourage Us, as long as peace does not reign in the world. Faithful to the spirit of Christ, the Church strives for it and works towards it with all her strength; she does so through her precepts and exhortations, through her incessant activity, through her incessant prayers. She is, in effect, a power of peace, at least where her independence and the mission which she receives from God are respected and valued, where she is not sought to be made a docile servant of political self-interests, where she is not treated as an enemy. She desires peace, she works for peace, and her heart is with all those who, like her, desire it and dedicate themselves to it. Moreover, she knows, and it is her duty, to discern between the true and the false friends of peace.

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Given on the 6th day of April in the year 1951.

[*Latin ed. p. 279*]

From the Acts of Pope Pius XII, page 279: She desires it, and for this reason, she strives to promote all that, within the framework of divine, natural, and supernatural order, contributes to ensuring peace. Your Movement, Gentlemen, is dedicated to achieving an effective political organization of the world. Nothing is more in accordance with the traditional doctrine of the Church, nor more suited to its teaching on just or unjust war, especially in the present circumstances. Therefore, it is necessary to move towards an organization of this nature, even if only to put an end to an arms race in which, for decades, peoples are ruined and exhausted to no purpose. You believe that, in order to be effective, global political organization must be of a federalist form. If by this you mean that it must be freed from the mechanism of a rigid unitarism, then once again you are in agreement with the principles of social and political life firmly established and supported by the Church. In fact, no organization of the world can be viable if it does not harmonize with the totality of natural relationships, with the normal and organic order that governs the particular relationships of men and of the various peoples. Otherwise, whatever its structure, it will be impossible for it to stand and endure. Therefore, We are convinced that the first concern must be to establish firmly or to restore these fundamental principles in all areas: national and constitutional, economic and social, cultural and moral. In the national and constitutional sphere: Everywhere currently, the life of nations is being fragmented by the blind worship of numerical value. The citizen is an elector. But, as such, he is in reality only one of the units, the total of which constitutes a majority or a minority, and a shift of just a few votes, even of only one, will be enough to reverse the outcome. With regard to political parties, he counts only for his electoral value, for the contribution his vote provides; there is no mention of his place and role in the family and in his profession. In the economic and social sphere: There is no natural organic unity between producers, when utilitarianism, the sole consideration of cost, is the only norm that determines the locations of production and the distribution of labor, when it is the "class" that artificially distributes men in society, and not cooperation within the professional community. In the cultural and moral sphere: Individual freedom, freed from all bonds, all rules, all objective and social values, is, in reality, only a deadly anarchy, especially in the education of the young.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale.

As long as the universal political organization has not been firmly established upon this indispensable foundation, there is a risk of infecting it with the mortal germs of mechanical unitarianism. We wish to invite those

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who are considering applying it, for example, to a world parliament, to reflect upon this, precisely from the perspective of federalism. Otherwise, they would be playing into the hands of those forces that seek to dissolve, of which the political and social order has already suffered far too much; they would only succeed in adding yet another legal automatism to so many others that threaten to stifle nations and reduce man to being nothing more than an inert instrument. Therefore, if, in the spirit of federalism, the future world political organization cannot, under any pretext, be drawn into the machinations of a unitary mechanism, it will only enjoy effective authority to the extent that it safeguards and promotes everywhere the proper life of a healthy human community, of a society in which all its members contribute together to the good of all humanity. What measure of moral firmness, of intelligent foresight, of adaptability must this world authority possess, which is needed now more than ever in critical moments when, in the face of malice, good intentions need to rely on authority! After all the trials, past and present, would one dare to judge the current resources and methods of government and politics as sufficient? In truth, it is impossible to resolve the problem of the world political organization without sometimes deviating from well-trodden paths, without appealing to the experience of history, to a sound social philosophy, and even to a certain divination of creative imagination. Here, gentlemen, is a vast field of work, of study, and of action; you have understood it and faced it squarely; you have the courage to dedicate yourselves to it; We congratulate you, We express Our wishes for your good success, and We call upon God, with all Our heart, to shine His light upon you and your task, and to grant you His aid.

II. To the faithful who are gathered in Rome for the beatification of the Servant of God Francis of Anthony Fasani.

Speaking of the welcome that was given to Him in Nazareth, Jesus said with a tone of sadness: "A prophet is not without honor, but in his own country and among his own, he is not accepted."

*Habita die 18 Aprilis mensis a. 1951.

[*Latin ed. p. 281*]

Acts of Pope Pius XII, 281, in his homeland and in his own home. He himself wished, for the encouragement of his disciples, to experience the painful truth of this saying, which is contradicted only in very rare cases. Your Blessed One, beloved children, whom We have had the joy of raising to the honors of the altar, was one of these exceptions. With the exception of a few years dedicated to his ecclesiastical and intellectual formation, he spent his entire life in his native city. The son and apostle of Lucera thus escaped the common fate; he was removed from the general rule: perhaps because he was already detached from all human allurements and supports, from all the petty vanities of self-love. He claims for himself his

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condition as the son of a poor plowman, a tiller of the soil; he contemplates with love, giving thanks to God, the humble native house, which he finds still standing amidst the ruins of the palaces that a violent earthquake has brought down. He never tires of repeating that, if He who "raises up the poor from the dust" had not called him to His service, he would have been equal to all his relatives, would have gone, like them, to cut wood or to tend swine. Above all, with what respect, with what filial tenderness, at the door of the convent, where the crowd of the most needy patiently awaits from charity the daily frugal meal, he offers the bowl of hot soup to his mother, (the poor Isabel), who stands on the threshold, mingled with the group of the needy, just as Mary awaited Jesus before the entrance of the Synagogue. But "whoever humbles himself will be exalted." Respect, Panetto, surrounds him; veneration surrounds him. He does not need to hide from it. Like the Apostle, insensible to the opinion that is formed of him, this humble man knows how to show his firmness and uphold the prestige of the authority that he has from the Lord and not from men. He dedicates himself to the care of the poor, the sick, and the prisoners; he preaches from the pulpits, with no less theological knowledge than communicative simplicity, the doctrine and the law of Christ; he exerts his firm hand in the reform of religious and in the restoration of regular observance, combining and dosing, or alternating, according to the need, severity and gentleness, without detriment to fortitude and charity. What a poem are the last days of his holy life! A round of visits to the families to whom he is bound by ties of gratitude, and from whom he wishes to take his final farewell; a supreme effort to rise at night, 1 MATTHEW, 13, 57. 2 PSALM 112, 7. 3 LUKE, 14, 11.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis — Commentarium Officiale. Tremendo per la febbre, desideroso di rispondere alla chiamata di uno dei suoi penitenti gravemente malato; una mattinata di confessioni; un'ultima giornata di fedeltà alla vita comune, e infine, sul letto dove lo mantiene l'obbedienza, la serena preparazione prima di andare a rendere conto a Dio della sua vita e della sua missione. Giunta per lui l'ora della ricompensa, l'umile e glorioso figlio di Lucera è acclamato, pianto, invocato da tutta la popolazione della sua città natale, senza distinzione di classe e di grado. Più di due secoli sono trascorsi dal beato suo transito, senza che s'impallidisca la sua memoria. Possa essa vivere sempre nel vostro ricordo e anche più nella vostra fedeltà a imitare i suoi esempi, qualunque sia la condizione in cui dovrete svolgere la vostra attività. E intanto, implorando su di voi le più elette grazie divine, impartiamo di cuore a voi e a tutti i membri della vostra serafica Famiglia la Nostra paterna Apostolica Benedizione.

[*Latin ed. p. 283*]

The Sacred Congregation for the Eastern Church, 283, Acta 88.

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SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISIONS CONCERNING CHURCHES

Most Holy Father, Pope Pius, by the Divine Providence, and by successive Decrees of the Sacred Congregation for the Eastern Church, has provided for the following Churches with new pastors, namely:

On November 10, 1950, He appointed the Reverend Father Lawrence Sahag Koguian, of the Mechitarist Congregation of Vienna, as the titular bishop of the Church of Comana in Armenia, and as Vicar General for the Patriarchal Diocese of Cilicia of the Armenians.

On January 18, 1951, He appointed the Reverend Father Maximum Hermaniuk, of the Congregation of the Most Holy Redeemer, as the titular bishop of the Church of Sinna, and designated him as an Auxiliary to His Excellency Bishop Basil Vladimiri Ladyka, Apostolic Exarch for the Ruthenian faithful of Manitoba in Canada.

On February 21st, He appointed the Reverend Father Ghebre Iesus Iacob, of the secular clergy of the Alexandrian-Ethiopian rite, as the titular bishop of the Church of Erythrea, and as Apostolic Administrator for the faithful of the same rite in Eritrea.

On March 10th, He appointed the Reverend Father Hailé Maryam Cahsay, of the secular clergy of the Alexandrian-Ethiopian rite, as the titular bishop of the Church of Sozusa in Libya, and as Apostolic Administrator for the Christian faithful residing in Ethiopia.

On the same day, for the newly established Apostolic Exarchate for the Ruthenian faithful of the Province of Saskatchewan in Canada, He appointed His Excellency Bishop Andrew Roborecky, titular Bishop of Tanaita, as the first Apostolic Exarch, who had previously served as an Auxiliary to His Excellency Bishop Basil Vladimiri Ladyka, Apostolic Exarch of the Ruthenian faithful of Central Canada.

[*Latin ed. p. 284*]

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SACRA CONGREGATIO DE PROPAGANDA FIDE

LEOPOLDOPOLIS.

DECRETUM DE MUTATIONE FINIUM VICARIATUUM APOSTOLICORUM

Cum territorium Vicariatus Apostolici Leopoldopolitani, quod Congregationi Immaculati Cordis Mariae fuerat commendatum, per divisiones temporales districtus urbis, in quo Ordinarius residet, a reliquo territorio

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ad ipsum Vicariatum pertinente separatum mansisset, et cum limites Vicariatus ecclesiastici civilibus limitibus non amplius responderent, visum est Sacrae Congregationi de Propaganda Fide, ut incommodis, quae memoravimus, remedium afferetur.

Itaque, Emi et Revmi Patres Cardinales eiusdem S. Consilii, regimini praepositi, in plenariis comitiis, die 22 Maii huius anni habitis, cum rem mature perpendissent, a Vicariatu Apostolico de Koango et a Vicariatu Apostolico de Kisantu, Societati Iesu commissis, parvam portionem, in occidentali eorundem Vicariatuum parte sitam, item a Vicariatu Apostolico de Coquilhatville, Missionariis Sacratissimi Cordis Iesu concredito, exiguam territorii linguam in meridionali parte, ad occidentalem versus, eiusdem Vicariatus sitam, ita distrahendas et Vicariatui Apostolico Leopoldopolitano adnectendas esse censuerunt, ut huius limites in illis territorii partibus cum Vicariatibus, quos diximus, deinceps hi haberentur:

Quoad Vicariatum Apostolicum de Koango spectat: cursus fluminis Likulu ex sua confluentia cum flumine Kasai usque ad suas scaturigines; exinde linea recta usque ad scaturigines fluminis Tua; inde linea recta usque ad fontes fluminis Dweme, quod ortum ducit prope limitem Vicariatus Apostolici de Kisantu;

Quoad Vicariatum Apostolicum de Kisantu spectat: e fontibus fluminis Mfuna, ubi Vicariatus Leopoldopolitanus Vicariatum de Matadi tangit, linea recta ab occidente ad orientem versus et usque ad confluentiam fluminis Ndjili et fluminis Didingi; dein cursus huius postremi fluminis; exinde ex istius fontibus linea recta usque ad confluentiam fluminum « Black-River » et Eumene; illinc linea recta usque ad scaturigines fluminis Dweme, usque ad novos limites cum Vicariatu de.

[*Latin ed. p. 285*]

The Sacred Congregation for the Propagation of the Faith, 285 Koango; concerning the Apostolic Vicariate of Goquilhatville: from the place situated at latitude 18° 9′ south, longitude east, from the head of the Lonkoi stream, towards the north, a straight line up to the confluence of the Pili stream with the Londo stream; then, the course of the Londo stream up to its sources; then, the Loole stream up to the place where it flows into the larger Lonkoi stream and the Dwali stream; then, towards the east, the entire course of the Dwali stream; then, from the sources of the Dwali stream, a line drawn through the headwaters of the Mokondu and Ipeke streams, up to the sources of the Botifili stream, where the present boundaries common to the aforementioned Vicariates are found. The Sacred Congregation for the Propagation of the Faith, having considered the opinion of the Fathers, and by order of His Holiness, Pope Pius Divine Providence XII, exercising the powers specially granted to it by the same, has approved and confirmed the present decree, and has ordered it to be made known for the purpose intended. Given at Rome, from the offices of the aforementioned

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Sacred Congregation for the Propagation of the Faith, on the 24th of May in the year of Jubilee 1950. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodosius, from the Secretariat.

II. PROVISIONS REGARDING CHURCHES. On the following dates, by decrees of the Sacred Council for the Propagation of the Christian Faith, Our Holy Father Pope Pius Divine Providence XII has deigned to provide for the following churches, namely: on December 1, 1950. — To the titular episcopal church of Cerbalitania, the Reverend Father John Baptist Cesana, of the Congregation of the Sons of the Sacred Heart of Jesus, has been appointed Apostolic Vicar of Gulu. on December 23. — To the titular episcopal church of Niciotana, the Reverend Father Alphonsus Streit, of the Congregation of Missionaries of Mariannhill, has been appointed Apostolic Vicar of Mariannhill. — To the titular episcopal church of Nasai, the Reverend Father Adolphus Schmitt, of the Congregation of Missionaries of Mariannhill, has been appointed Apostolic Vicar of Bulawayo. — To the cathedral church of Hyderabad, the Reverend Father Alphonsus Peretta, of the Pontifical Institute founded by the Holy Apostles Peter and Paul and by the Holy Ambrose and Charles for missions to foreign lands.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis – Official Commentary, January 11, 1951. – To the Most Reverend and Most Eminent Michael O'Brien, until now titular Bishop of Alinda, the titular Archbishop of the Church of Oyrrhen. III NOMINATIONS. By Decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has made the following appointments: October 27, 1950. – Reverend Father Francis Carroll, of the Society of Missions to the Africans, appointed Apostolic Prefect of Cape Palmas. – Reverend Father Patrick Joseph Anthony Danton, O.E.S.A., appointed Apostolic Prefect of Yola. – Reverend Father Henry Vallejo, a member of the Congregation of the Mission, appointed Apostolic Prefect of Tierradentro. – Reverend Father Gratian Martínez, of the Congregation of the Mission, appointed Apostolic Prefect of AroAica. December 7. – Reverend Father Joseph Gerard Grondin, of the Society of Maryknoll for foreign missions, appointed Apostolic Prefect of Musoma. January 5, 1951. – Reverend Father Salvatore Martínez Aguirre, S.J., appointed Superior ecclesiastical of Tarahumara. January 26. – Reverend Father William Kupfer, of the Society of Maryknoll for foreign missions, appointed Apostolic Prefect of Taichung. IV APPOINTMENT FOR JURISDICTION. According to Canon 1594 § 2 of the Code of Canon Law, the Archbishop of Calcutta has designated the diocesan tribunal of Ranchi for cases in a second instance within his Archdiocese. This designation was approved by His Holiness Pope Pius XII in an Audience on January 4, 1951. V APPROVAL OF CONSTITUTIONS. By Decree of the Sacred Congregation for the Propagation of the Faith, dated December 18, 1950, the Constitutions of the Sisters of the Visitation

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of the Holy Mary in Japan were definitively approved.

[*Latin ed. p. 287*]

The Sacred Congregation of Rites, 287. THE SACRED CONGREGATION OF RITES, in Constantinople and Abrigena, concerning the Beatification and Canonization of the Venerable Servant of God, Placid Viel, Second Superior General of the Institute of Christian Schools of Mercy. Concerning the question of whether and about which miracles there is evidence in the case, and to what effect they pertain. Saint John Vianney, of the Institute of Christian Schools of Mercy, speaking, said: "This Institute was founded by Saint Mary Magdalene Postel, and the Superior General who now succeeds her follows closely in her footsteps." The holy parish priest wished to honor the Venerable Placid Viel, because the virtues of the Servant of God and her reputation for holiness were already widely known at that time. This judgment has been fully confirmed by this Sacred Congregation and by the Supreme Pontiff Pius XII, by a decree issued on February 9, 1941, in which the heroic virtues of the Venerable Placid were recognized. Moreover, God, being pleased to accept the intercession of His Servants, who heroically strove with all their strength to promote His glory, often deigns to work miracles, as if giving testimony to their virtues. This is clearly demonstrated in the case of the Venerable Placid Viel. Several graces or miracles are said to have been obtained through her intercession, of which two healings were presented by the promoters of the cause, which, as true miracles, have been legally recognized and, by this decree, are now promulgated in order to obtain Beatification.

I. Sister Simpliciana, of the Institute of Christian Schools of Mercy, was afflicted with Pott's disease of the cervical and dorsal spine. The disease afflicted her for several years. Despite numerous treatments, Simpliciana, out of obedience, daily went to the tomb of the Venerable, located in the church of the Abbey of "St. Sauveur-le-Vicomte," where she herself had resided, and prayed for her healing. The entire religious community also implored the intercession of the Venerable. Sister Simpliciana offered six novenas of prayers, and at the end, she was perfectly and permanently healed during the night between October 4th and 5th, in the year 1921.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Official Commentary. Both medical experts and officials, and the medical college of our Congregation, are fully in agreement in the diagnosis, the unfavorable prognosis, and in stating that the forces of nature had failed to effect a cure. II. Maria Lepaulmier, a widow of Minot, had also been afflicted with Pott's disease. From the year 1906, for twenty years, this disease tormented her. At least four vertebrae were corroded by tuberculous caries. She was therefore forced to use an orthopedic brace in order to be able to attend to domestic duties in any way

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possible. When all hope of a cure had vanished, Maria finally implored the intercession of the Venerable Viel. On January 13, 1926, Maria felt herself healed; the following day she removed the orthopedic brace, laid aside her crutch, and, agile and without fatigue, walked to the parochial house of Postbal, which was almost two kilometers distant, along a snow-covered road; she resumed all her domestic duties; and, after two months, she walked, also on foot, to the tomb of the Venerable, located in the Abbey of St. Salvator, fourteen kilometers distant from her home. She persevered in her restored health, as is confirmed by a technical examination carried out twelve years later. The medical college of our Congregation, in its official capacity, is fully in agreement with the medical experts in the diagnosis and in the prognosis regarding the cure. The apostolic processes concerning both of these miracles, which were established in the diocese of Constance, were issued as decrees on April 18, 1928, and January 24, 1940. The medical college of our Congregation discussed both cures on May 13, 1949; the preparatory congregation was convened on April 18 of the preceding year; and finally, the general congregation was held before His Most Holy Father, Pope Pius XII, on February 20 of this year, in which the Reverend Cardinal Alexander Verde, Promoter of the Cause, raised the question to be debated: Whether and concerning which miracles it is established in the case in question, and to what effect. The Reverend Cardinals, official prelates, and consultors each expressed their opinion. The Most Blessed Father, after carefully listening to them, did not wish to immediately pronounce a definitive judgment, but encouraged those present to offer fervent prayers to God, the Father of lights, so that they might not deviate in the slightest degree from the divine judgment in their deliberations. He chose this Sunday, the fourth of the sacred Lenten season, to define the matter. Therefore, the Reverend Cardinals Alexander Verde, Promoter of the Cause, and the undersigned, Secretary of the Sacred Congregation, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, were summoned, and the Sacred Host was most piously offered to God, and it was decreed: That the instantaneous and perfect cure of Sister Simplician from Pott's disease is established.

[*Latin ed. p. 289*]

The Sacred Congregation of Rites, 289, concerning the case of Mary Lepaulmier of Culmore, afflicted by Pott's disease affecting the neck, back, and lumbar region. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 4th of March, the Sunday of Laetare, in the year of Our Lord 1951.

[Signed]

£8 G. Card. MIGARA, Bishop of Velletri, Pro-Prefect.

L. £g S. f A. Carinci, Archbishop of Seleucia, Secretary.

II. CONCERNING THE BEATIFICATION AND CANONIZATION

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OF THE VENERABLE MARIA VICTORIA THERESIA COUDERC, FOUNDRESS OF THE SOCIETY OF OUR LADY OF THE COENACULUM.

ON THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES ARE ESTABLISHED IN THE CASE, AND TO WHAT EFFECT.

"Christ is called humble," writes Saint Lawrence of Brindisi, "because He claims nothing for Himself, He attributes nothing to Himself, but all things to the Father... Therefore, He lived a most humble life in the world... He conversed with all with humility, He disdained no one, He reproached no one; He had a humble heart (Matthew 11:20), because although He was equal to God, He humbled Himself even unto death, the death of the cross." Humility and meekness, he continues, "He proposes as examples for us to imitate, because humility and meekness are like the bases and foundations of all virtues" (vol. IX, 180-181).

The Venerable Maria Victoria Teresia Couderc shone forth with all virtues, but especially with humility and meekness, particularly when, for many years, she lived a hidden life with Christ in God, engaged in the most humble duties, seemingly set apart from society. This condition, although perhaps appearing lowly in the eyes of the world, was precious for the good of the Society, because of the merits which the Venerable Mother acquired, which brought down immense blessings and benefits upon the Institute from the Divine Heart, and from which resulted its propagation throughout the world, and abundant fruits for the salvation of souls.

Indeed, the divine munificence towards His Handmaid is also clearly manifested, in fostering her glory among the faithful, so that they may admire and imitate her as a new example of sanctity. And indeed, after her precious death, [reference to Acts, Vol. XVIII, no. 6, May 8, 1951].

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary: On September 26, 1885, all due legal formalities observed, not only was the cause for Beatification introduced, but also the heroic virtues were approved on May 12, 1935. Now, however, two remarkable healings have been presented to this Sacred Congregation, which, as true miracles wrought by God, are to be considered in the intercession of the Venerable Couderc.

I. Maria Antonia Froppier was afflicted with a very severe, recurring ulcerous lymphatous keratoconjunctivitis, accompanied by serious visual disturbances in the left eye, which had almost led her to blindness. This infirm woman had suffered from an eye disease for more than nine years, for which her right eye had been surgically removed. She remained in this condition until the healing. Despite repeated medical treatments that yielded no results, fervent prayers were offered, imploring the patronage of the Venerable. On October 12, 1947, the infirm woman was perfectly healed. Nine doctors from our College are fully in agreement on the diagnosis,

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the prognosis, which was unfavorable, and on the fact that the healing surpassed the powers of nature, being perfect and lasting.

II. The second healing concerns Sister Hyginia Maranzana, of the Society founded by the Venerable. She was afflicted with a condition resembling apoplexy, which, according to the judgment of the doctors, brought her to the very brink of death on January 13, 1948. She was invoked by her sisters, and the intercession of the Venerable Couderc was sought. On the night of the 14th of the month, the infirm woman was perfectly healed from the apoplexy and from all other accompanying ailments, as affirmed by the attending physicians and other witnesses. The judgment of our medical College regarding the diagnosis, the unfavorable prognosis, and the healing, which surpassed the powers of nature, as reported by the attending physician, is fully and concordantly confirmed.

In the Courts of Lyons in 1949, and in Torino in the same year, proceedings were instituted for the first and second healings, respectively, and on November 6, 1949, a decree was issued regarding their legal validity. The medical College discussed both healings on March 30 of the year 1950. The preparatory Congregation met on November 14 of the same year, and the General Congregation, before His Holiness Pope Pius XII, was convened on February 20 of this year, at which the undersigned Cardinal, Prefect of the Cause, raised a question for discussion: Whether and concerning which miracles there exists evidence in the case, and to what effect. The Reverend Cardinals, Officials, and Consultors gave their opinions. The Most Blessed Father, wishing to consider the matter before God, also requested the prayers of those present, as if seeking help, that the will of God might be made more manifest.

[*Latin ed. p. 291*]

The Sacred Congregation of Rites, 291. Furthermore, this Sunday, Laetare, the fourth of Holy Week, was chosen to render the final judgment in this matter. Therefore, the undersigned Cardinal, Most Reverend Salvatore Natucci, General Promoter of the Faith, and I, the Secretary, were summoned, and after a devoutly celebrated Mass, the following was decreed: That Maria Antonias Froppier has been instantaneously and completely healed from a very serious, recurring, ulcerous, lymphatic keratoconjunctivitis, along with severe myopic disturbances of the left eye; and that Sister Hyginia Maranmna has been healed from a lethal, apoplectic condition. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 4th of March, Sunday Laetare, in the year of Our Lord 1951.

£3 C. Card. MICARA, Bishop of Veliterna, Pro-Prefect.

L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

III. CONCERNING THE BEATIFICATION AND CANONIZATION

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OF THE VENERABLE SERVANT OF GOD, FRANCIS ANTONY FASANI, PRIEST, OF THE ORDER OF FRATI MINORI CONVENTUALI.

ON THE QUESTION OF WHETHER, given the approval of his virtues and of two miracles, the solemn Beatification of the Venerable Francis Antony Fasani can proceed.

The reason for Christian perfection is to imitate, as long as we live, as much as human nature allows, the divine example of Our Lord Jesus Christ, so that we may be made more perfectly conformed to His glory in heaven, as the Apostle teaches: "For whom he foreknew, he also predestinated to be made conformable to the image of his Son." And those whom he predestinated, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified (Romans 8:29, 30). But God, while He rewards all His servants with heavenly glory, according to His inscrutable counsel, elevates and adorns some, chosen from among those who have excelled in heroic virtues, as an example, an encouragement, and a consolation to the just, even in this world.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary. Francis Anthony Fasani, from the esteemed Order of the Conventual Franciscans, shone with all the virtues that befit a Franciscan brother, especially with a remarkable piety towards the Blessed Virgin. For, as Saint Bonaventure writes about the seraphic Patriarch: "Teacher of poverty, form of penance, herald of truth, mirror of sanctity, and example of all evangelical perfection, having been fore-favored by divine grace, he progressed from the depths to the heights" (Leg. mai., XIII, 1). That the Venerable reached the heights, it is clearly evident, according to the entire judicial order, as prescribed and perfectly observed by the Apostolic See in such cases. The Venerable was born in Luceria, in Apulia, in the year 1681, and at the age of fifteen, he joined the Order of the Conventual Franciscans; and he peacefully departed this life on November 29, 1742. With his reputation for sanctity spreading, the Ordinary authority conducted investigations, and the cause for Beatification was introduced by Pope Gregory XVI in the year 1832. The apostolic process concerning his virtues and concerning miracles was carried out with a happy outcome. Therefore, on June 21, in the year 1891, Pope Leo XIII, of blessed memory, approved the heroic virtues of the Servant of God. And the Most Holy Lord, Pope Pius XII, on the 4th day of this month and year, recognized two miracles obtained through his intercession by God. Therefore, since all that was to be observed according to the law has been fully observed, and in order that this may be legally established, in the General Congregation held on the 13th day of this month before the Supreme Pontiff, the Reverend Cardinal Alexander Verde, Promoter of the Cause, proposed the following question for discussion: Whether, with the approval of virtues and of two

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miracles, it is permissible to proceed to the solemn Beatification of the same Venerable. The Reverend Cardinals, Official Prelates, and Fathers Consultors unanimously answered: Affirmative. The Most Blessed Father then said that prayers should be offered, so that divine approval may be recognized, before he proceeded to pronounce the final judgment. He chose a specific day for this purpose. Therefore, having summoned to himself the Reverend Cardinal Alexander Verde, Promoter of the Cause, and the undersigned, Secretary of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, after having piously celebrated the Holy Sacrifice of the Mass, he declared: It is permissible to proceed to the solemn Beatification of the Venerable Francis Anthony Fasani. This decree was duly promulgated and recorded in the acts of the Sacred Congregation; also, the Apostolic Letters, sealed with the Fisherman's ring, concerning the Beatification, were issued.

[*Latin ed. p. 293*]

The Sacred Congregation of Rites has ordered that the following be carried out in the Vatican Basilica whenever it is celebrated. Given in Rome, on the 27th of March, in the year of Our Lord 1951. Ref. C. Card. MICARA, Bishop of Velletri, Pro-Prefect. h. % S. f A. Carinci, Archbishop of Seleucia, Secretary. CONCERNING THE CANONIZATION OF BLESSED MARIA DOMINICA MAZZARELLO, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS. REGARDING THE QUESTION of whether and concerning which miracles there is evidence in the case and to the effect of what is being considered. By the ineffable counsel of God, it happened that while, in the preceding century, impious men, with satanic hatred, strove to turn men away from God, and with all their might to corrupt their minds and morals, He Himself raised up men and women from the bosom of the Church, who, by the example of a holy life, by word and by manifold action, would oppose all these evils and repair so many ruins. Among these, He raised up, above all others, Saint John Bosco, to whom He gave so much wisdom and prudence, and a heart as vast as the sand of the seashore (3 Kings 4:29). He, first by himself, and then through his sons, saved hundreds of thousands of boys from the contagion of the age, and led many to Christian perfection. Lest girls should lack a similar benefit, without divine inspiration, Saint John Bosco chose Maria Dominica Mazzarello, because in her he saw qualities that made her, in his prudent and wise judgment, suitable for so great a work. Endowed with remarkable simplicity, remarkable humility, contempt for self, singular prudence, and other virtues, she was worthy not only to govern the Institute of the Daughters of Mary Help of Christians, but truly to be considered a co-foundress and an equal of the holy founder. Indeed, after her precious death, which occurred on May 14th, in the year 1881, such a lively reputation for holiness arose that, with due observance of the laws to

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be observed, she was honored with the glory of beatification on November 20th, 1938. And not only that; through her intercession...

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Commentarium Officiale. Two miracles, both wrought by God, have paved the way for her canonization. They are briefly explained here:

I. Sister Maiorina Avalle, of the Institute of the Daughters of St. Mary Help of Christians, was, according to the judgment of physicians, afflicted by a recurring, acute suppurative inflammatory disease in the abdomen. According to the same judgment, she could not possibly recover from this disease without surgical intervention. In addition to this, Maiorina, who had come to the town of "Roppolo" two years prior, was strengthened with the Sacraments of the Church. She poured forth fervent prayers to obtain the intercession of the Blessed Mary Mazzarello. On the fourteenth of August in the year 1941, she was in a very serious condition. However, after midnight, with renewed prayers from the attending sisters, she fell into a light sleep. Upon awakening, she realized that she was perfectly healed, which the sister who had attended her recognized in the early hours of the following day, August 15th. The healing surpassed the powers of nature, and all witnesses, experts by profession, and the medical college attest to this.

II. The young girl, Carolina Ramponi, residing in the town of Castano in the diocese of Biella, was, according to the unanimous opinion of both medical professionals and official experts, as well as the medical college of our Congregation, suffering from acute nephritis with severe uremia, bringing her to the very brink of death, so much so that the Sacrament of Extreme Unction was administered to her on November 24th of the year 1945. After fervent prayers for healing, imploring the patronage of Blessed Mary Mazzarello, and after a particle of her relics was placed on the girl's head, at 6:00 PM of the same day, the girl was freed from the symptoms of nephritis, and on the following day, from all other consequences of the disease. She persevered in her restored health, as recognized by medical experts in the year 1948. The physicians, all witnesses, official experts, and the majority of the medical college affirm that the powers of nature were insufficient to heal the girl.

In addition to these healings, a process was completed in Biella for the first, and in the Milanese court for the second, for the purpose of canonization. On February 6th of the year 1949, a decree was issued regarding the legal validity of these events. The same medical college discussed both healings on October 10th of the year 1949. A preparatory meeting was held on March 14th of the previous year, and finally, before His Most Holy Father, Pope Pius XII, on the 13th of this month; in which the Reverend Cardinal Alexander Verde, Promoter of the Cause, raised the question: Concerning

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which miracles does it consist in this case, and to what effect does it pertain? The Reverend Cardinals, Official Prelates, and Consultor Fathers each presented their opinions; however, the Blessed Father delayed in issuing his judgment, wishing, through fervent prayers, to present the matter before the Lord.

[*Latin ed. p. 295*]

The Sacred Congregation of Rites, number 295, decreed. This day was chosen, the third feria after the Paschal joys, to announce the final decree. Therefore, with Cardinals Alexander Verde, Prefect of the Causes, and the undersigned, as well as Reverend Father Salvatore Catucci, Promoter of the Faith, and myself, Secretary, having been summoned, and after the Holy Sacrifice had been celebrated with exceptional piety, it was decreed: That the instantaneous and complete healing of Sister Maiorina Avalle from a relapsing, suppurating, acute inflammatory disease in the abdomen, clinically incurable, and of the young woman Carolina Ramponi from acute nephritis with severe uremia, are established. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 27th, in the year of Our Lord 1951. C. Card. MICARA, Bishop of Velletri, Prefect. L. rB S- f A. Carinci, Archbishop of Seleucia, Secretary. V MASSILIEN. REGARDING THE CANONIZATION OF THE BLESSED AEMILIA DE VIALAR, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF SAINT JOSEPH OF THE APPARITION. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE AND TO THE EFFECT OF WHICH WE SPEAK. The more malice or human ignorance attempts to oppress a Servant of God during his life, the more he is exalted by God, always after his death, and often even while still in this world. Blessed Aemilia de Vialar, who, burning with apostolic zeal, generously devoted herself and all that she had to the spreading of the knowledge and glory of God, and indeed, for this very purpose, founded the Institute of the Sisters of Saint Joseph of the Apparition, to whom she sent, even to distant regions among the infidels; it is difficult to say how many troubles, how many sorrows, how many calumnies, how many frauds, with which she was reduced to poverty, she endured in this very work. But she bore and overcame all these things with a courageous spirit, trusting in God, offering a remarkable example of all virtues, especially of patience, humility, and charity. These virtues, after her blessed death, which occurred in the year 1856, led to the honors of Beatification being conferred upon her on June 18th, in the year 1939. And here, the divine...

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - The Official Commentary. To render due honor to the merits of her devoted handmaid, it was decided to proceed

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with the cause. For God seems to have called her to higher things; indeed, two miracles, among those which occurred through her intercession after her beatification, have been presented to this Sacred Congregation by diligent promoters, and are worthy of consideration for the honors of canonization, as is noted in this decree.

I. Sister Teresia Moran, from the Institute founded by the Blessed, was afflicted with a severe form of sclerosis. When no medical remedy proved effective, the infirm sisters, with fervent prayers, implored the intercession of the Blessed. The Blessed Emilia heard these prayers, and obtained a miracle from God for her daughter. Sister Teresia, on March 10, 1946, was completely and permanently healed from this grievous illness, as affirmed by medical experts and other witnesses.

II. Sister Maria Brendan suffered from a Pott's disease, which had destroyed one vertebra and severely damaged two others. After various remedies had been tried without success, and the doctors had despaired of the patient's recovery, the protection of the Blessed was invoked. On October 24, 1943, Sister was perfectly healed at the appointed time; this healing has persisted, as confirmed by experts in 1949 and by other witnesses.

Regarding both of these healings, processes were prepared with Apostolic authority, one in the Episcopal Curia of Shrewsbury for the first, and one in the Episcopal Curia of Marseilles for the second. On January 2, 1949, a decree was issued regarding their legal validity. On July 11 and November 21 of the same year, the Medical College of Our Congregation examined both healings and concluded that these healings had occurred contrary to the laws of nature.

On March 28 of the past year, the Preparatory Committees were convened, and on the 13th of this month, before His Most Holy Father, Pope Pius XII, the Reverend Cardinal Frederick Tedeschini, Promoter of the Cause, raised the question to be debated: Concerning which miracles, if any, it is fitting to consider in this case, and to what effect. The Reverend Cardinals, Official Prelates, and Consultor Fathers freely expressed their opinions regarding both healings.

The Most Blessed Father, however, delayed giving his final judgment for some time, in order to carefully consider this important matter before God, and He encouraged those present to offer prayers for the same purpose. Therefore, He chose this day to pronounce His judgment. After summoning the Reverend Cardinals Frederick Tedeschini, Promoter of the Cause, and the undersigned, Secretary of the Sacred Congregation, along with the Reverend Father Salvatore Natucci, General Promoter of the Faith, He, having been presented with the sacred Host, declared: "It is established

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that there was an instantaneous and perfect healing..."

[*Latin ed. p. 297*]

The Sacred Congregation of Rites, on the 29th of April, with Emilia De Violar present, concerning the cases of Sister Teresia Moran, afflicted by widespread sclerosis, and of Sister Maria Brendan, suffering from tuberculous spondylitis of the dorsal spine. This decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 27th of March in the year of Our Lord 1951.

[Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

[Signature] L. & S. f A. Carinci, Archbishop of Seleucia, Secretary.

VI. CONSTANCE AND ABRINCHES.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PLACIDA VIEL, SECOND SUPERIOR GENERAL OF THE INSTITUTE OF CHRISTIAN SCHOOLS OF MERCY.

ON THE QUESTION OF WHETHER, with the approval of her virtues and of two miracles, the process for her solemn Beatification can proceed.

In Heaven, the Holy Mary Magdalene Postel rejoices, who sees her beloved daughter, Placid Viel, an imitator of her virtues, and who, as the first to succeed her in the governance of the founded Institute, is hastening towards a similar glory in this world. The Holy Mother's daughters rejoice, marveling at the divine will and judgment towards their Institute, which is confirmed by the honor with which the Venerable Placid is about to be invested, an honor which, due to her gentleness of character and her humanity in governing, decorates her with the title of "Good Mother."

Indeed, rightly and deservedly was she adorned with this title, for she shone with the splendor of all virtues.

"Like a white dove," she ascended to the heavens on the 4th of March in the year 1877. With her reputation for holiness spreading, and with the ordinary authority, canonical investigations were carried out in the Curia of Constance; Pope Pius XI, of blessed memory, on the 22nd of July in the sacred year 1925, signed the Commission for the Introduction of the Cause.

After the Apostolic processes were completed, and with the legally required procedures observed, on the 9th of February in the year 1941, the Holy Father, Pope Pius XII, declared her heroic virtues; and on the 4th of the current month, He approved two miracles wrought by God.

It remained only that, in order to proceed to Beatification, the General Congregation, before the Supreme Pontiff, with the Roman Cardinals and

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officials present...

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis – The official commentary. The Fathers and Consultors revealed their opinion. Therefore, the question was: Whether, given the approval of virtues and two miracles, it is permissible to proceed to the solemn Beatification of the aforementioned Venerable one, which was proposed on the 13th of this month to the General Congregation of the Holy Roman Church by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, to which all gave their affirmative vote with unanimous consent. However, the Most Blessed Father postponed giving his judgment, so that, through intensified prayers, divine light might illuminate this matter of such great importance. He chose this third day after the Paschal joys to pronounce his final judgment. Therefore, with the Most Reverend Cardinals Alexander Verde, Promoter of the Cause, and the undersigned Secretary of the Sacred Congregation of Rites, along with the Reverend Father Salvatore Catucci, General Promoter of the Faith, present, and after the most devout celebration of the Holy Eucharist, he decreed: It is permissible to proceed to the solemn Beatification of the Venerable Placida Viel. Furthermore, he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, bearing the Fisherman's ring, be issued for the solemn Beatifications to be celebrated whenever they may be held in the Vatican Basilica. Given in Rome, on the 27th of March, in the year of Our Lord 1951. *Ego C. Card. MICARA, Episcopus Veliternus, Pro-Praefectus.* L. ® S. f A. Carinci, Archiepiscopus Seleucensis, Secretarius.

[*Latin ed. p. 299*]

299. From the Diary of the Roman Curia: ACTA TRIBUNALIUM SACRAE ROMANAE ROTAE. Summons by edict concerning a Roman nullity of marriage (SOFIO - PES DI VILLAMARINA). Since the actual place of residence of the aforementioned Lord Charles Pes di Villamarina, the party in the case, is unknown, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on August 1, 1951, at the twelfth hour, to discuss and resolve the doubt presented below, and to set a date for the Rotal decision concerning this case. The question is whether the Rotal judgment of July 15, 1950, should be confirmed or overturned in this case. The ordinaries of the places, the parish priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Charles Pes di Villamarina, ought to take care to inform him of this edictal summons.

Arcturus Wynen, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, April 14, 1951. Ovidius Bejan, Notary.

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And since the place of current residence of Mr. Charles Pes di Villamarina, defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on August 1, 1951, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the Rotal decision concerning the case. Should the Rotal judgment of July 15, 1950, be confirmed or overturned in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Charles Pes di Villamarina, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE, bearing the name "Con Biglietti della Segreteria di Stato," the Most Holy Father Pius XII, reigning happily, deigned to appoint: April 27, 1951. The Most Reverend and Illustrious Cardinal Mieara Clemente, Member of the Supreme Tribunal of the Apostolic Signatura. The Reverend Father Halusczynskyj, of the Basilian Order of Saint Josaphat, Consultor of the Holy Congregation for the Eastern Church. By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, deigned to appoint: July 21, 1919. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Nuns of Graz of the Third Order of Saint Francis (Austria). September 15. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Capuchin Nuns of the Third Franciscan Order of the Mother of the Divine Shepherd (Barcelona). January 9, 1950. His Excellency, the Most Reverend Monsignor Tañí Anthony, Apostolic Nuncio to Honduras and Nicaragua. May 11. The Most Reverend and Illustrious Cardinal Tedeschini Frederick, Protector of the Nuns "Siervas de San José" (Salamanca). June 18. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Little Franciscan Sisters of Mary (Québec). July 25. The Most Reverend and Illustrious Cardinal Tisserant Eugene, Protector of the Missionaries of the Holy Family ('s-Hertogenbosch). August 24. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Franciscan Religious of the Immaculate Virgin (Pasto). The Most Reverend and Illustrious Cardinal Micara Clemente, Pro-

[*Latin ed. p. 301*]

Diarium Romanae Curiae 301, concerning the Superiors of Religious Orders of the Apostleship of the Sacred Heart of Jesus (Havana). August 29, 1950. His Eminence and Reverend Lord Cardinal Aloisi Masella, Protector of the Nuns of the Most Holy Virgin and of Saint Catherine (Lidzbark Warmięski). September 22. His Eminence and Reverend Lord

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Cardinal Tedeschini Frederick, Protector of the "Religiosas Filipenses" (Barcelona). October 30. His Eminence and Reverend Lord Cardinal Aloisi Masella, Protector of the Nuns of the Immaculate Conception of the Blessed Virgin Mary (Warsaw). November 4. His Eminence and Reverend Lord Cardinal van Roey Joseph Ernest, Protector of the Religious of Saint Juliana, Apostles of the Most Holy Sacrament (Brussels). December. The Reverend Father Fontana Gatells Raymond, Auditor of the Tribunal of the Holy Roman Church at the Apostolic Nunciature in Madrid. January 12, 1951. His Eminence and Reverend Lord Cardinal Micara Clement, Protector of the Brothers of Our Lady of Lourdes (Ghent). January 19. His Excellency and Reverend Monsignor Burzio Joseph, Apostolic Nuncio in Cuba. January 20. His Excellency and Reverend Monsignor Callori di Vignale Frederick, Pro-Master of the Chamber of His Holiness. January 22. His Excellency and Reverend Monsignor Pignedoli Sergio, Apostolic Nuncio in Bolivia. January 12, 1951. His Excellency and Reverend Monsignor Venini Diego, Secret Almoner of His Holiness. January 13. The Reverend Father Browne Michael, O.P., Master of the Sacred Apostolic Palace. January 26. His Excellency and Reverend Monsignor van Lierde Canisius, Sacristan of His Holiness and General Vicar of the same Holiness for the City of the Vatican. January 29. His Eminence and Reverend Lord Cardinal Micara Clement, General Vicar of His Holiness for the city of Rome and its district. February 6, 1951. His Eminence and Reverend Lord Cardinal Canali Nicola, Protector of the Venerable Capranica College (Rome).

[*Latin ed. p. 302*]

Acta Apostolicae Sedis – Official Commentary 302, February 24, 1951. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Daughters of the Heart of Mary (Paris). » » » The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Congregation of the Sacred Heart of Jesus Child (Marseille). March 1st » The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Third Regular Order of Saint Francis (Rome). » » » The Most Reverend and Illustrious Cardinal Piazza Giovanni Adeodato, Protector of the Sisters of the Immaculate Conception (Genoa). April 8th » The Reverend and Illustrious Monsignor Ercole Pietro, Clerical Prelate of the Reverend Apostolic Chamber. April 9th » His Excellency, the Most Reverend Monsignor Muench Luigi Giuseppe, Apostolic Nuncio in Germany. April 10th » The Most Reverend and Illustrious Cardinal Tisserant Eugenio, Prefect of the Sacred Congregation Ceremonial. April 13th » The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Sisters of the Holy Family (Cesena). » » » The Most Reverend and Illustrious Cardinal Fumasoni Biondi Pietro, Protector of the Sisters of the Good Samaritan (Sydney). April 9th » His Excellency, the Most Reverend Monsignor

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Vagnozzi Egidio, Apostolic Nuncio in the Republic of the Philippines. Assistants to the Papal Throne: April 23, 1948. His Excellency, the Most Reverend Monsignor Huwiler Burcardo, Titular Bishop of Vazari. February 11, 1949. His Excellency, the Most Reverend Monsignor Chávez y Gonzales Luigi, Archbishop of San Salvador. September 20, 1950. His Excellency, the Most Reverend Monsignor Fitzmaurice Edmondo J., Bishop of Wilmington. November 7th » His Excellency, the Most Reverend Monsignor Schlarman Giuseppe Enrico, Bishop of Peoria. December » His Excellency, the Most Reverend Monsignor Finbarro Ryan Patrizio, Archbishop of Port of Spain. January 19, 1953. His Excellency, the Most Reverend Monsignor Traglia Luigi, Titular Archbishop of Caesarea of Palestine. February 25th » His Excellency, the Most Reverend Monsignor Pezzullo Federico, Bishop of Policastro. February 12th » His Excellency, the Most Reverend Monsignor Bonomini Felice, Bishop of Como.

[*Latin ed. p. 303*]

Diarium, March 30, Roman Curia, 303, 1951. His Excellency, Reverend Monsignor Gagnor Giuseppe Pietro, Bishop of Alexandria.

• Apostolic Protonotaries, with the right to participate:

July 22, 1947. Monsignor Rodríguez Molina Angelo Gustode, of the diocese of Valparaiso.

September 15, 1948. Monsignor Rasera Vittorio, of the diocese of Ugento.

October 31, 1949. Monsignor Wrohlewski Boleslao, of the diocese of Czestochowa.

April 15, 1950. Monsignor O'Grady Guglielmo, of the diocese of Bretwood.

May 4. Monsignor Aviña Ruiz Narciso, of the archdiocese of Guadalajara.

July 19. Monsignor Piossek Luigi, of the diocese of Berlin.

July 25. Monsignor Reidy Giacomo B., of the diocese of Peoria.

August 19. Monsignor Gilbert Eduardo A., of the diocese of Steubenville.

August. Monsignor Dangin Edoardo V., of the same archdiocese.

August. Monsignor Dineen Luigi C, of the same archdiocese.

August. Monsignor Furlong Filippo J., of the same archdiocese.

August. Monsignor Gaffney Edoardo R., of the same archdiocese.

August. Monsignor McCaftrey Giuseppe A., of the same archdiocese.

August. Monsignor Nelson Giuseppe A., of the same archdiocese.

August. Monsignor O'Donnell Giovanni J., of the same archdiocese.

August. Monsignor Scanlan Arturo J., of the same archdiocese.

August. Monsignor Walsh Francesco W., of the same archdiocese.

August 28. Monsignor Tierney Taddeo W., of the same archdiocese.

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September 12. Monsignor Phelan Francesco L., of the archdiocese of Boston.

October 7. Monsignor Garcia Feito Bellarmino, of the archdiocese of San Cristoforo dell'Avana.

October. Monsignor Bozic Giovanni, of the diocese of Ragusa.

October. Monsignor Frondosa Antonio, of the diocese of Jaro.

October 21. Monsignor Liguori Loreto, of the diocese of Aversa.

October. Monsignor Carotenuto Alberto, of the same diocese.

October 24. Monsignor Fearns Giovanni M. A., of the archdiocese of New York.

November 9. Monsignor Ehardt Giorgio C, of the same archdiocese.

November 18. Monsignor Dianzani Antonio, of the diocese of Grosseto.

November. Monsignor Bianchini Giuseppe, of the same diocese.

November 27. Monsignor Altavista Nicola, of the archdiocese of Rossano.

December 19. Monsignor Scalìa Giuseppe, of the archdiocese of Catania.

December. Monsignor Kennedy Patrizio F., of the diocese of Salt Lake.

[*Latin ed. p. 304*]

Acta Apostolicae Sedis – Commentary 304 Official, December 19, 1950. Monsignor William J. Kubelbeck, of the diocese of Superior. 30. Monsignor Paul Cappai, of the diocese of Alghero.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 21, 1950.

Upon His Excellency, Mr. Frederick de Castello Branco Clark, Extraordinary Ambassador and Plenipotentiary of Brazil to the Holy See.

Upon His Excellency, Mr. Charles Manuel Larrea, Extraordinary Ambassador and Plenipotentiary of Ecuador to the Holy See.

Upon His Excellency, Mr. Alexander Paternotte de la Vaillée, Extraordinary Ambassador and Plenipotentiary of Belgium to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 21, 1950.

Upon His Excellency, Mr. Antonio Alvarez Vidaurre, Extraordinary Envoy and Minister Plenipotentiary of El Salvador to the Holy See.

Upon His Excellency, Mr. François Gentil, Extraordinary Envoy and Minister Plenipotentiary of Monaco to the Holy See.

The Commander's Cross with Ribbon of the Order of Saint Gregory the Great, civil class: September 7, 1950.

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Upon Mr. Giulio Trasloheros, of the archdiocese of Mexico.

Upon Mr. Romano Moyersoen, of the diocese of Gand.

Upon Mr. Andrea Garcia Blanco, of the diocese of Salamanca.

Upon Dr. Francesco Houben, of the diocese of Ruremonda.

The Commander's Cross with Ribbon of the Order of Saint Gregory the Great, civil class: June 30, 1950.

Upon Mr. John Carignani, (Italy).

The Commander's Cross with Ribbon of the Order of Pope Sylvester: June 30, 1950.

Upon Professor Mario Ferrari Agradi, (Italy).

[*Latin ed. p. 305*]

Year XXXIII, May 10, 1951 (Series II, Vol. XVIII) - No. 7 OFFICIAL COMMENTARY OF THE ACTS OF THE APOSTOLIC SEE. PAPAL ACTS. THE MOST HOLY FATHER PIUS XII DECREES THE BEATIFICATION OF THE VENERABLE SERVANT OF GOD, JOSEPH MARIA DIAZ SANJURIO, BISHOP OF PLATAEA, AND VICARIUS APOSTOLIC OF THE CENTER OF TUNQUIN; MELCHIOR GARCIA SAMPEURO, BISHOP OF IRICOMIEN, AND HIS SUCCESSOR IN THE VICARIATE, A MEMBER OF THE ORDER OF THE FRATI PREDICATORI, AND TWENTY-THREE TUNQUINESE COMPANIONS, MARTYRS. PIUS PP. XII. For the perpetual memory of this event. — "Do not you say. The harvest is already white for reaping" (John 4:35). Those regions of the Far East, formerly called "Tunquin," now distant, had the right to be remembered, since, one hundred years before, through the preaching of the Gospel by the Brothers of the Order of Saint Dominic, they offered to Christ the first fruits of martyrs, like abundant and ripe fruits. Afterwards, new shoots of martyrs, from the Dominican tree, flourished in those same regions, both among the Spaniards and among the indigenous people; so that the words of Hi Christ Jesus: "Another is who sows, and another is who reaps: But I have sent you to reap that in which you did not labour. Others have laboured: and you have entered into their labours" (ibid., 37-38) could also be applied to those lands. Indeed, during the 19th century, in the years 1830 and then 1846, and especially from the year 1856 to 1862, during brief periods of peace and tranquility, in which missionary endeavors prospered, new persecutions of Christians arose, which produced splendid flowers of piety and fruits of martyrdom. For the more the cruelty of the Tunquin Kings increased against the faithful, the more their unwavering faith shone forth, and the more generous their spirits appeared. Although their number is considerable, a few...

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - An Official Commentary. Until now, the

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heavenly honors have been bestowed by the Roman Pontiffs. Now, it pleases Us, in fulfillment of Our Apostolic office, to add new Martyrs to the list of the blessed, who, conforming to the precepts of Saint Dominic in Gusmani, and following in the footsteps of their predecessors in the Tonkin region, shed their blood for the name of Christ from the year 1856 to 1862. In these persecutions of the faithful, the tyrants were not lacking, especially Tu-Duc, King of Tonkin, who was also exceedingly cruel, nor were there deceptions and treacheries. For, in order that the King's commands might be carried out more diligently, and that the destruction of the Christians might be greater and more complete, two motives were especially aroused: piety towards the spirits of the past, and love of country," as if the Christians were attacking the ancestral religion and the freedom of the citizens. Therefore, a doubt was intensely debated within the Sacred Congregation of Rites: whether these men were killed as enemies of the King, or rather, out of hatred for the faith, as students of the Catholic Church. It was increasingly seen that this was a true martyrdom: for, whether from the part of the Tonkin nobility, or from the faithful, the question was always and especially about the Christian religion, so that both Europeans and natives preferred to die for Christ rather than to apostatize. In those Dominican missions, fifteen hundred and fifteen were killed: more than a thousand blessed martyrs have gone to heaven. The Order of Preachers diligently worked, first in the Apostolic Vicariates, and then in this Apostolic See, to introduce the cause for the declaration of their martyrdom. Finally, Our Predecessor, the Most Reverend Pope Benedict XV, on the 14th day of the month of November, in the year 1917, signed the commission for the introduction of the cause with his own hand, and then the Apostolic process was duly instituted. However, for the more expeditious progress of the cause, only twenty-five of them were selected, two of whom were Spaniards, and also bishops, the others being natives. It pleases Us to honor both these and those, valiant heroes, with the same triumph. Now, it is fitting to learn more about the lives and glorious deaths of these. The twenty-five who are named are: I. Joseph Maria Diaz Sanjurjo, O. P., of Spanish nationality, Bishop in the title of Plataensis, Apostolic Vicar of Central Tonkin. He was born in 1818, near Lucum Augusti, from pious parents. He successfully completed his studies in the diocesan seminary "Conciliar" and in the University of Santiago de Compostela, obtaining a degree, and gave his name to the illustrious Order of the Preachers, by which the missionary life is more easily promoted, and, after completing his novitiate with great merit, he made his solemn vows in 1843, and in the following year, he happily arrived in the Philippines, having overcome considerable dangers.

[*Latin ed. p. 307*]

Acta Pii Pp. XII 307. When Pope Pius IX, of blessed memory, Our Prede-

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cessor, had established the new Apostolic Vicariate of Tunquin Central, separating a portion from the eastern region, Joseph Mary Sanjurjo, Coadjutor Vicar of the aforementioned Tunquin Central and titular Bishop of Plataea, resigned and, in the year 1849, having already been persecuted by the Tu-Duc Emperor, was consecrated. He advanced to the honor of martyrdom. For soon, he was subjected to torture and cruelly treated by the pagans, and was condemned to death. On the twentieth day of July, in the year 1857, after bravely enduring the torments, so that he might suffer more for Christ our Lord and for the propagation of the Faith in those regions, he was slain by his executioners, being deprived of his head by three blows. Bathed in his own purple blood, he ascended to the palm trees, rejoicing.

II. Melchior Garcia Sampedro, O.P., was born in the parish of Saint-Étienne near "Cienfuegos," in the civil province of Oviedo, the son of pious parents, John and Francisca Suarez, on the twenty-ninth day of April, in the year 1821. Having received a Christian upbringing, he diligently pursued his studies, although he suffered from poverty, and also served in the University of Studies; upon completing these, he entered the Order of Saint Dominic in the College for Missions in the city of "Ocaña," despite the futile opposition of his parents, where, in the year 1846, he solemnly pronounced his vows. However, he was not able to satisfy his inclination for missionary work and for martyrdom until the year 1849, when he finally arrived from the Philippine Islands to the shores of Tunquin. He demonstrated such zeal and firmness in the struggle of faith that, even as the persecution of the Tu-Duc Emperor was intensifying, he was raised to the episcopal dignity, with the title of Tricomia, and appointed Auxiliary Bishop to the Venerable Servant of God, Joseph Mary Sanjurjo, Bishop in the title of Plataea and Apostolic Vicar of Tunquin Central, of whom he became the successor after the latter's death for the sake of the Lord. On the first day of September, in the year 1855, he received the episcopal consecration with solemn ceremony and a large gathering of the faithful, and he received a greater incentive to piety and a more fervent desire for the salvation of souls, until, in the year 1858, he was subjected to the strictest custody and was sought after for execution, and was killed on the twenty-eighth day of July.

III. Dominic Mnh, who, as a devout Catholic, cheerfully accepted martyrdom, treading upon the cross, on the second day of June, in the year 1852.

IV. Lawrence Ngôn, who, having encouraged his wife and children to maintain the true faith, left them a most excellent example of martyrdom, on the twenty-second day of May, in the same year.

V. VI. VII. Dominic An-Kháin, of the Third Order of Saint Dominic, and his son, Luke Cai-Thin, and Joseph Cai-Tà, all from the province of "Nam-Dinh," wealthy and esteemed members of society, suffered many torments

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for Christ, because they refused to accept the Redemption.

[*Latin ed. p. 308*]

308 The official record of the Apostolic See indicates that on the first day of January, in the year 1850, they received the palm of martyrdom. — VIII. IX. X. XI. XII. Dominic Mao, Vincent Tuong, Dominic Nguyen, Andrew Tuong, Dominic Nhi, all wealthy and heads of families, on the sixteenth day of June, in the year 1862, met a cruel death for the true faith. — XIII. Peter Da, being sixty years of age, was exiled and, after enduring many torments, remained steadfast in the Christian religion, for which, being thrown into a burning pyre, he gave up his life on the seventeenth day of June, in the year 1862. — XIV. Joseph Tuan, a head of a family and a farmer, being ordered to trample on the Cross, knelt and adored it, exclaiming: "You are my strength!" He suffered martyrdom on the seventh day of January, in the year 1862. — XV. XVI. Peter Dung and Peter Thuan, both heads of families and fishermen, for Christ our Lord, were burned with fire on the sixth day of June, in the year 1862. — XVII. Vincent Duong, a farmer, after enduring a long and cruel exile, was condemned to the pyre on the sixth day of June, in the same year. — XVIII. XIX. Dominic Toai and Dominic Huyen, fishermen and heads of families, of whom one, being confined in prison, spoke thus to his companions: "Brothers, we suffer these things for Christ!" Because of their steadfastness in their profession of faith, they were killed by the pyre on the fifth day of June, in the same year. — XX. Dominic Mau, a priest of the Order of the Friars Preachers: pious, despite fierce persecution, publicly carried a rosary before his chest and constantly encouraged Christians to profess the true religion. Led to execution, with his hands joined, as if he were performing a sacred act, he suffered martyrdom: on the fifth day of November, in the year 1858, he was killed with an axe. — XXI. Joseph Tuan, also a priest of the Order of the Friars Preachers, being fifty years of age, betrayed by a false brother and compelled into prison, where he did not cease to diligently care for souls, he died in the same manner on the month of April, in the year 1861. — XXII. Joseph Tue, in the prime of his life, on the first day of June, in the year 1862, received the glorious palm of martyrdom by having his head cut off. — XXIII. Dominic Cam, a priest, a member of the Third Order of Saint Dominic, unwilling to depart from Christ his teacher, on the eleventh day of March, in the year 1859, confirmed the sacred dogmas with his blood. — XXIV. Thomas Khuong, a priest, a member of the Third Order of Saint Dominic, having professed himself to be a Christian with an unconquered spirit, was handed over to custody and, on the thirtieth day of January, in the year 1860, kneeling before the Cross, he was killed with an axe in pious supplication. — XXV. Paul Doung, a man of the laity, diligently practiced his religion. Unwilling to despise the Cross of Christ, he was beaten with whips and, after enduring prolonged starvation, he happily went to the King of Martyrs on the third day of June,

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in the year 1862. Concerning these.

[*Latin ed. p. 309*]

The acts of Pope Pius XII, page 309, concerning the cause of martyrdom and the examination of signs or miracles presented to the Congregation of Sacred Rites. After two congregations, namely the Preparatory and the Antepreparatory, another General Congregation was held before Us on the 30th day of January, in the year 1951. And it having been clearly established that the death of twenty-five Servants of God had indeed occurred with extreme hatred for the Catholic Faith, We, by a solemn decree on the 11th day of February of the same year, declared that the evidence for their martyrdom was so evident that, with the granting of signs or miracles and all other appropriate and necessary dispensations, further proceedings could be undertaken. The question to be discussed was whether, with the approval of the cause of martyrdom and the granting of a dispensation from signs or miracles, it would be safe to proceed to the solemn Beatification of these twenty-five Servants of God. This doubt was proposed by Our beloved son, Alexander, Priest of the Holy Roman Church, Cardinal Verde, the Promoter of the Cause, in the General Congregation held before Us on the 20th day of February, in the year 1951; and all those present, both Cardinals and Official Prelates and Consultor Fathers, unanimously answered in the affirmative. However, in this matter of such great importance, We hesitated to reveal Our mind, so that We might obtain heavenly assistance from the Father of lights. After having made fervent prayers, finally, on the fourth day of March, in the same year, on the Sunday ("Laetare"), after the Holy Eucharist had been celebrated with due rite, with the venerable Father Clement, Our brother, Cardinal Micara, Bishop of Velletri and Pro-Prefect of the Congregation of Sacred Rites, and the aforementioned Father Cardinal, the Promoter of the Cause, and the venerable Father Alfonso Carinci, Archbishop titular of Seleucia in Isauria, Secretary of the Congregation, and Our beloved son, Salvatore Natucci, General Promoter of the Faith, present, We decreed that it was safe to proceed to the solemn Beatification of the twenty-five Venerable Servants of God mentioned above. Therefore, moved by the prayers of the entire religious family of the Order of Preachers, of the Pastors, the Clergy, and the Christian faithful of the region of Tunquin, We, by Our Apostolic authority, by the force of these letters, and forever, grant the faculty that in the future the Venerable Servants of God, Joseph Maria Diaz Sanjurjo, O.P., titular Bishop of Plataeensis and Apostolic Vicar of Tunquin Medio, Melchior Garcia Sampedro, O.P., titular Bishop of Tricomia and his successor in the same Vicariate, and also the twenty-three of their companions, whom We have praised, may be called Blessed, and that their relics, if they exist, may not be carried in solemn processions, but may be presented for the public veneration of the Christian faithful, and that the memory of these Servants of God may be

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celebrated each year on the anniversary of their martyrdom.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis – Official Commentary. Images of the Saints are to be adorned with rays. Furthermore, by Our authority, We grant that the Office be recited annually concerning the Common of the Most Holy Martyrs, and that the Mass of the same Common be celebrated according to the rubrics of the Missal and Breviary, both in Rome and in the Order of the Friars Preachers, with prayers proper to them, approved by Us. We grant that the recitation of this Office and the celebration of the Mass may take place both within the boundaries of the Apostolic Vicariates of Buichu, Bacninh, Hanoi, and Haipbong; and in those dioceses of Spain from which both Saints, crowned with martyrdom, arose; and finally, in all churches and chapels, monasteries of the Order of the Friars Preachers, including those of the nuns, and of the Third Order of Saint Dominic, throughout the world, by all the faithful who are bound to recite the canonical hours, and, as far as Masses are concerned, by all priests, both secular and religious, in the churches or chapels in which the feast of these Saints is celebrated, as is fitting. Finally, We grant that the solemnities of the Beatification of these Servants of God, with due observance, be celebrated in the aforementioned Apostolic Vicariates, dioceses, and churches or chapels, as We have named, on the day designated by the respective Ordinaries, within one year after the same solemnities have been duly performed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, as well as Decretals concerning the prohibition of cults, and any other contrary provisions. We decree that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites, and are sealed with the seal of the same Congregation, shall be given the same full faith in all discussions, even judicial ones, as would be given to the meaning of Our will, as expressed in these presented Letters. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the 29th day of the month of April, the fifth Sunday after Easter, in the year 1951, the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Documents.

[*Latin ed. p. 311*]

Acta PU Pp. XII 311. EPISTULAE I Ad Excm. D. Raphaelem de Giuli, Episcopum Albinganensem: ALTERO EXEUNTE SAECULO AB OBITU S. LEONARDI A PORTU MAURITIO. PIUS PP. XII. Venerabilis Frater, salutem et Apostolicam Benedictionem. — Cum altero saeculo completum sit ex quo Sanctus Leonardus a Portu Mauritio, post finem vitae mortalis, ad caelestia recessit, convenit civibus, convenit sodalibus Ordinis Franciscani, in cuius sacro grege militavit, convenit Ecclesiae universae,

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cuius est decus et ornamentum, commemorare eum et, cum speciali studio, laudes eius celebrare. Sed praesertim convenit omnibus animo intentis, ea reconsiderare quibus modis ipse, tam excelsum fastigium sanctitatis attingere potuit, et innumeras hominum multitudines, sive a recto itinere devias, sive vitiorum caeno sordescentes, ad Christum reducere, et ad eius legibus obtemperare, sequenda eius exempla. Ab iuvenili aetate, caducis saeculis contemnens gaudia et fluxas vanitates, Deo se totum dedit; et vixdum potuit Ordinem Franciscanum ingredi, ad perfectionem vitae evangelicae concitatiore quotidiano gradu ita contendit, ut Seraphici Patriarchae imaginem in se referre mirantibus omnibus videretur. Ad Augusti Sacramenti aram longissimas et suavissimas horas precando dedit, almam Dei Genetricem impense veneratus est, eiusque sibi praesens auxilium invocavit, cruci fixi Redemptoris simulacrum sibi carissimum habuit, et Iesum Christum, per Calvariae iter acerrimos dolores patiens, vel ex morte pendentem patibulo, diu et amanter meditatus est; haec omnia sollemniter peragebat; et exinde vim supernam hauriebant, qua quidem roboratus, caelestem quandam vivendi formam adeptus est, et tam praclaris virtutibus animum suum ornavit, ut divina gratia suffultus et divina ope armatus, ad sanctissima certamina miles fortissimus, apostolus indefatigabilis fieret. Itaque, impiger et strenuus, divini verbi praeco, pene omnes regiones et urbes Italiae, sacris habitis expeditionibus, perlustravit; neque montana oppida, etsi asperrima, adire recusavit, neque ad ignotos vicos se conferre praetermisit, ut omnes, quotquot potuit, Iesu Christo lucrum afferret.

[*Latin ed. p. 312*]

The Acts of the Sacred Congregation, 312, would record this. Wherever, through the Sacred Missions, which are called conciones, he gave a discourse to the people, there the morals of the Christians flourished, piety towards God increased, charity towards one's neighbor burned brightly, the most bitter and long-standing hatreds were appeased, mutual offenses were reconciled, peace and tranquility were established in domestic life, and the Sacraments, which are the sources of eternal life, were frequented by almost all, not without salutary fruits. It was a great and most admirable sight to behold this humble member of the Franciscan Order, almost consumed by his apostolic journeys, his fasts, his scourges, and the voluntary sufferings he readily accepted, so powerfully stirring and moving an innumerable multitude to correct their faults, to attain heavenly goods, to kindle mutual charity among themselves, that tears flowed from the eyes of many, and from the hearts of all, the purpose of a better and holier life was elicited. Everyone knows how much that pious practice, widely spread by St. Leonard, has contributed to this, namely, the most loving recollection of the supreme sufferings of Jesus Christ, and the celebration in groups, along the way, of His journey to Calvary, with the Cross carried high and

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with fervent prayers at each station. Therefore, with this as its author and encourager, that wonderful renewal of Christian life, so necessary even in our times, was brought about in many places; and which, as happily happened through the Jubilee Year celebrated in Rome, should be the aim of all good things to be desired everywhere through the Sacred Year to be celebrated throughout the nations. We are urged in a special way to achieve this through those sacred discourses to the people, which are called Sacred Missions, and whose heavenly Patron, St. Leonard of Port Maurice, was designated by Our Predecessor, the blessed and remembered Pope Pius XI: "because it is known through experience that this kind of preaching of the divine word is very, very effective not only in refuting errors and in correctly explaining Christian doctrine, but also in achieving, with the help of divine grace, that the minds of those who hear are so healthily moved away from earthly things towards heavenly things, that their faults are purged and expiated, and that they are encouraged with a sincere and generous will to embark on the arduous path of virtue." Therefore, we believe that there is no more fitting way to celebrate such an event; and so, if the clergy to whom you are entrusted, Venerable Brother, with an ardent zeal for the apostolate, and if the people, with their minds intent on your care and with an active will, participate in these sacred discourses, they will reap abundant and salutary fruits.

1 Cf. Litterae Apostolicae, Romani Pontifices, A. A. S. 1923, vol. XV, p. 196.

2 Const. Apost. Per Annum Sacrum, A. A. S. 1950, vol. XXXII, p. 854.

[*Latin ed. p. 313*]

Acts of Pope Pius XII, 313. We, with paternal affection, earnestly pray that this endeavor may be successfully accomplished by God; and while We impart to you, and to all those who take pride in having been citizens of this most celebrated herald of the divine word, and also to all members of the Franciscan Order, Our Apostolic Blessing, which We bestow with great pleasure, in anticipation of future blessings and as a testament to Our will. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of February, in the year 1931, in the twelfth year of Our pontificate. PIUS PP. XII To the Reverend Father BENEDICT PESCI, Minister of the Roman Province of the Order of Friars Minor: Concerning the commemoration of St. Leonard of Port Maurice, at the close of the century. PIUS PP. XII, Beloved son, greetings and Apostolic Blessing. — It is fitting that, as the Jubilee, which We have extended to the entire world, is joyfully celebrated in this venerable city, the solemn commemoration of St. Leonard of Port Maurice should also be observed this year, at the close of the century, since he happily exchanged his earthly exile for his heavenly homeland. Indeed, that illustrious herald of the Gospel, born on the shores of Liguria, though made a Roman by election, did not confine his beneficial activity to the

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boundaries of a single region, but traveled widely throughout Italy, restoring the integrity of faith and morals in cultivated cities and rural villages, through the reasons of evangelical charity and justice. The abundant fruits of his work were no less the efficacy of the word, than the sanctity of his life and the ardent charity that flowed from him. Therefore, that eminent man, the glory and ornament of his Order, powerful in deed and word, was instituted by our venerable predecessor, Pope Pius XI, as the heavenly patron of all priests who are engaged in sacred popular missions in all regions of the world. Therefore, let solemn ceremonies and sacred addresses to the people be held throughout this year, so that the deeds and virtues, and the apostolic spirit of this most celebrated herald may be recalled, and examples for imitation may be presented to as many faithful as possible. For, as...

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis – Official Commentary of the time of Saint Leonard; thus, divine charity has not a little diminished in these times; nor is the neglect or relaxation of Christian duties slight. Amidst so much worldly softness and aversion to labor, many men, indeed, spend their lives pursuing the comforts of life and avidly seeking out pleasures. But if evangelical virtues were to flourish, so too would faith and piety, and all Christian praise; excessive desire for fleeting things would be restrained, and it would not be considered a grievous burden by most, but rather a virtue, to subdue one's desires with virtue. Therefore, beloved sons, who are so concerned with the salvation of souls and the advancement of so great a cause, we deem it meritorious to hold these secular festivities in honor of Saint Leonard at Port Maurice, which will soon begin here in Rome, and we confirm them with our authority. We trust that the illustrious examples of Saint Leonard will be a considerable encouragement to the apostolic virtue of the Brothers Minor, so that, shining forth with ardent piety and the sanctity of their manners, and strengthened by fervent prayer and contemplation of heavenly things, they may devote themselves diligently to the preaching of the divine word with renewed zeal, and may thereby reap abundant fruits of salvation in the Christian people. May these expenses, incurred in the furtherance of our charity, be a witness to our Apostolic Blessing, which we impart to you, beloved sons, and to your religious brethren, in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1951, in the thirteenth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 315*]

Sacred Roman Rota, 315. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. I. Causes which were heard in the Tribunal of the Sacred Roman Rota in the year 1950, of which the definitive judgment is published

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only in the dispositive part.

I. ROMANA – NULLITY OF MARRIAGE due to a condition imposed.

Rota Panel: A. Wynen, presiding; G. Heard; A. Canestri.

Defender of the Bond appointed: F. Romita.

Advocate: B. Pellegrini.

Doubt: "Does the nullity of the marriage, in this case, exist?"

Judgment of January 5th: "Negative."

II. BABYLONEN-LATINUM – NULLITY OF MARRIAGE based on the grounds of force and fear, and of a DISPENSATION REGARDING A VALID MARRIAGE.

Rota Panel: A. Fidecicchi, presiding; F. Brennan; D. Staffa.

Defender of the Bond appointed: I. Parisella.

Advocate: B. Pellegrini.

Doubts: I. "Does the nullity of the marriage, in this case, exist?" and, to the extent that it is negative: II. "Should the Most Holy Council grant a dispensation regarding a marriage that is valid but not consummated, in this case?"

Judgment of January 10th: Regarding I: "Negative." Regarding II: "Affirmative, but with the condition that the petitioner not proceed to new marriages without the consent of the Holy See."

III. ROMANA – NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Panel: I. Pasquazi, presiding; P. Felici; B. Filipiak.

Defender of the Bond: I. M. Pinna.

Advocate: O. Bernardini.

Doubt: "Does the nullity of the marriage, in this case, exist?"

Judgment of January 10th: "Negative."

IV. TAURINEN – NULLITY OF MARRIAGE due to a lack of good faith.

Rota Panel: A. Jullien, Dean; D. Staffa, presiding; I. Pasquazi.

Defender of the Bond appointed: F. Romita.

Advocate, by mandate of gratuitous legal aid: R. Costa Albesi.

Doubt: "Does the nullity of the marriage, in this case, exist?"

Judgment of January 13th: "Negative."

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary.

V. PARIS. Concerning the nullity of a marriage due to simulated consent and the excluded good of the offspring.

Rota Court: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi.

Defender of the Bond: R. Bidagor.

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Advocates: P. A. D'Avack, I. Ojetti.

Question: "Does the nullity of the marriage exist in this case?"

Sentence of January 14th: "Affirmative."

VI. Concerning the nullity of a marriage due to the husband's impotence.

Rota Court: G. Heard, presiding; A. Canestri; I. Teodori.

Defender of the Bond: A. De Iorio.

Advocate: C. Bernardini.

Question: "Does the nullity of the marriage exist in this case?"

Sentence of January 14th: "Affirmative, with the husband forbidden from entering into another marriage without the prior consultation of the Holy See."

VII. BURDIGALA. Concerning the nullity of a marriage due to the invalidity of a dispensation.

Rota Court: B. Filipiak, presiding; G. Doheny; P. Mattioli.

Defender of the Bond: I. Moretti.

Advocate: D. Lazzarato.

Question: "Should the sentence of the Rota Court of March 3rd, 1942, be confirmed or overturned in this case?"

Sentence of January 14th: "It is to be overturned, and therefore, the nullity of the marriage does not exist in this case."

VIII. ASCOLANA. Concerning the nullity of a marriage based on the grounds of force and fear.

Rota Court: F. Brennan, presiding; D. Staffa; G. Doheny.

Defender of the Bond: I. Stella.

Advocate, by mandate of gratuitous patronage: I. Spinelli.

Question: "Does the nullity of the marriage exist in this case?"

Sentence of January 18th: "Affirmative."

IX. TAURINUM. Concerning the nullity of a marriage based on the grounds of force and fear.

Rota Court: A. Canestri, presiding; I. Teodori; H. Caiazzo.

Defender of the Bond: I. Sirna.

Advocate: C. Bernardini.

Question: "Does the nullity of the marriage exist in this case?"

Sentence of January 21st: "Negative."

X. TAURINUM. Concerning the nullity of a marriage due to force and fear, and due to the excluded good of the sacrament.

Rota Court: A. Fidecicchi, presiding; F. Brennan; D. Staffa.

Defender of the Bond: F. Fournier.

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Advocates: E. Ruífini, for the plaintiff; A. Bertola, for the defendant.

[*Latin ed. p. 317*]

Sacra Romana Rota 317: Doubt: "Whether it is established that the marriage is null, in this case." Sentence of January 24th: "Negative."

XI. ROMA - Nullity of marriage due to the excluded good of procreation. Rotal Court: A. Fidecicclii, F. Brennan, presiding; I. Pasquazi. Defender of the Bond appointed: O. Bejan. Advocate: C. Bernardini. Doubt: "Whether the sentence of the Rotal Court of December 23rd, 1948, should be confirmed or annulled, in this case." Sentence of January 25th: "To be annulled, and therefore it is established that the marriage is null, in this case."

XII. JANUA - Nullity of marriage due to the excluded good of procreation. Rotal Court: A. Canestri, presiding; I. Teodori, I. Pasquazi. Defender of the Bond appointed: P. Capobianco. Advocate: H. Napoleoni. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of January 26th: "Negative."

XIII. N. N. - Nullity of marriage due to simulated consent and a dispensation concerning a ratified marriage. Rotal Court: I. Teodori, presiding; H. Caiazzo, P. Mattioli. Defender of the Bond appointed: F. Romita. Advocate, by mandate of gratuitous legal aid: B. Pellegrini. Doubts: I. "Whether it is established that the marriage is null, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation concerning a ratified and unconsummated marriage, in this case." Sentence of January 28th: "Negative in both cases."

XIV. ROMA - Nullity of marriage under the head of force and fear. Rotal Court: A. Jullien, Dean; B. Filipiak, presiding; G. Doheny. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Ciprotti. Doubt: "Whether the sentence of the Rotal Court of March 24th, 1949, should be confirmed or annulled, in this case." Sentence of January 28th: "To be confirmed, and therefore it is not established that the marriage is null, in this case."

XV. ROMA - Nullity of marriage under the head of force and fear. Rotal Court: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond: I. Stella. Advocate: R. Romano. Doubt: "Whether the sentence of the Rotal Court of June 17th, 1948, should be confirmed or annulled, in this case." Sentence of January 28th: "To be confirmed, or it is not established that the marriage is null, in this case."

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary X V I. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond: C. M. Berutti. Advocate appointed by the office of free legal aid: V. Castiglione Humani. Question: "Does the nullity of the marriage exist, in this case?" Judgment

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of February 3rd: "Negative."

XVII. FLORENTINA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Court: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond: I. M. Pinna. Advocate: E. Ruffini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 6th: "Affirmative."

XVIII. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond: I. Parisella. Advocate: I. Ojetti. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 7th: "Negative."

XIX. PARISIEN - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Court: A. Canestri, presiding; I. Teodori; I). Staffa. Defender of the Bond: I. Stella. Advocate: H. Serafini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 8th: "Negative."

XX. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Canestri; I. Teodori; G. Doheny, presiding. Promoter of Justice: I. Pendola. Defender of the Bond: S. Alvarez Menendez. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 9th: "Affirmative, but the husband is forbidden from entering into another marriage without the prior consent of the Holy See."

XXI. JANUA - NULLITY OF MARRIAGE due to the excluded good of procreation and due to a condition imposed. Rotal Court: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond: H. Raco. Advocate appointed by the office of free legal aid: M. D'Alfonso. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 9th: "Negative."

[*Latin ed. p. 319*]

Sacra Romana Rota 319 XXII. ROMA – NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: G. Oesterle. Advocates: F. Della Rocca, H. Graziani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 18: "Negative." XXIII. ROMA – NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: I. Teodori, presiding; H. Caiazzo, P. Mattioli. Defender of the Bond appointed: O. Vijverberg. Advocate appointed under the auspices of free legal aid: G. Felici. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 27: "Negative." XXIV. ROMA – NULLITY OF MARRIAGE due to coercion and fear, and due to the excluded good of the sacrament. Rotal Tribunal: A. Wynen, presid-

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ing; A. Canestri, I. Teodori. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 27: "Affirmative." XXV. N. N. – NULLITY OF MARRIAGE due to the husband's impotence. Rotal Tribunal: F. Brennan, presiding; I. Pasquazi, P. Mattioli. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: C. Bernardini, R. Ottaviani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 27: "Affirmative, but the husband is forbidden, by the law of nature, from entering into another marriage." XXVI. TURIN – NULLITY OF MARRIAGE due to the excluded good of the sacrament and the good of procreation. Rotal Tribunal: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: A. Cairoli. Advocate: A. Merlo. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 28: "Affirmative, but the husband is forbidden from entering into another marriage, unless he first, before the Ordinary or his Delegate, swears an oath that he will give his matrimonial consent in accordance with the law" (canon 1081 § 2). XXVII. ENGHIEN – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: F. Brennan, I. Pasquazi, P. Felici, presiding. Defender of the Bond appointed: E. Wagner.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary by the Advocate: B. Pellegrini. Question: "Does a nullity of marriage exist, in this case?" Decision of February 28th: "Negative."

XXVIII. MARRIAGE. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: S. Alvarez Menendez. Advocate: I. Torre. Question: "Does a nullity of marriage exist, in this case?" Decision of March 4th: "Negative."

XXIX. TURIN. - NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Canestri, Presiding; I. Teodori; F. Brennan. Defender of the Bond appointed: S. Alvarez Menendez. Advocate appointed by mandate of gratuitous legal aid: I. Spinelli. Question: "Does a nullity of marriage exist, in this case?" Decision of March 4th: "Negative."

XXX. BUGELLE. - NULLITY OF MARRIAGE due to a condition imposed. Rotational Panel: A. Jullien, Dean; A. Canestri, Presiding; I. Teodori. Defender of the Bond appointed: I. Sirna. Advocate: F. Bersani. Question: "Does a nullity of marriage exist, in this case?" Decision of March 4th: "Negative."

XXXI. NICOTRIEN and TROPIEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Jullien, Dean; A. Wynen, Presiding; G. Heard. Defender of the Bond appointed: H. Raco. Advocate appointed by mandate of gratuitous legal aid: G. Felici. Question: "Is the decision of

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the Rotational Panel of January 23, 1948 to be confirmed, or overturned, in this case?" Decision of March 8th: "It is to be confirmed, and therefore a nullity of marriage does not exist, in this case."

XXXII. ROME. - NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: P. Tocanel. Advocate: V. Trocchi. Question: "Does a nullity of marriage exist, in this case?" Decision of March 11th: "Negative."

XXXIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a SUPERSEDING DISPENSATION. Rotational Panel: I. Pasquazi, Presiding; P. Felici; B. Filipiak.

[*Latin ed. p. 321*]

Sacra Romana Rota 321. Defender of the Bond appointed: A. Cairoli. Advocate: F. Bersani. Doubts: I. "Does nullity of marriage exist, in this case?"; and, to the extent of a negative response: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage already consummated, in this case?" Sentence of March 14th: Regarding I. "Negative." Regarding II. "Affirmative, forbidding the man from entering into other marriages without the consent of the Holy See."

XXXIV. MASSANA - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Panel: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: V. Ait. Advocate, by mandate of free legal aid: F. Bersani. Doubt: "Does nullity of marriage exist, in this case?" Sentence of March 18th: "Affirmative."

XXXV. SYRACUSANA - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Panel: A. Jullien, Dean; P. Felici, Presiding; B. Filipiak. Defender of the Bond appointed: I. Parisella. Advocate, by mandate of free legal aid: B. Pellegrini. Doubt: "Does nullity of marriage exist, in this case?" Sentence of March 18th: "Affirmative."

XXXVI. WASHINGTON. - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Panel [total: A. Jullien, Dean; A. Wynen; P. Mattioli, Presiding]. Defender of the Bond appointed: I. Sirna. Advocates: C. Bernardini; R. Costa Albesi. Doubt: "Does nullity of marriage exist, in this case?" Sentence of March 18th: "Negative."

XXXVII. N. N. - NULLITY OF MARRIAGE based on the excluded good of procreation and of the sacrament, and regarding a DISPENSATION concerning a marriage already entered into. Rotalian Panel: A. Jullien, Dean; D. Staffa, Presiding; I. Pasquazi. Defender of the Bond appointed: A. Gambari. Advocate: I. Pacelli. Doubts: I. "Does nullity of marriage exist, in this case?"; and, to the extent of a negative response: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage already entered into and not consummated, in this case?" Sentence of March 22nd: "Negative regarding both."

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XXXVIII. PARISIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Panel: A. Jullien, Dean; A. Wynen; B. Filipiak, Presiding. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Doubt: "Does nullity of marriage exist, in this case?" Sentence of March 22nd: "Negative."

21 - ACTA, vol. XVIII, n. 7. - 10-5-1951.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary XXXIX. ROMA - NULLITY OF MARRIAGE due to coercion and fear, and due to ignorance of the essence of marriage. Rotal Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Attorneys acting pro bono: C. Corsanego, G. Felici. Question: "Whether the Rotal sentence of June 17, 1946, should be confirmed or annulled in this case." Sentence of March 22: "Whether the nullity of the marriage is established in this case." XL. TREVISO - NULLITY OF MARRIAGE due to coercion and fear. Rotal Tribunal: F. Brennan, presiding; I. Pasquazi; P. Mattioli. Defender of the Bond appointed: G. Ciuffa. Attorney: F. Bersani. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 24: "Negatively." XLI. AQUIPENDIEN - NULLITY OF MARRIAGE due to lack of form. Rotal Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond: I. M. Pinna. Attorney acting pro bono: F. Ligi. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 25: "Affirmatively." XLII. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond: I. M. Pinna. Attorneys: H. Serafini, for the plaintiff; C. Corsanego, for the defendant. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 28: "Negatively." XLIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence. Rotal Tribunal: F. Brennan; I. Pasquazi; P. Mattioli, presiding. Defender of the Bond appointed: C. Berutti. Attorneys: R. Santoro; R. Romano. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 29: "Affirmatively, but the husband is not permitted to enter into another marriage, by the law of nature." XLIV. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotal Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: P. Capobianco. Attorney acting pro bono: R. Romano. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 31: "Affirmatively."

[*Latin ed. p. 323*]

Sacra Romana Rota 323 XLV. AGRIGENTO - NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: G. Andreozzi. Advocate: C.

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Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 3: "Negative."

XLVI. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: P. Tocanel. Advocate: C. Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 14: "Negative."

XLVII. VENETIA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: P. Felici, presiding; B. Filipiak; P. Mattioli. Defender of the Bond: I. M. Pinna. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 17: "Negative."

XLVIII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and a dispensation concerning a ratified marriage. Rotal Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond: I. M. Pinna. Advocate: G. Jaut. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case?" Sentence of April 17: "Negative in both cases."

XLIX. FRIBURG. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous legal aid: R. Szenwie. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 18: "Negative."

L. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: I. Casoria. Advocate: D. Lazzarato. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 18: "Affirmative. However, [considerations] are added for new [proceedings]."

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary: "Marriage shall not be celebrated, unless previously, before the Ordinary, under oath, she has promised that she will properly fulfill conjugal duties." LI. BROOKLYN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament and the good of procreation. Rotalian Tribunal: A. Jullien, Dean; A. Wynen; B. Filipiak, Assessors. Promoter of Justice: I. Pendola. Defender of the Bond appointed: S. Alvarez Menendez. Advocate: P. Oiprotti. Question: "Does the nullity of the marriage exist in this case?" Sentence of April 19: "Affirmative, but with the condition that the woman may not proceed to other marriages unless, before the Ordinary of the place, she promises under oath that she will give her matrimonial consent according to the law (canon

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1081 § 2)." LII. ROME - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: I. Teodori, Assessor; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: I. Raco. Advocate by mandate of gratuitous legal aid: R. Szenwic. Question: "Should the sentence of the Rotalian Tribunal of July 26, 1948, be confirmed or overturned in this case?" Sentence of April 20: "It should be overturned, and therefore, the nullity of the marriage exists in this case." LIII. ROME - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Canestri, Assessor; I. Teodori; H. Caiazzo. Defender of the Bond appointed: A. Cairoli. Advocate by mandate of gratuitous legal aid: C. Bernardini. Questions: I. "Should a new instance of judgment be granted in this case?"; and, assuming an affirmative answer to I: II. "Does the nullity of the marriage exist in this case?" Sentence of April 20: Regarding I: "Negative." Regarding II: "Provisional, as stated above." LIV. VERSAILLES. - ANNULMENTS. Rotalian Tribunal: H. Caiazzo, Assessor; A. Fidecicchi; F. Brennan. Promoter of Justice: I. Pendola. Advocates: M. D'Alfonso, for the plaintiff; H. Serafini, for the defendant. Question: "In what measure, and in what way, is there a place for annulment in this case?" Sentence of April 21: "Negative." LV. N. N. - NULLITY OF MARRIAGE based on coercion and fear, and a dispensation regarding the impediment. Rotalian Tribunal: A. Jullien, Dean; P. Felici, Assessor; B. Filipiak. Defender of the Bond appointed: I. Sirna.

[*Latin ed. p. 325*]

The Sacred Roman Rota, 325. Advocate appointed by gratuitous patronage: I. Lenti. Doubts: I. "Whether it can be established that the marriage is null, in this case"; and to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case." Sentence of April 21st: Regarding I: "Affirmatively." Regarding II: "As provided in the first [point]."

LVI. ROMA - NULLITY OF MARRIAGE due to coercion and fear; due to simulated consent. Rotal Court: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Spinelli. Doubt: "Whether it can be established that the marriage is null, in this case." Sentence of April 22nd: "Negatively."

LVII. ROMA - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotal Court: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: F. Romita. Advocate: R. Szenwie. Doubt: "Whether it can be established that the marriage is null, in this case." Sentence of April 26th: "Negatively."

LVIII. N. N. - NULLITY OF MARRIAGE due to an impediment of a crime. Rotal Court: A. Jullien, Dean; A. Wynen, Presiding; G. Heard. Defender of the Bond appointed: P. Tocanel. Advocate: M. D'Alfonso. Doubt: "Whether it can be established that the marriage is null, in this case." Sentence of

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April 29th: "Negatively."

LIX. MECHLINIEN - NULLITY OF MARRIAGE due to coercion and fear; due to simulated consent. Rotal Court: A. Jullien, Dean, Presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. Sirna. Advocate: D. Lazzarato. Doubt: "Whether the sentence of the Rotal Court of May 22nd, 1943, in this case, should be confirmed or rejected." Sentence of April 29th: "It is to be confirmed, and therefore it does not establish that the marriage is null, in this case."

LX. ROMA - NULLITY OF MARRIAGE due to coercion and fear. Rotal Court: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: S. Gomez. Advocate: I. Torre. Doubt: "Whether it can be established that the marriage is null, in this case." Sentence of May 2nd: "Negatively."

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary, Volume LXI.

PADUA - NULLITY OF MARRIAGE due to clandestine circumstances. Rotational Tribunal: I. Teodori, Presiding; H. Caiazzo; P. Mattioli. Defender of the Bond appointed: G. Oesterle; Advocate: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 4th: "Negative."

NAPLES - NULLITY OF MARRIAGE based on coercion and fear. Rotational Tribunal: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: C. VijVerberg. By mandate of gratuitous assistance, Advocates: I. Torre, for the plaintiff; and I. De Forgellinis, for the defendant. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 6th: "Affirmative."

JANUA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: I. Parisella. Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 12th: "Negative."

CHAMBERY - NULLITY OF MARRIAGE due to clandestine circumstances. Rotational Tribunal: A. Jullien, Dean; F. Brennan; D. Staffa, Presiding. Defender of the Bond appointed: I. Sirna. Advocate, by mandate of gratuitous assistance: H. Graziani. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 12th: "Negative."

N. N. - NULLITY OF MARRIAGE due to the husband's impotence, and a dispensation concerning a ratified marriage. Rotational Tribunal: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous assistance: E. Ruffini. Questions: I. "Whether the nullity of the marriage can be established in this

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case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence of May 16th: Regarding I: "Negative." Regarding II: "Affirmative."

ROME - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: F. Romita. Advocate, by mandate of gratuitous assistance: R. Romano. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 17th: "Negative."

[*Latin ed. p. 327*]

Sacra Romana Rota 327 LXVII. TURIN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Court: Brennan, Ponens, D. Staffa, I. Pasquazi. Defender of the Bond: A. Cairoli. Advocate: A. D'Alessandri. Question: "Whether it can be established that the marriage is null, in this case." Sentence of May 17th: "Affirmative." LXVIII. LYON. - NULLITY OF MARRIAGE due to total simulation. Rotal Court: A. Canestri, Ponens, I. Teodori, H. Caiazzo. Defender of the Bond: S. Gomez. Advocate: A. D'Alessandri. Question: "Whether it can be established that the marriage is null, in this case." Sentence of May 19th: "Negative." LXIX. ROME - NULLITY OF MARRIAGE due to coercion and fear, due to simulated consent. Rotal Court: G. Heard, Ponens, A. Canestri, I. Teodori. Defender of the Bond: S. M. Vitale. Advocate: V. Trocchi. Question: "Whether it can be established that the marriage is null, in this case." Sentence of May 20th: "Affirmative." LXX. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation granted *super rato*. Rotal Court: G. Heard, G. Doheny, Ponens, P. Mattioli. Defender of the Bond: A. Schönegger. Advocate, by mandate of gratuitous patronage: R. Szenwie. Questions: I. "Whether it can be established that the marriage is null, in this case"; and to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation over a marriage already celebrated and not consummated, in this case." Sentence of May 22nd: Regarding I. "Affirmative, but the husband is forbidden from entering into another marriage, according to canon 1068 § 1, Code of Canon Law." Regarding II. "Provision made in the first [question]." LXXI. MILAN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Court: G. Pasquazi, Ponens, P. Felici, B. Filipiak. Defender of the Bond: I. M. Pinna. Advocates: I. Pacelli, B. Pellegrini. Question: "Whether it can be established that the marriage is null, in this case." Sentence of May 23rd: "Negative." LXXII. FLORENCE - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Court: F.

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Brennan, I. Pasquazi, P. Felici, Ponens. Defender of the Bond: S. Vitale.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary of the Advocate: A. Catelani, R. Romano. Question: "Does a nullity of marriage exist in this case?" Decision of May 23rd: "Negative."

73. HELIOPOLIS OF THE MARONITES - NULLITY OF MARRIAGE due to lack of dispensation from the impediment of consanguinity, and of provision for sustenance. Rotali Tribunal: A. Canestri, presiding; Ponens, I. Teodori, H. Caiazzo. Defender of the Bond appointed: O. Bejan. Advocates: P. Ciprotti, for the plaintiff; C. Bernardini, for the defendant. Questions: I. "Does a nullity of marriage exist in this case?" and to the extent that it is affirmative: II. "Does the obligation exist for the man, N., to pay, and by what title, a pension or other sum of money in favor of the woman, Z.?" III. "Should the judgment of the first instance be considered as pertaining to the nullity or to the validity of the marriage?" Decision of May 25th: Regarding I: "Affirmative." Regarding II: "Affirmative." Regarding III: "Negative regarding the first part, affirmative regarding the second part, that is, the judgment of the first instance should be considered as pertaining to the validity of the marriage."

74. ROMAN - NULLITY OF MARRIAGE due to exclusion of the good of procreation and the good of the sacrament. Rotali Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the Bond appointed: O. Bejan. Advocate: I. Spinelli. Question: "Does a nullity of marriage exist in this case?" Decision of May 25th: "Affirmative, forbidding the man from entering into another marriage, unless he declares before the Ordinary of the place, under oath, that he intends to enter into a new marriage with a right intention and without excluding the good of procreation."

75. EPOREDIEN - NULLITY OF MARRIAGE on the grounds of violence and fear. Rotali Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: P. Capobianco. Advocate, by mandate of gratuitous legal aid: H. Graziani. Questions: I. "Should the appeal proposed by the Defender of the Bond be rejected due to the expiration of the appeal period?" and to the extent that it is negative: II. "Should the decision of the Rotali Tribunal of July 15, 1949, be confirmed or overturned in this case?" Decision of May 26th: Regarding I: "Negative." Regarding II: "It should be confirmed, and therefore, a nullity of marriage exists in this case."

76. TARVISINA, OR VENETIA - NULLITY OF MARRIAGE on the grounds of violence and fear. Rotali Tribunal: A. Jullien, Dean, presiding; Ponens, A. Wynen, G. Heard. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Romano.

[*Latin ed. p. 329*]

Sacra Romana Rota 329: *Quaestio:* "Utrum sententia Rotalis diei 3

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Ianuarii 1948 sit confirmanda, vel infirmanda, in casu." Sententia diei 27 Maii: "Confirmandam esse, ideoque non constare de nullitate matrimonii, in casu." LXXVII. PARISIEN. - NULLITATIS MATRIMONII ob exclusum bonum sacramenti. Rota Parisiensis: A. Canestri, Praeses; I. Teodori; H. Caiazzo. Defensor Vinculi deputatus: I. Casoria. Advocatus: F. Cartoni. *Quaestio:* "Utrum constet de nullitate matrimonii, in casu." Sententia diei 27 Maii: "Negative." LXXVIII. N. N. - NULLITATIS MATRIMONII ob impotentiam viri. Rota: A. Fidecicchi, Praeses; F. Brennan; I. Pasquazi. Substitutus Defensoris Vinculi: A. Del Corpo. Advocati: R. Romano, pro actore; C. Bernardini, pro conventa. *Quaestio:* "Utrum sententia Rotalis diei 5 Martii 1947 sit confirmanda, vel infirmanda, in casu." Sententia diei 30 Maii: "Infirmandam esse, seu constare de nullitate matrimonii in casu, vetito tamen actori transitu ad novas nuptias, inconsulta Sancta Sede." LXXIX. TAURINEN. - NULLITATIS MATRIMONII ex capite vis et metus. Rota Taurinensis: G. Heard; P. Felici, Praeses; B. Filipiak. Defensor Vinculi deputatus: I. Parisella. Advocatus ex mandato gratuiti patrocinii: E. Albertario. *Quaestio:* "Utrum constet de nullitate matrimonii, in casu." Sententia diei 31 Maii: "Affirmative." LXXX. MESSANEN. - NULLITATIS MATRIMONII ex capite vis et metus. Rota Messanensis: A. Canestri, Praeses; I. Teodori; H. Caiazzo. Defensor Vinculi deputatus: S. Alvarez Menendez. Advocatus: A. D'Alessandri. *Quaestio:* "Utrum constet de nullitate matrimonii, in casu." Sententia diei 3 Iunii: "Affirmative." LXXXI. BURDIGALEN. - NULLITATIS MATRIMONII ob exclusum bonum prolis. Rota Burgalatensis: A. Jullien, Decanus; P. Felici, Praeses; B. Filipiak. Defensor Vinculi: I. Stella. Advocatus ex mandato gratuiti patrocinii: D. Lazzarato. *Quaestiones:* I. "Utrum ulterior causae propositio concedenda sit, in casu"; et quatenus affirmative: II. "Utrum constet de nullitate matrimonii, in casu." Sententia diei 5 Iunii: Ad I. "Negative." Ad II. "Provisum in primo."

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary LXXXII. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Roman Rota: H. Caiazzo, presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: A. Schönegger. Advocate: P. A. D'Avack. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 5: "Negative." LXXXIII. MARSEILLE. - NULLITY OF MARRIAGE due to a defect in form. Roman Rota: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: F. Romita. Advocate by mandate of free legal aid: B. Pellegrini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 6: "Negative." LXXXIV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and of a dispensation concerning a ratified marriage. Roman Rota: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: F.

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Fournier. Advocates: C. Corsanego, E. Ruffini. Questions: I. "Whether the nullity of the marriage can be established in this case;" and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence of June 10: Regarding I: "Negative." Regarding II: "Affirmative, with the husband forbidden from entering into another marriage without the consent of the Holy See." LXXXV. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and of a dispensation concerning a ratified marriage. Roman Rota: H. Caiazzo, presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: I. Trezzi. Advocate by mandate of free legal aid: B. Pellegrini. Questions: I. "Whether the nullity of the marriage can be established in this case;" and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence of June 16: Regarding I: "Negative." Regarding II: "Affirmative, with the wife forbidden from entering into another marriage without the consent of the Holy See." LXXXVI. JANUA. - NULLITY OF MARRIAGE due to simulated consent. Roman Rota: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the Bond appointed: C. Vijverberg. Advocate: P. Ciprotti. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 17: "Negative." LXXXVII. PARIS. - NULLITY OF MARRIAGE based on coercion and fear. Roman Rota: A. Canestri, presiding; I. Teodori, H. Caiazzo.

[*Latin ed. p. 331*]

Sacra Romana Rota 331: Defender of the Bond appointed: I. Casoria. Advocate: F. Cartoni. Question: "Whether, in this case, it can be established that the marriage is null." Sentence of June 17: "Negative." 88. PRATEN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Royal Court: A. Jullien, Dean, A. Fidecicchi, P. Felici, presiding. Defender of the Bond appointed: O. Bejan. Advocate by mandate of free legal aid: H. Napoleoni. Question: "Whether the sentence of the Royal Court of July 20, 1937, in this case, should be confirmed or annulled." Sentence of June 21: "To be annulled, and therefore, it is established that the marriage is null in this case." 89. N. N. - NULLITY OF MARRIAGE based on the grounds of force and fear, and of a DISPENSATION REGARDING A RATIOCINATED MARRIAGE. Royal Court: I. Pasquazi, presiding, P. Felici, B. Filipiak. Defender of the Bond appointed: I. Sima. Advocate by mandate of free legal aid: R. Ottaviani. Questions: I. "Whether, in this case, it can be established that the marriage is null"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that has been ratified but not consummated, in this case." Sentence of June 23: "Negative to both."

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90. ROMA - NULLITY OF MARRIAGE due to simulated consent. Royal Court: A. Fidecicchi, F. Brennan, presiding, I. Pasquazi. Defender: I. Stella. Advocate: A. Angelini Rota. Question: "Whether, in this case, it can be established that the marriage is null." Sentence of June 27: "Negative." 91. ROMA - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Court: I. Teodòri, A. Fidecicchi, presiding, F. Brennan. Defender of the Bond appointed: S. M. Vitale. Advocate by mandate of free legal aid: R. Romano. Question: "Whether, in this case, it can be established that the marriage is null." Sentence of June 27: "Affirmative." 92. SALERNITANA - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Court: A. Jullien, Dean, F. Brennan, presiding, I. Pasquazi. Defender of the Bond appointed: I. Sirna. Advocate by mandate of free legal aid: G. Felici. Question: "Whether, in this case, it can be established that the marriage is null." Sentence of June 27: "Negative."

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale XOI. PLATIEN. - NULLITY OF MARRIAGE due to the exclusion of the fruit of the womb. Roman Rota: G. Heard, Ponens, H. Caiazzo, A. Fidecicchi. Defender of the Bond appointed: S. M. Vitale. Advocate: T. Ragusa. Question: "Whether the sentence of the Rota of June 3, 1949, should be confirmed, or annulled, in this case." Sentence of June 28: "It is to be confirmed, or it does not pertain to the nullity of the marriage, in this case." XOI. VIGLEVANEN. - NULLITY OF MARRIAGE due to a condition imposed. Roman Rota: A. Jullien, Decanus, G. Doheny, Ponens, P. Mattioli. Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Whether the sentence of the Rota of January 27, 1949, should be confirmed, or annulled, in this case." Sentence of June 28: "It is to be confirmed, and therefore it does not pertain to the nullity of the marriage, in this case." XCV. LUGANEN. - NULLITY OF MARRIAGE due to coercion and fear; due to the exclusion of the fruit of the womb. Roman Rota: G. Heard, F. Brennan, Ponens, I. Pasquazi. Defender of the Bond appointed: S. M. Vitale. Advocate by mandate of gratuitous legal aid: C. Bernardini. Question: "Whether the nullity of the marriage pertains, in this case." Sentence of June 30: "Negatively." XCVI. APUANA - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Roman Rota: I. Pasquazi, Ponens, P. Felici, B. Filipiak. Defender of the Bond appointed: F. Romita. Advocate by mandate of gratuitous legal aid: R. Romano. Question: "Whether the nullity of the marriage pertains, in this case." Sentence of July 4: "Negatively." XCVII. TAURINEN. - NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the fruit of the womb. Roman Rota: P. Felici, Ponens, G. Doheny, P. Mattioli. Defender of the Bond: I. Stella. Advocates: C. H. Emprin Guardini, R. Romano. Question: "Whether the sentence of the Rota of May 11, 1949, should be confirmed, or annulled, in this case." Sentence of July 5: "It is to be confirmed, and therefore it does

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not pertain to the nullity of the marriage, in this case." XCVIII. GLASGUEN. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Roman Rota: A. Jullien, Decanus, A. Wynen, I. Pasquazi, Ponens.

[*Latin ed. p. 333*]

Sacra Romana Rota 333. Appointed Defender of the Bond: I. Parisella. Advocate appointed by gratuitous patronage: F. Cartoni. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of July 7th: "Negative."

XCIX. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. Question: "Whether the sentence of the Rotalian Tribunal of January 25th, 1950, should be confirmed or annulled, in this case." Sentence of July 8th: "To be annulled, or, in this case, whether the nullity of the marriage can be established."

C. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and a dispensation granted *super rato*. Rotalian Tribunal: H. Caiazzo; A. Fidecicchi, Presiding; F. Brennan. Appointed Defender of the Bond: P. Capobianco. Advocate appointed by gratuitous patronage: I. Galassi. Questions: I. "Whether, in this case, the nullity of the marriage can be established"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage already consummated, in this case." Sentence of July 11th: "Negative in both cases."

CI. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Appointed Defender of the Bond: F. Romita. Advocates: E. Ruifini, for the plaintiff; A. Angelini Rota, for the ecclesiastical court. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of July 11th: "Negative."

CIL N. N. - NULLITY OF MARRIAGE due to the husband's impotence. Rotalian Tribunal: A. Jullien, Dean; G. Doheny, Presiding; P. Mattioli. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: F. Della Rocca; I. Spinelli. Question: "Whether the sentence of the Rotalian Tribunal of March 16th, 1919, should be confirmed or annulled, in this case." Sentence of July 13th: "To be annulled, and therefore, whether the nullity of the marriage can be established, in this case."

CUI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence. Rotalian Tribunal: G. Heard, Presiding; A. Canestri; I. Teodori. Appointed Defender of the Bond: F. Fournier. Advocates: A. Catelani; H. Graziani.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary. Question: "Does a

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nullity of marriage exist, in this case?" Sentence of July 13th: "Negative." OIV. N. N. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and good faith, and due to the impotence of the husband. Rotational Court: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond: C. Berutti. Advocates: M. A. Pacelli; I. Torre. Question: "Does a nullity of marriage exist, in this case?" Sentence of July 15th: "Negative." CV. NARNIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Court: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond: I. Stella. Advocate appointed for gratuitous assistance: I. Benedetti. Question: "Does a nullity of marriage exist, in this case?" Sentence of July 17th: "Negative." CVI. ALEPPEN. OF THE ARMENIAN RITE. Rotational Court: A. Fidecicchi, presiding; F. Brennan; P. Mattioli. Promoter of Justice: I. Pendola. Advocates: P. Ciprotti, for the plaintiff; P. Guidi, for the opposing party. Questions: I. "Should the sentence of the Rotational Court of July 5th, 1949, be confirmed, or overturned, in this case?"; II. "By which party, and in what measure, should the judicial expenses and the fees of the advocates be borne, whether in the first or second instance?" Sentence of July 17th: Regarding I: "It is to be confirmed." Regarding II: "The judicial expenses of the first and second instances are to be borne by the defendant; the fees of the advocates of the first and second instances are to be compensated." CVIL CATANEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Court: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond: A. Cairoli. Advocate appointed for gratuitous assistance: H. Graziani. Question: "Does a nullity of marriage exist, in this case?" Sentence of July 19th: "Affirmative." CVIII. N. N. - NULLITY OF MARRIAGE due to the impotence of both spouses, and a dispensation granted. Rotational Court: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond: V. Bartoccetti. Advocate: R. Romano. Question: "Should the sentence of the Rotational Court of June 11th, 1949, be confirmed, or overturned, in this case?"

[*Latin ed. p. 335*]

The Sacred Roman Rota, Sentence of July 20th: "It must be affirmed, and therefore it does not pertain to a nullity of marriage, in the case, nor is counsel to be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated."

CIX. ROMA - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond: I. M. Pinna. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Does a nullity of marriage exist in this case?" Sentence of July 22nd: "Negative."

CX. ROMA - NULLITY OF MARRIAGE due to the exclusion of good faith and the good of the sacrament. Rotal Court: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: I. Sirna. Advocate: I.

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Spinelli. Question: "Does a nullity of marriage exist in this case?" Sentence of July 22nd: "Negative."

CXL. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Rotal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: O. Bejan. Advocates: F. Della Rocca, H. Graziani, for the plaintiff; C. Pacelli, for the ecclesiastical court. Question: "Does a nullity of marriage exist in this case?" Sentence of July 22nd: "Negative."

CXII. LUGDUNUM. - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Rotal Court: A. Jullien, Dean; I. Pasquazi; P. Felici, presiding. Defender of the Bond appointed: G. Oesterle. Advocate: B. Pellegrini. Question: "Does a nullity of marriage exist in this case?" Sentence of July 25th: "Negative."

CXIII. RUPELLEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: A. Canestri; L. Teodori; P. Mattioli, presiding. Defender of the Bond appointed: H. Raco. Advocate appointed by gratuitous patronage: I. Galassi. Question: "Does a nullity of marriage exist in this case?" Sentence of July 27th: "Negative."

CXIV. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Rotal Court: H. Caiazzo, presiding; A. Fidecicchi; I. Pasquazi. Defender of the Bond appointed: E. Wagner.

[*Latin ed. p. 336*]

Acta 336 Apostolicae Sedis - Official Commentary by the Advocate: F. Bersani. Question: "Does the nullity of the marriage exist, in this case?" Decision of July 28th: "Negative."

CXV. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: I. Pasquazi, Presiding, P. Felici, B. Filipiak. Defender of the Bond appointed: I. Sirna. Advocate: R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Decision of July 29th: "Negative."

CXVI. ROMA - NULLITY OF MARRIAGE due to simulated consent and due to a condition imposed. Rotalian Tribunal: A. Jullien, Dean, A. Wynen, G. Heard, Presiding. Defender of the Bond appointed: A. Cairoli. Advocate: M. D'Alfonso. Question: "Should the decision of the Rotalian Tribunal of October 28th, 1949, be confirmed, or overturned, in this case?" Decision of July 29th: "It is to be confirmed, or the nullity of the marriage does not exist, in this case."

CXVII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a dispensation concerning a ratified marriage. Rotalian Tribunal: A. Jullien, Dean, A. Wynen, P. Mattioli, Presiding. Defender of the Bond appointed: F. Fournier. Advocate: I. Torre. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II.

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"Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is ratified but not consummated?" Decision of August 4th: "Negative in both cases."

CXVIII. N. N. - NULLITY OF MARRIAGE based on the grounds of force and fear, and a dispensation concerning a ratified marriage. Rotalian Tribunal: G. Heard, Presiding, I. Pasquazi, P. Felici. Defender of the Bond: I. Stella. Advocate: I. Torre. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is ratified but not consummated, in this case?" Decision of August 5th: "Negative in both cases."

CXIX. MARRIAGE - SEPARATION (Incidental). Rotalian Tribunal: P. Felici, Presiding, B. Filipiak, G. Doheny. Promoter of Justice: I. Pendola.

[*Latin ed. p. 337*]

Sacra Romana Rota 337. Advocates: I. Torre, for the plaintiff; C. Bernardini, for the defendant. Questions: I. "Whether an appeal is permissible in this case"; and, to the extent that it is negative: II. "Whether a retraction of the cause is to be granted according to canon 1989, in this case." Judgment of July 22nd: Regarding I. "Affirmative." Regarding II. "Provision made in the first [question]."

CXX. ANTIOCHEN. MELCHITES - CONCERNING THE NULLITY OF MARRIAGE and a DISPENSATION REGARDING A VALID MARRIAGE. Rotarian Session: A. Wynen, Presiding; D. Staffa; P. Mattioli. Defender of the Bond appointed: I. Trezzi. Advocate appointed by gratuitous legal aid: I. Spinelli. Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice is to be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated." Judgment of September 30th: Regarding I. "Negative." Regarding II. "Affirmative, with the prohibition for the man to enter into other marriages."

OXXI. ROMA - CONCERNING JURISDICTIONAL MATTERS. Rotarian Session: A. Jullien, Dean, Presiding; A. Wynen; G. Heard. Promoter of Justice appointed: P. Tocanel. Advocates: A. D'Alessandri, for the plaintiff; O. and I. Pacelli, for the defendant. Question: "Whether the translation of the Reverend Mr. Julius Belvederi from the group of ordinary professors in the Athenaeum Urban of Propaganda Fide to the group of permanent professors is permissible." Judgment of October 4th: "Affirmative."

OXXII. PERUSINA - CONCERNING THE NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotarian Session: D. Staffa, Presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: V. Bartoccetti. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage is established in this case." Judgment of October 6th: "Negative."

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CXXIII. PARISIEN. - CONCERNING THE NULLITY OF MARRIAGE due to the excluded good of the sacrament and the good of procreation. Rotarian Session: A. Jullien, Dean; A. Wynen; B. Filipiak, Presiding. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage is established in this case." Judgment of October 14th: "Negative."

CXXIV. N. N. - CONCERNING THE NULLITY OF MARRIAGE due to the impotence of the man and a DISPENSATION REGARDING A VALID MARRIAGE, 22 - ACTA, vol. XVIII, n. 7. - 10-5-1951.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis – Official Commentary. Tournus Tribunal: F. Brennan, presiding; D. Staffa, I. Pasquazi. Defender of the Bond: A. Del Corpo. Advocate: T. Ragusa. Doubts: I. "Whether the nullity of the marriage can be established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation from a marriage that is valid but not consummated, in this case." Judgment of October 16th: Regarding I, "Negative." Regarding II, "Affirmative." CXXV. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Tournus Tribunal: A. Fidecicchi, presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: O. Bejan. Advocate: A. D'Alessandri. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of October 17th: "Affirmatively, forbidding the man from entering into another marriage." CXXVI. ROMA – NULLITY OF MARRIAGE due to the simulation of consent. Tournus Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: F. Fournier. Advocate: I. Lenti. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of October 21st: "Negative." CXXVII. NAPLES – NULLITY OF MARRIAGE due to coercion and fear. Tournus Tribunal: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: A. Cairoli. Advocate, by mandate of gratuitous patronage: V. Trocchi. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of October 21st: "Negative." CXXVIII. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Tournus Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the Bond appointed: R. Bidagor. Advocate: D. Lazzarato. Doubt: "Whether the judgment of the Tournus Tribunal of July 21, 1939, should be confirmed or overturned, in this case." Judgment of October 25th: "That it should be overturned, or that the nullity of the marriage is established, in this case." CXXIX. ROMA – NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Tournus Tribunal: P. Felici, presiding; B. Filipiak, G. Doheny. Defender of the Bond appointed: F. Romita. Advocate: H. Graziani. Doubt: "Whether the judgment of the Tournus Tribunal of

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February 3, 1919, should be confirmed or overturned, in this case."

[*Latin ed. p. 339*]

Sacra Romana Rota, Sentence of October 25th: "It is to be affirmed, and therefore it does not consist of the nullity of the marriage, in this case."

CXXX. IANUENA. - NULLITY OF MARRIAGE due to a defect in the canonical form. Rotal Turn: A. Canestri, I. Teodori, P. Mattioli, presiding. Substitute for the Defender of the Bond: A. Del Corpo. Advocate by mandate of gratuitous patronage: H. Napoleoni. Question: "Does the nullity of the marriage consist, in this case?" Sentence of October 25th: "Affirmatively."

CXXXI. BONONIA. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Turn: A. Jullien, Dean, A. Wynen, B. Filipiak, presiding. Defender of the Bond: I. M. Pinna. Advocate: R. Romano. Question: "Does the nullity of the marriage consist, in this case?" Sentence of October 28th: "Negatively."

CXXXI i. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Turn: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: O. Bejan. Advocate by mandate of gratuitous patronage: R. Romano. Question: "Does the nullity of the marriage consist, in this case?" Sentence of October 31st: "Negatively."

CXXXIII. ROMA. - NULLITY OF MARRIAGE under the head of force and coercion. Rotal Turn: I. Pasquazi, presiding, B. Filipiak, G. Doheny. Defender of the Bond appointed: V. Ait. Advocate by mandate of gratuitous patronage: I. Torre. Question: "Does the nullity of the marriage consist, in this case?" Sentence of November 7th: "Negatively."

CXXXIV. ROMA. - NULLITY OF MARRIAGE under the head of a condition imposed. Rotal Turn: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: E. Wagner. Advocate: I. Spinelli. Question: "Does the nullity of the marriage consist, in this case?" Sentence of November 14th: "Negatively."

CXXXV. PARISIUS. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Turn: P. Felici, presiding, B. Filipiak, P. Mattioli. Defender of the Bond appointed: G. Brisebois. Advocate: F. Cartoni. Question: "Does the nullity of the marriage consist, in this case?" Sentence of November 15th: "Negatively."

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis — Commentarium Officiale CXXXVI. HIERACEN. – NULLITY OF MARRIAGE based on force and fear. Rotational Panel: A. Jullien, Presiding; B. Filipiak, Assisting; P. Mattioli. Defender of the Bond: P. Tocanel. Advocate appointed by the office of gratuitous legal aid: Ii. Romano. Question: "Does the nullity of the marriage exist, in this case?" Judgment of November 18: "Negative."

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CXXXVII. BUGELLEN. – NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Rotational Panel: H. Caiazzo, Presiding; A. Fidecicchi, Assisting; F. Brennan. Defender of the Bond: I. M. Pinna. Advocate: C. Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of November 24: "Negative."

CXXXVIII. N. N. – NULLITY OF MARRIAGE due to total simulation; due to the exclusion of the good of the sacrament. Rotational Panel: A. Wynen, Presiding; G. Heard, Assisting; A. Canestri. Defender of the Bond: I. Trezzi. Advocate: B. Pellegrini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of November 25: "Negative."

CXXXIX. TAURINEN. – NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotational Panel: I. Teodori, Presiding; H. Caiazzo, Assisting; A. Fidecicchi. Defender of the Bond: A. De Iorio. Advocate: A. Merlo. Question: "Does the nullity of the marriage exist, in this case?" Judgment of November 27: "Negative."

CXL. TAURINEN. – NULLITY OF MARRIAGE based on force and fear. Rotational Panel: A. Fidecicchi, Presiding; F. Brennan, Assisting; D. Staffa. Defender of the Bond: V. Bartoccetti. Advocates: C. H. Emprin Guardini, R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Judgment of November 28: "Affirmative."

CXLI. TARVISINA, or VENETIA. – NULLITY OF MARRIAGE based on force and fear. Rotational Panel: A. Canestri, Presiding; I. Teodori, Assisting; H. Caiazzo. Defender of the Bond: I. Sirna. Advocate appointed by the office of gratuitous legal aid: I. De Forgellinis. Question: "Does the nullity of the marriage exist, in this case?" Judgment of December 2: "Negative."

[*Latin ed. p. 341*]

Sacra Romana Rota 341 OXLIL MONTEREYEN. FRESNEN. - Concerning the Nullity of Marriage: due to force and fear; due to the excluded good of the sacrament. Turnus Rotalis: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond: I. Stella. Advocate: P. Ciprotti. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 5th: "Negative."

CXLIII. NEO-EBORACEN. - Concerning the Nullity of Marriage: due to the exclusion of the good of procreation and the good of the sacrament. Turnus Rotalis: A. Jullien, Dean; A. Wynen, B. Filipiak, presiding. Defender of the Bond appointed: C. Vijverberg. Advocate: D. Lazzarato. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 6th: "Negative."

CXLIV. PARISIEN. - Concerning the Nullity of Marriage: due to the exclusion of the good of the sacrament. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo, A. Fidecicchi. Defender of the Bond appointed: V. Bartoceetti. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage can

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be established in this case." Sentence of December 11th: "Negative."

CXLV. SOUTHWARCEN. - Concerning the Nullity of Marriage: due to the excluded good of procreation. Turnus Rotalis: B. Filipiak, presiding; <3r. Doheny, P. Mattioli. Defender of the Bond appointed: V. Ait. Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 11th: "Negative."

CXLVI. ROMANA - Concerning the Nullity of Marriage: due to the excluded good of procreation. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond appointed: C. Vijverberg. Advocate by mandate of gratuitous patronage: B. Pellegrini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 12th: "Affirmative, forbidding the man from entering into other marriages, unless he first, before the Ordinary of the place, under oath, promises that in future marriages he will duly fulfill his conjugal duties."

CXLVII. N. N. - Concerning the Nullity of Marriage: due to the impotence of the man and a dispensation granted. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: F. Fournier. Advocate by mandate of gratuitous patronage: R. Romano.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis.—Official Commentary. Doubts: I. "Does nullity of marriage exist in this case?"; and to the extent that the answer is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" The decision of December 15th: Regarding I: "Negative." Regarding II: "Affirmative, with the prohibition that the man not proceed to other marriages without the consultation of the Apostolic See."

XLVIII. ATUREN, OR AQUEN.—Nullity of marriage due to a condition imposed. Royal Tribunal: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond: I. M. Pinna. Advocates: I. B. Ferrata; H. Napoleoni. Doubt: "Does nullity of marriage exist in this case?" The decision of December 16th: "Negative."

XLIX. ROMA.—Nullity of marriage due to coercion and fear. Royal Tribunal: A. Jullien, Dean; A. Wynen; G. Doheny, presiding. Defender of the Bond appointed: G. Andreozzi. Advocate: V. Trocchi. Doubt: "Does nullity of marriage exist in this case?" The decision of December 16th: "Negative."

L. ROMA.—Nullity of marriage due to the exclusion of the good of procreation and the good of the sacrament. Royal Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Parisella. Advocate: A. Angelini Rota. Doubt: "Does nullity of marriage exist in this case?" The decision of December 19th: "Affirmative."

CLII. CHRISTOPHORI DE HABANA.—Nullity of marriage due to the

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woman's infidelity. Royal Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: V. Ait. Advocate: F. Della Rocca. Doubt: "Does nullity of marriage exist in this case?" The decision of December 19th: "Negative."

LIII. ALBA IULIEN.—Nullity of marriage due to coercion and fear. Royal Tribunal: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: I. Lombardi. Doubt: "Does nullity of marriage exist in this case?" The decision of December 20th: "Affirmative."

[*Latin ed. p. 343*]

Sacra Romana Rota, 343 II. Causes which were concluded in the same year, 1950, or which, due to particular circumstances, came to an end without a definitive judgment; to which are added decrees concerning appeals against the rejection of petitions.

I. PARISIEN. – Nullity of marriage, due to the exclusion of the good of procreation and the good of the sacrament, before the Reverend Father Joseph Pasquazi. Since no procedural act has been initiated for a year and more, the Reverend Prelate, by decree of January 2nd, declares the appeal abandoned and orders that the records of the case be placed in the archive.

II. CHICAGIEN. – Nullity of marriage, due to the exclusion of the good of procreation and the good of the sacrament, before the Reverend Father D. Francis Brennan. Since no procedural act has been initiated for a year and more, the Reverend Prelate, by decree of January 5th, declares the case closed and orders that the records be placed in the archive.

III. ROMANA – Nullity of marriage, due to the excluded good of the sacrament, before the Reverend Prelate D. Francis Brennan. Since no procedural act has been initiated for a year and more, the Reverend Prelate, by decree of January 21st, declares the case closed and orders that the records be placed in the archive.

IV. PARISIEN. – Nullity of marriage, due to coercion and fear, before the Reverend Prelate D. Augusto Fidecicchi. Since no procedural act has been initiated for a year and more, the Reverend Prelate, by decree of January 31st, declares the appeal abandoned and orders that the records of the case be placed in the archive.

V. BONONIEN. – Nullity of marriage, due to coercion and fear, before the Reverend Father D. Augusto Fidecicchi. Since no procedural act has been initiated for several years, the Reverend Prelate, by decree of January 31st, declares the appeal abandoned and orders that the records be placed in the archive.

VI. VERSALIEN. – Nullity of marriage, due to coercion and fear, before the Reverend Prelate D. Augusto Fidecicchi. Since no procedural act has been initiated for several years, the Reverend Prelate, by decree of February

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1st, declares the appeal abandoned and orders that the records of the case be placed in the archive.

[*Latin ed. p. 344*]

344. Acts of the Apostolic See - Official Commentary VII. PALERMO - Regarding the nullity of a marriage, due to force and fear, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been presented for several years, the presiding Reverend Father, by decree of February 1st, declares the appeal abandoned, and orders that the records of the case be placed in the archive. VIII. ROME - Regarding the nullity of a marriage, due to the exclusion of the good of the sacrament and the good of posterity, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been presented for a year, the presiding Reverend Father, by decree of February 9th, declares the appeal abandoned and orders that the records of the case be placed in the archive. IX. LIMOGES - Regarding the nullity of a marriage (rejection of the petition), before the Reverend Father Doctor Joseph Pasquazi. Having considered the request by which the advocate for the plaintiff declares that he renounces the recourse against the decree of the Tribunal of Limoges, which rejected the petition introducing the cause, the presiding Reverend Father, by decree of March [date obscured], admits the renunciation and orders that the records be placed in the archive. X. TURIN - Regarding the nullity of a marriage, due to the exclusion of the good of posterity, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been presented for a year and more, the presiding Reverend Father, by decree of March 7th, declares the request concluded and orders that the records of the case be placed in the archive. XI. BITURIGUM - Regarding the nullity of a marriage, due to the exclusion of the good of posterity, before the Reverend Father Doctor Henry Caiazzo. Since, after the appeal, no procedural act has been presented for a year and more, the presiding Reverend Father, by decree of March 7th, declares the appeal itself abandoned and orders that the records of the case be placed in the archive. XII. BAYEUX - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father Francis Brennan. Since no procedural act has been presented for a year and more, the presiding Reverend Father, by decree of March 28th, declares the cause concluded and orders that the records be placed in the archive. XIII. ROME - Regarding the nullity of a marriage, due to force and fear, before the Reverend Father Francis Brennan. Since no procedural act has been presented for a year and more, the presiding Reverend Father, by decree of March 28th, declares the cause concluded and orders that the records be placed in the archive. XIV. PARIS - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father Francis

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Brennan.

[*Latin ed. p. 345*]

The Sacred Roman Rota, 345. If, for a year or longer, no procedural act has been taken, the presiding Reverend Doctor, by decree of March 28th, declares the case closed and orders the records to be placed in the archives.

XV. MASSANA. Concerning the nullity of marriage, or the simulation of consent, before the Reverend Doctor Francis Brennan. If, for a year or longer, no procedural act has been taken, the presiding Reverend Doctor, by decree of March 28th, declares the case closed and orders the records to be placed in the archives.

XVI. TAURINEN. Concerning the nullity of marriage, due to coercion and fear, before the Reverend Doctor Henry Caiazzo. If, after the appeal has been interposed, no procedural act has been taken for a year, the presiding Reverend Doctor, by decree of March 31st, declares the appeal itself abandoned and orders the records to be placed in the archives.

XVII. BAMBERGEN. Concerning the nullity of marriage, due to coercion and fear, before the Reverend Doctor Arcturo Wynen. If, for several years, no judicial act has been taken, the presiding Reverend Doctor, by decree of April 12th, declares the appeal interposed by the plaintiff abandoned and orders the records of the case to be placed in the archives.

XVIII. VERSALIEN. Concerning the nullity of marriage, due to the excluded indissolubility, before the Reverend Doctor Joseph Pasquazi. If, for a year or longer, no procedural act has been taken, the presiding Reverend Doctor, by decree of April 12th, declares the appeal abandoned and orders the records of the case to be placed in the archives.

XIX. ROMANA. Concerning the nullity of marriage, due to coercion and fear, and due to the excluded good of the offspring, before the Reverend Doctor Joseph Pasquazi. If, for a year or longer, no procedural act has been taken, the presiding Reverend Doctor, by decree of April 12th, declares the appeal abandoned and orders the records of the case to be placed in the archives.

XX. ROMANA. Concerning the nullity of marriage, due to the exclusion of good faith and the good of the offspring, and due to coercion and fear, before the Reverend Doctor Joseph Pasquazi. If, for a year, no procedural act has been taken, the presiding Reverend Doctor, by decree of April 12th, declares the appeal abandoned and orders the records to be placed in the archives.

XXI. AMBIANEN. Concerning the nullity of marriage, due to the excluded good of the offspring, before the Reverend Doctor William Heard. If, for a year or longer, no procedural act has been taken, the presiding Reverend Doctor, by decree of April 20th, declares the case abandoned and

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orders the records to be placed in the archives.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis — Commentarium Officiale XXII. PADUA - Concerning the nullity of a marriage, or the lack of affection on the part of the woman, before the Most Reverend Doctor John Theodori. When the curator for the party involved has received notification that the cause has been abandoned by the plaintiff, the Most Reverend Doctor Ponens, by decree of April 26th, declares the appeal abandoned and orders that the records of the cause be placed in the archives.

XXIII. ROME - Concerning the nullity of a marriage, due to a condition imposed, before the Most Reverend Doctor John Theodori. When no procedural act has been performed within the time established by law, the Most Reverend Doctor Ponens, by decree of April 26th, declares the appeal abandoned and orders that the records of the cause be placed in the archives.

XXIV. N. N. - Concerning the nullity of a marriage, due to the woman's impotence, before the Most Reverend Doctor John Theodori. When no procedural act has been performed within the time established by law, the Most Reverend Doctor Ponens, by decree of April 26th, declares the appeal abandoned and orders that the records of the cause be placed in the archives.

XXV. PARIS - Concerning the nullity of a marriage, due to the exclusion of a sacramental good, before the Most Reverend Doctor John Theodori. After the time established by law has elapsed, and no procedural act has been performed, the Most Reverend Doctor Ponens, by decree of April 26th, declares the appeal abandoned and orders that the records of the cause be placed in the archives.

XXVI. PARIS - Concerning the nullity of a marriage, due to the exclusion of a sacramental good, before the Most Reverend Doctor Peter Mattioli. When, for a year and more, no procedural act has been performed, the Most Reverend Doctor Ponens, by decree of April 28th, declares the cause closed and orders that the records be placed in the archives.

XXVII. CARTHAGE - Concerning the nullity of a marriage, due to the exclusion of the good of procreation and due to force and fear, before the Most Reverend Doctor Henry Caiazzo. When, for a year and more, no procedural act has been performed, the Most Reverend Doctor Ponens, by decree of May 24th, declares the appeal abandoned and orders that the records of the cause be placed in the archives.

XXVIII. NANNET - Concerning the nullity of a marriage, due to a condition imposed, before the Most Reverend Doctor Henry Caiazzo. When, for a year and more, no procedural act has been performed, the Most Reverend Doctor Ponens, by decree of May 24th, declares the petition closed and

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orders that the records of the cause be placed in the archives.

XXIX. ROME - Concerning the nullity of a marriage, due to force and fear and due to a condition imposed, before the Most Reverend Doctor Henry Caiazzo. When no procedural act has been performed after the appeal, for a year...

[*Latin ed. p. 347*]

The Sacred Roman Rota, number 347, Reverend Father Dominus Ponens, by decree of June 6th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXX. BARCELONA. – Regarding the nullity of a marriage, due to a condition imposed, before Reverend Father William Heard. Since no procedural act has been filed for more than a year, Reverend Father Dominus Ponens, by decree of June 17th, declares the case abandoned and orders that the records be placed in the archive.

XXXI. PARIS. – Regarding the nullity of a marriage, due to force and fear, before Reverend Father William Heard. Since no procedural act has been filed for more than a year, Reverend Father Dominus Ponens, by decree of June 17th, declares the case abandoned and orders that the records be placed in the archive.

XXXII. MARSEILLE. – Regarding the nullity of a marriage, due to force and fear, before Reverend Father Bolesław Filipiak. Since no procedural act has been filed for a year, Reverend Father Dominus Ponens, by decree of June 19th, declares the case abandoned and orders that the records be placed in the archive.

XXXIII. BAYONNE. – Regarding the nullity of a marriage, concerning a request for additional information, before Reverend Father Bolesław Filipiak. Since no procedural act has been filed for a year, Reverend Father Dominus Ponens, by decree of June 19th, declares the case abandoned and orders that the records be placed in the archive.

XXXIV. ROME. – Regarding the nullity of a marriage, concerning a further proposal regarding the case, before Reverend Father Bolesław Filipiak. Since no procedural act has been filed for a year, Reverend Father Dominus Ponens, by decree of June 19th, declares the case abandoned and orders that the records be placed in the archive.

XXXV. TURIN. – Regarding the nullity of a marriage, due to a condition imposed, before Reverend Father Albert Canestri. Since no procedural act has been filed within the time established by law, Reverend Father Dominus Ponens, by decree of June 23rd, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXVI. NAPLES. – Regarding the nullity of a marriage, due to force and fear, before Reverend Father Bolesław Filipiak. Since the plaintiff has presented a renunciation, and the other party has tacitly accepted the renun-

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ciation, Reverend Father Dominus Ponens, by decree of June 23rd, admits the renunciation and orders that the records of the case be placed in the archive.

XXXVII. VICTORIA. – Regarding the nullity of a marriage, due to force and fear, before Reverend Father Albert Canestri. Since no procedural act has been filed within the time established by law,

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary, Most Reverend Father Ponens, by decree of June 23rd, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXVIII. N. N. - Regarding the nullity of marriage, due to the wife's impotence, before Most Reverend Father Peter Mattioli. Having considered the notification of the abandonment of the appeal presented by the Defender of the Bond, Most Reverend Father Ponens, by decree of June 27th, declares the case concluded and orders that the sentence of the preceding turn be enforced, forbidding the woman from entering into any other marriage.

XXXIX. EBEOICEN. - Regarding the nullity of marriage, due to the exclusion of the good of procreation, before Most Reverend Father Henry Caiazzo. Having considered the request of the patron of the plaintiff, in which he renounces the proposal of a new hearing or further proceedings, Most Reverend Father Ponens, by decree of July 7th, 1950, admits the renunciation and orders that the records be placed in the archive.

XL. ROMANA - Regarding the nullity of marriage, due to the exclusion of the good of the faith and due to a condition imposed, before Most Reverend Father Joseph Pasquazi. Having considered the letter in which the plaintiff writes that he renounces his request, and having considered the declaration of the opposing party, in which he accepts the renunciation, Most Reverend Father Ponens, by decree of July 17th, admits the renunciation and orders that the records be placed in the archive.

XLI. HIEROSOLYMITANA - Regarding the nullity of marriage, due to the exclusion of the good of procreation and the good of the faith, before Most Reverend Father Arcturo Wynen. Having considered the death of the husband, Most Reverend Father Ponens, by decree of August 2nd, declares the case concluded and orders that the records be placed in the archive.

XLII. MELEVITANI - Regarding rights, before Most Reverend Father Peter Mattioli. Since no procedural act has been filed for a year or more, Most Reverend Father Ponens, by decree of August 7th, declares the case closed and orders that the records be placed in the archive.

XLIII. S. SEVERI - Regarding the nullity of marriage, due to lack of consent, before Most Reverend Father Henry Caiazzo. Having considered the request of the opposing party and the testimony of the death of the plaintiff,

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and having considered that no procedural act has been filed for a year or more, Most Reverend Father Ponens, by decree of August 7th, declares the case closed and orders that the records be placed in the archive, reserving the right of appeal, should it be of interest, to the Supreme Apostolic Tribunal, in order to obtain the benefit of restitution in integrum.

XLIV. PATAVINA - Regarding the nullity of marriage, due to coercion and fear, before Most Reverend Father Peter Mattioli. Since no procedural act has been filed for a year or more, Most Reverend Father Ponens, by decree of August 7th, declares the case closed and orders that the records be placed in the archive.

[*Latin ed. p. 349*]

The Sacred Roman Rota, 349, XLV. FLORENTINA - Concerning the nullity of marriage, or a defect in form, before the Most Reverend Doctor Peter Mattioli. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of August 7th, declares the cause closed and orders the records to be placed in the archive.

XLVI. ROMANA - Concerning the nullity of marriage, due to coercion and fear, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of October 19th, declares the cause abandoned and orders the records to be placed in the archive.

XLVII. LIBURNEN. - Concerning the nullity of marriage, due to coercion and fear, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of October 19th, declares the cause abandoned and orders the records to be placed in the archive.

XLVIII. PICTAVIEN. - Concerning rights, before the Most Reverend Doctor Albert Canestri. Since no response has been received after numerous delays and adjournments, compelling the Judges to set a deadline for the presentation of a judicial act, or for the resolution of the matter, and the deadline has elapsed, the presiding Reverend Doctor, by decree of October 23rd, declares the cause abandoned and orders the records to be placed in the archive.

XLIX. IANUEN. - Concerning the nullity of marriage, due to a condition imposed, before the Most Reverend Doctor Albert Canestri. Since no procedural act has been presented within the time prescribed by law, the presiding Reverend Doctor, by decree of November 4th, declares the cause abandoned and orders the records to be placed in the archive.

L. ROMANA - Concerning the nullity of marriage, due to the exclusion of the good of the offspring, before the Most Reverend Doctor Albert Canestri. Since no procedural act has been presented within the time prescribed by law, the presiding Reverend Doctor, by decree of November 4th,

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declares the cause abandoned and orders the records to be placed in the archive.

LI. ROMANA - Concerning the nullity of marriage, due to a condition imposed, before the Most Reverend Doctor Albert Canestri. Since the plaintiff has passed away, the presiding Reverend Doctor, by decree of November 6th, declares the cause closed and orders the records to be placed in the archive.

LII. MASSILIEN. - Concerning restitution in integrum, before the Most Reverend Doctor Joseph Pasquazi. With the plaintiff's renunciation of the appeal to the Sacred Roman Rota against the decree.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary of the Tribunal of Acqui; after the notification of said declaration was completed, the Reverend Father Ponens, by decree of November 7th, admits the declaration and orders the records to be placed in the archive.

LITI. MELDEN. - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father William Heard. Since no procedural act has been filed for more than a year, the Reverend Father Ponens, by decree of November 16th, declares the case abandoned and orders the records to be placed in the archive.

LIV. NEAPOLITANA - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father William Heard. Since no procedural act has been filed for more than a year, the Reverend Father Ponens, by decree of November 16th, declares the case abandoned and orders the records to be placed in the archive.

LV. MONACEN. - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father William Heard. Since no procedural act has been filed for more than a year, the Reverend Father Ponens, by decree of November 16th, declares the case abandoned and orders the records to be placed in the archive.

LVI. FLORENTINA - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Arcturo Wynen. Since the plaintiff has not filed any judicial act for two years, the Reverend Father Ponens, by decree of November 27th, declares the appeal abandoned and orders the records to be placed in the archive.

LVII. FLORENTINA - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father Ioanne Teodori. After the time established by law has elapsed, without any procedural act being filed, the Reverend Father Ponens, by decree of December 4th, declares the appeal abandoned and orders the records to be placed in the archive.

LVIII. BRIXIEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Ioanne Teodori. Without any procedu-

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ral act being filed within the time established by law, the Reverend Father Ponens, by decree of December 4th, declares the appeal abandoned and orders the records to be placed in the archive.

LIX. BUGELLEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Ioanne Teodori. After the time established by law has elapsed, without any procedural act being filed, the Reverend Father Ponens, by decree of December 4th, declares the appeal abandoned and orders the records to be placed in the archive.

[*Latin ed. p. 351*]

Sacra Romana Rota 351 LX. VATICAN CITY. – Concerning the nullity of a marriage, due to total simulation and for the exclusion of both the validity of the sacrament and the procreation of children, before the Most Reverend Doctor Peter Mattioli. Since no procedural act has been presented for a year or more, the presiding judge, by decree of December 5th, declares the case closed and orders that the records be placed in the archive.

LXI. HILDESHEIM. – Concerning the nullity of a marriage, due to simulated consent and for the exclusion of indissolubility, before the Most Reverend Doctor Arcturo Wynen. Since the plaintiff has presented no judicial act for several years, the presiding judge, by decree of December 6th, declares the appeal, for obtaining a new presentation of the case, abandoned and orders that the records be placed in the archive.

LXII. NEO-EBOGACEN. – Concerning the nullity of a marriage, Rejection of the petition, before the Most Reverend Doctor Ioanne Teodori. The judges present, by decree of December 11th, decided: that the petition in the case is to be rejected.

LXIII. N. N. – Concerning the nullity of a marriage, due to lack of consent, the exclusion of indissolubility, a condition imposed, and the impotence of the woman, before the Most Reverend Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding judge, by decree of December 11th, declares the case abandoned and orders that the records be placed in the archive.

LXIV. N. N. – Concerning the nullity of a marriage and a dispensation regarding a ratified marriage, before the Most Reverend Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding judge, by decree of December 12th, declares the case abandoned and orders that the records be placed in the archive.

LXV. PALERMO. – Concerning the nullity of a marriage, due to lack of consent, before the Most Reverend Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding judge, by decree of December 12th, declares the case abandoned and orders that the records be placed in the archive.

LXVI. NAPLES. – Concerning the nullity of a marriage, due to coercion

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and fear, before the Most Reverend Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding judge, by decree of December 13th, declares the case closed and orders that the records be placed in the archive.

LXVII. NAPLES. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Dino Staffa.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis – Official Commentary. When, for a year or more, no procedural act has been presented, the Reverend Prelate Dean, by decree of December 14th, declares the case closed and orders the records to be placed in the archive. LXVIII. VLADISLAVIBN. – Regarding separation, before the Reverend Prelate Dean, Dino Staffa. When, for a year or more, no procedural act has been presented, the Reverend Prelate Dean, by decree of December 16th, declares the case closed and orders the records to be placed in the archive. LXIX. DREPANEN. – Regarding the nullity of marriage, due to the nullity of the dispensation, due to the nullity of the execution of the dispensation, and due to ignorance of the nature of marriage, before the Reverend Prelate Dean, Joseph Pasquazi. When, for a year or more, no procedural act has been presented, the Reverend Prelate Dean, by decree of December 28th, declares the case abandoned and orders the records to be placed in the archive. LXX. ROMANA – Regarding the nullity of marriage, due to a condition imposed, before the Reverend Prelate Dean, Pericle Felici. When, for more than a year, no judicial act has been presented, the Reverend Prelate Dean, by decree of December 30th, declares the case closed and orders the records to be placed in the archive. LXXI. IANUEN. – Regarding the nullity of marriage, due to the excluded good of procreation, before the Reverend Prelate Dean, Pericle Felici. When, for more than a year, no procedural act has been presented, the Reverend Prelate Dean, by decree of December 30th, declares the petition closed and orders the records to be placed in the archive.

[*Latin ed. p. 353*]

A.D. and Vol. XLIII, May 26, 1951 (Series II, Vol. XVIII) - No. 8. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE XII. APOSTOLIC CONSTITUTIONS.

I. CONCERNING THE SEPARATION OF TERRITORIES FROM THE DIOCESES OF CAGAYAN AND ZAMBOANGA, AND THE ERECTION OF A NEW PRELATURE.

PIUS, SERVANT OF THE SERVANTS OF GOD, TO THOSE WHO PRESENT THEMSELVES BEFORE US:

By the supreme office divinely entrusted to Us, by which We are bound to govern and direct the entire Christian commonwealth, We are compelled to sometimes divide the territories of certain dioceses, and to establish new

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dioceses, so that the administration and pastoral care of others may be entrusted to prudent prelates.

Moved by this counsel, We have gladly approved the petitions presented to Us by the Most Reverend Brothers James Thomas Hayes, Bishop of Cagayan, and Aloysius de los Rosario, Bishop of Zamboanga. They, considering the vast territory of their respective dioceses, and recognizing that the needs of their flock require ever more frequent assistance, and that the resources for works of piety must be preserved, increased, and better managed, and that it is no longer sufficient to rely on the care of a single, even the most vigilant, pastor; and furthermore, that the Diocese of Zamboanga no longer holds the coastal territory of the civil province commonly called Lanao, which is united to the newly erected Prelature of Otabata, belonging to the province; indeed, it is fitting that the province of Lanao should restore its unity with the *fines* [Fismes], they have petitioned that the Apostolic See should restore the unity of the civil province commonly called Misamis.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary: It is decreed that the territory of Cidentalis and Lanao be erected into a Prelature nullius. Therefore, We, having heard the favorable opinion of the venerable Brother Aegidius Vagnozzi, holding the title of Archbishop of Myra and Apostolic Delegate in the Philippine Islands, with the advice of our venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Sacred Congregation Consistorial, and having supplemented, as necessary, with the consent of those present or others who deem it to be in their interest, after mature deliberation and with certain knowledge, by the fullness of Our apostolic authority, We separate from the territory of the Diocese of Cagayana the entire civil province commonly called Misamis Occidentalis, and a part of the province of Lanao that belongs to that same diocese; and from the Diocese of Zamboanga, We separate another part of that same province of Lanao; and We erect and establish all of this territory, encompassing both of the aforementioned civil provinces, into a Prelature nullius, to be called Ozamisana. We establish the seat of this new Prelature of Ozamisana in the city commonly called Ozamis, and We elevate its parish church, dedicated in honor of the Immaculate Conception of the Blessed Virgin Mary, to the rank and dignity of a Prelatial church, to which We grant all rights and privileges, and We impose upon it and its then-Prelate the obligations and duties that are attached to prelacies by law. Furthermore, We decree that the Prelature nullius of Ozamisana shall be a suffragan of the Metropolitan Church of the Name of Jesus, and that its then-Prelate shall be subject to the Metropolitan Archbishop of the Name of Jesus. The resources of the Prelature shall consist of the emoluments of the Curia and the offerings of the Christian faithful. Finally, We command

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that, as soon as it is possible, at least one seminary be established, for the instruction of the indigenous clergy, from which young men shall be chosen to be sent to the Pontifical College of the Name of Jesus in Rome, so that they may be educated there, under the watchful eye of the Roman Pontiff, for the hope of the Church. As for the governance, administration, rights and duties of the clergy and the faithful, the goods pertaining to it, and other matters relating to this new Prelature of Ozamisana, We command that what the sacred canons prescribe be duly observed. With regard to the clergy in particular, We decree that as soon as these Letters of Ours are demanded for execution, the clergy of the Church shall be considered to be assigned to that territory, in which they legitimately reside. Furthermore, the documents and acts pertaining to the new Prelature shall be sent from the Curias of Cagayana and Zamboanga to the Curia of Ozamisana as soon as possible. For all of the matters above, in order to carry out and establish what has been decreed and established, We entrust the task to the venerable Brother mentioned above, the Apostolic Delegate in the Philippine Islands, and We grant him the necessary and appropriate powers, including the power to delegate, in order to achieve the purpose for which this was done.

[*Latin ed. p. 355*]

Acta Pii Pp. 355 XII: Concerning any man established in ecclesiastical dignity or office; and We impose the obligation to transmit to the Most Holy Congregation of the Consistory an authentic copy of the acts of the completed execution. These present Letters, and everything contained within them, even concerning those who may be present, or who presume to have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not consented to the foregoing, shall never, at any time, be deemed to be subject to the flaw of surreptition, or of prevarication, or of nullity, or of Our intention, or of any other defect, whether substantial and unforeseen; but rather, they shall always be considered valid and efficacious, having been made and issued with full knowledge and authority, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they pertain. And if, by anyone, with knowledge or ignorance, anything should happen to be attempted concerning these matters, We will and do decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. Finally, We wish that to the copies, or extracts, even printed ones, of these Letters, provided they are signed by the hand of a public notary, and sealed with the seal of a man established in ecclesiastical dignity or office, the same faith shall be given as would be given to these present Letters if they

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were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty-one, on the twenty-seventh day of the month of January, in the twelfth year of Our Pontificate. For the Holy Roman Church, Eugenio Card. TISSERANT, Prefect. Fr. A. I. Card. PIAZZA, Dean of the Sacred College. 8. C. Consistorial Secretariate. f A. Carinci, Archbishop, titular of Seleuc, Dean of the Protonotaries Apostolic. Arthurus Mazzoni, Protonotary Apostolic. Loco. 8 Plumbi. Registered in the Registry of the Apostolic Chamber, volume LXXXI, number 2. - Al. Trnssardi.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary II

CONCERNING CAQUETA (FLORENCIA - LAETITIA - SI BU N DOYEN SI S)

THE APOSTOLIC VICARIATE OF CAQUETA IS DIVIDED INTO TWO PARTS, AND A NEW APOSTOLIC VICARIATE OF FLORENCIA AND AN APOSTOLIC PREFECTURE OF LAETITIA ARE ESTABLISHED; MOREOVER, THE NAME OF THE VICARIATE OF CAQUETA IS CHANGED TO THE APOSTOLIC VICARIATE OF SIBUNDOYES.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS:

That, in order that the propagation of the Catholic faith may more effectively flourish in the missions located in a vast territory, it is undoubtedly very helpful to divide those missions into parts, and to establish other missions to be entrusted to other evangelizers. Moved by this counsel, our venerable Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having heard the favorable opinion of the venerable Brother Anthony Samoré, Archbishop with the title of Ternobeni and Apostolic Nuncio in the Republic of Colombia, requested us to decree that the territory of the Apostolic Vicariate of Caqueta be divided into three parts, so that the region commonly called the Intendencia de Caqueta be constituted as the Apostolic Vicariate of Florencia, and the region commonly called the Comisaria de Amazones be erected as the Apostolic Prefecture of Laetitia; and that the Vicariate of Caqueta be reduced to

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the region commonly called the Comisaria de Putomayo, and its name be changed to the Apostolic Vicariate of Sibundoyensis, from the name of the city in which the Ordinary has his seat; and that the boundaries of the new circumscriptions be adjusted to the boundaries of each region, while the Apostolic Vicariate of Sibundoyensis retains the districts commonly called Santa Rosa and El Encano.

Therefore, supplementing, as may be necessary, the consents of those who may have an interest, or of those who presume to have an interest, we declare that the opinion of the aforementioned Venerable Brothers, our Sacred Congregation of Cardinals, Prefects of the Sacred Council for the Propagation of the Christian Faith, is approved and considered valid; and therefore, by the fullness of our Apostolic authority, by the force of these letters, we erect and establish the Apostolic Vicariate of Florencia and the Apostolic Prefecture of Laetitia, and we entrust the new Vicariate to the Institute of the Missions of the Consolata, and the Prefecture to the Order of the Friars Minor Capuchin, for our benefit and that of the Holy See.

[*Latin ed. p. 357*]

The Acts of Pope Pius XII, page 357, are approved; furthermore, we change the name of the ancient Apostolic Vicariate of Caquetá to the Apostolic Vicariate of Sibundoy.* We grant to this new Vicariate, and to its Prefecture, and to their respective superiors for the time being, all rights, privileges, powers, and faculties with which other Vicariates or Prefectures, and their prelates, enjoy by common law; and we subject them to all the burdens and obligations with which others are burdened. We will and command that all these things, as above established and decreed, be considered valid and in effect, notwithstanding any contrary provisions. We wish that the same faith be given to copies or excerpts of these documents, as are given to these present documents, provided they are secured with the signature and seal of a person established in ecclesiastical dignity or office. To no one is it permitted to infringe upon this division, erection, concession, statute, and our will, nor to dare to act in opposition to it with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the eighth day of the month of February, in the twelfth year of Our Pontificate. For the Holy Roman Church, Eugenius Cardinal Tisse, Chancellor. Joseph Cardinal Kant, Dean of the College. Franciscus Hannibal Ferretti, Secretary of the Congregation for the Propagation of the Faith. Albertus Serafini, Apostolic Protonotary.

* *[Note: The original Latin text contains an asterisk after "Sibundoyensi," suggesting a footnote or further explanation that is not provided

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in the excerpt.]*

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary III concerning BANGKA and BILLITON (PANGKALPINANG). The Apostolic Prefecture of Bangka and Billiton is to be called the Apostolic Vicariate of Pangkalpinang. PIUS, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter: If a certain Church, among ethnic peoples, having received a not inconsiderable increase through diligent preaching of the Gospel, pleases the Apostolic See, it is customary for the Apostolic See to raise it to a higher degree of dignity. Therefore, since the Apostolic Prefecture of Bangka and Billiton in Indonesia, established by the Apostolic Letters G for the propagation of the faith, on the twenty-seventh day of December, in the year nineteen hundred and twenty-three, by our predecessor, Pope Pius XI, has, especially in recent years, produced joyful evangelical fruits, it seemed fitting to raise it to the rank of Apostolic Vicariate. Therefore, with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also taking into account the favorable opinion of the Most Reverend Father George de Jonghe, Archbishop with the title of Misthia, Apostolic Nuncio in Indonesia, and having obtained, as necessary, the consent of those who are concerned or who may presume to have an interest, by the fullness of our Apostolic authority, we erect and establish the aforementioned Prefecture of Bangka and Billiton as the Apostolic Vicariate, Pangkalpinang, named after the city where the Ordinary has his seat. We also grant it to the members of the religious congregations of the Sacred Hearts of Jesus and Mary, commonly known as the Piepwes, who work so diligently in that region in the propagation of the Kingdom of Christ, for our and the Apostolic See's approval. To this new Apostolic Vicariate of Pangkalpinang, and to its Vicars Apostolic for the time being, we grant all the rights, privileges, powers, and faculties with which other Vicariates and their Prefects are commonly endowed and enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above stated and established, we declare to be valid and to be, and we command that they be, notwithstanding any contrary provisions. Upon the transmission of these Letters, or their ex-

[*Latin ed. p. 359*]

From the Acts of Pope Pius XII, page 359, having been drawn up, and signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, we most certainly wish that it be held to be of the same validity as if it had been presented or shown in person. To no one shall it be permitted to infringe this decree, erection,

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concession, statute, and our will. But if anyone should presume to attempt such a rash act, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the eighth day of the month of February, in the twelfth year of Our pontificate. For the Holy Roman Church, EUGENIUS Card. TISSERANT, Prefect. P. Card. FUMASONI BIONDI, Secretary. S. Collegii Decanus. 8. C. de Propaganda Fide Praefectus. A. Carinci, Archbishop titular of Seleucia, Dean of the College. Protonotary Apostolic. Ludovicus Kaas, Protonotary Apostolic. 83. Plumbi Reg. in Cane. Ap., vol. LXXX, n. 97. - Al. Trussardi. IV. A CANONICAL COLLEGE IS ERECTED IN THE CATHEDRAL CHURCH OF GASPÉ. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Canonical Colleges, according to the norms of the Code, are established above all for this purpose, namely, to form a senate of sacred ministers, that is, a group of clerics, who will offer more solemn worship to God in the churches, and who will be available to give counsel to the Bishops who request it, and to perform their duties in the governance of the diocese when the see is vacant. It belongs to the Holy Apostolic See to erect these colleges. Therefore, when the venerable Brother Albinus Leblanc, Bishop of Gaspé, presented supplications to Us, so that a Canonical College might be established in his cathedral church, We, having heard the favorable opinion of the venerable Brother Hildebrand Antoniutti, Archbishop titular of Synnada and Apostolic Delegate in the Canadian Mission,

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary and, with the advice of the Venerable Brother, Our Most Reverend Cardinal, Secretary of the Sacred Congregation of the Consistory, supplemented, as may be necessary, with the consent of others who may deem it to be in their interest, by the fullness of Our Apostolic authority, We erect and establish a collegiate body of Canons in the cathedral church of Gaspé. This body shall consist of one Dignity, namely the Deanery, and nine Canons, of whom one shall be a Canon Theologian, and, if possible, another shall be a Canon Penitentiary. Furthermore, the grant of the Dignity and the Canonries, even for the first time, shall be made according to the norms of common law. However, We grant that, until a suitable canonical endowment is established, the Canons elected to the canonries may enjoy the benefit of the canonry, even together with the care of souls. We also grant that the Divine Office shall be recited in the choir only on the Commemoration of the Blessed Virgin Mary of Mount Carmel, namely on the sixteenth day of July, and on the feast of Saint John Brébeuf and his Canadian Martyr companions, namely on the twenty-sixth day of September, with the faculty granted to the Ordinary of the diocese to convene a Chapter to recite the Divine

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Office on weekdays whenever either of the aforementioned feasts falls on a Sunday. Moreover, since it is fitting that those who participate in the Council and Senate of the Bishop should be adorned with certain insignia, We decree that the Dignity and the Canons, within the limits of their own diocese and in the sacred Chapter ceremonies, shall wear a black clerical garment with violet trimming, a rochet with violet trimming on the sleeves, a violet mozzetta, and, according to the time of year, a violet cope, adorned with ermine or silk in red. Regarding all other matters pertaining to the Collegiate Body of Canons, namely, offices, duties, rights, and privileges, We strictly command that the norms of common law be observed; therefore, for the execution of these Our Letters, the Diocesan Consultors shall cease from their office. Finally, We wish that, as soon as possible, the Chapter statutes be drawn up, in accordance with the norms of law and according to what We have established above, and that these be approved by the Bishop, and that all Chapters religiously observe them. For all of the matters set forth above to be carried out and established, We delegate the Venerable Brother mentioned above, as Apostolic Delegate in the Canadian territory, or whoever presides over the execution of the same Delegation, and We grant him the necessary and appropriate faculties, including the power to delegate further, for the purpose of what is being discussed.

[*Latin ed. p. 361*]

The Acts of Pope Pius XII, page 361: We impose upon any man established in ecclesiastical dignity the obligation to transmit to the Sacred Congregation of the Consistory, as soon as it is permissible, a certified copy of the acts of the execution. We declare these present Letters to be firm, valid, and efficacious, and to have their full and complete effect, and we will and order that they be inviolably observed by all to whom they pertain, and that, if anyone, by any authority, knowingly or unknowingly, should attempt to infringe upon them, it shall be entirely null and void, and shall be so considered, notwithstanding any contrary provisions, even those worthy of special mention, to all of which we derogate. We will that the same full faith be given to copies or extracts of these Letters, even printed ones, provided they are signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity, as is given to these present Letters. To no one is it permitted to infringe upon or contradict this foundation, constitution, statute, concession, commission, and our will. If anyone should presume with audacious temerity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the seventeenth day of the month of February, in the twelfth year of Our Pontificate.

For the Holy Roman Church,

Clemens Card. Micara, Secretary of State.

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Fr. A. I. Card. Piazza,
Subdean of the Sacred Congregation of the Consistory.
Ludovicus Kaas,
Secret.
Proton. Apost.
Franciscan Hannibal Ferretti,
Proton. Apost.
Loco SS Plumbi Reg. in Cane.
Ap., vol. LXXXI, n. 1. - Al. Trussardi.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC LETTER

I. BEATA VIRGO MARIA, the Immaculate Heart, is proclaimed the principal celestial Patron of the entire Leopoldina diocese in Brazil. Furthermore, St. Anthony Mary Claret, E.C., and St. Theresa of the Child Jesus, V., are proclaimed secondary celestial Patrons of the same diocese.

PIUS PP. XII

For the perpetual remembrance of this matter.

— Our paternal charity embraces all the faithful, urging us to care for their spiritual well-being and benefit, as much as we can in the Lord.

Therefore, having been informed by the Most Reverend Father Delphino Ribeiro Guedes, Bishop of Leopoldina, that his diocese, recently canonically established by Ourselves, does not yet have a proper celestial Patron, and desiring above all to foster the piety of the faithful, we readily deem it fitting to grant this pious protection.

The Prelate himself reported that the faithful of his diocese follow the Blessed Virgin Mary, the Mother of God, with unwavering and fervent devotion, so that both the clergy and the people most earnestly desire that the Virgin Mary, under the aforementioned title, be declared the principal Patron of the diocese before God, for our benevolence.

Moreover, the Ordinary added requests that we deign to add two further celestial Patrons, namely, St. Theresa of the Child Jesus, Virgin, and St. Anthony Mary Claret, Bishop and Confessor, to whom heavenly honors have recently been bestowed.

Having carefully considered all of these matters, after consultation with the Sacred Congregation of Rites, and in order to increase the piety of the faithful in this newly established diocese of Brazil towards the Virgin Mary and the servants of God, by the authority of these present Letters, and per-

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petually, from our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, We establish, constitute, and declare that the Blessed Virgin Mary, the Immaculate Heart, is the principal celestial Patron of the entire Leopoldina diocese in Brazil, as well as St. Anthony Mary Claret, Bishop and Confessor, and St. Theresa of the Child Jesus, Virgin, as secondary celestial Patrons of the same diocese, to all and each of whom are added all liturgical privileges that rightly belong to the Patrons of the place.

Notwithstanding any contrary provisions.

We decree these things, We establish them, We decide, and We make these present Letters firm and valid.

[*Latin ed. p. 363*]

The acts of Pope Pius XII, numbered 363, are constantly and permanently valid; they produce and obtain their full and complete effects; and they will fully benefit those to whom they pertain, now and in the future; and thus they must be rightly judged and defined; and anything attempted by anyone, with any authority, knowingly or unknowingly, concerning these matters, shall be null and void from now on. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the first day of the month of June, in the year 1953, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, entrusted with the dispatch of Pontifical Diplomats. II. THE MOST BLESSED VIRGIN MARY IS DECLARED THE PRINCIPAL CELESTIAL PATRONESS OF THE DIOCESE OF WILCANNIA. PIUS PP. XII. For the perpetual memory of this matter. — In these turbulent times, tossed about by the storms of the age or overwhelmed by their magnitude, mortals do not find a more suitable path to salvation than by invoking the Heavenly Mother Mary and cleaving to her with sincere faith. For from her, all help is hoped for, and no aid is lacking; and our ancestors rightly called her "from Perpetual Succor." Therefore, with this name, the same Virgin, the Mother of God, is more frequently invoked and venerated with certain piety in the diocese of Wilcannia. In order to better promote and increase this very devotion, the Venerable Brother Thomas Martin Fox, the present Bishop of Wilcannia, having also made the wishes of the entire clergy entrusted to him, supplicated Us to deign to declare the Most Blessed Virgin Mary, with this title, the principal patroness of his diocese before God. We, not only approving this most holy plan, but also wishing to confirm it with Our own decree, resolved to hear such petitions with good will. Wherefore, after consultation with the Sacred Congregation of Rites, having carefully considered all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, these letters are

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issued, to be valid forever, declaring the Most Blessed Virgin...

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary. We establish and declare Mary, "of the Perpetual Succor," as the principal heavenly Patron of the diocese of Wilckania, before God, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of regions. Notwithstanding any contrary things. We decree, we establish, we determine that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect. Given from the Palace of Gandulf, under the Seal of the Fisherman, on the sixth day of the month of September, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal Prefect of the Congregation for Public Affairs of the Church, Gildo Prugnola, Office of Pontifical Diplomats. III. VENERABLE SERVANT OF GOD, PLACIDA VIEL, VIRGIN, SECOND SUPERIOR GENERAL OF THE INSTITUTE OF SISTERS OF CHRISTIAN SCHOOLS OF MERCY, IS PROCLAIMED BLESSED. PIUS PP. XII. For the perpetual memory of this event. — It is a great thing to govern men with care, counsel, and virtue, for, as our predecessor, Saint Gregory the Pope, says, "He who is in charge must be the first to show the way of life to those under his command" (Reg. past., III; P. L., LXXVII, 28). For those who are under the authority of someone should not only be informed by that person's commands and instructions regarding uprightness, but they must also receive an example from him, and above all else. Therefore, we praise Placid Viel, who was a perfect example to the sisters entrusted to her care, so that she may deservedly be included among the Blessed. In the region of Galliae, located near the Britan11ic Ocean, in Victoria, Eulalia, Iacoba, later to be co-opted among the religious, Placid was born on the twenty-sixth day of the month of September, in the year one thousand eight hundred and fifty-one, of Hervaeo Viel and Anne.

[*Latin ed. p. 365*]

Acta Pii PP. XII 365. Lande, with eleven children, whose parents, considering the necessities of life through agriculture, placed the highest good in the sacred institutions of their ancestors. On the same day, she was cleansed by the sacred rite of baptism, and as she grew older, she diligently sought to follow it, for in this virtue, the best rule of conduct is usually found. Although she was not very learned, this most pious girl began to demonstrate, to many, the doctrine that pertains to the pursuit of holiness. After

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having partaken of the heavenly banquet for the first time, she was more and more devoted to meditation on divine things, from which she did not at all withdraw, although she devoted herself to the art of making clothes. Therefore, it is not surprising that, seemingly by a certain divine invitation, she left her native village, which they call "Quettehou," and which is a very beautiful place adorned with the charm of estates, at the age of twenty-nine, to give herself to the Institute of the Sisters of Christian Schools of Mercy, whose purpose is to pursue the discipline and the works of charity for young girls. Therefore, having been drawn away from the bosom of her parents, for which she had longed, she found another mother in the monastery of "Saint-Sauveur-le-Vicomte," whom we call Saint Mary Magdalene Postel, the founder of that congregation, who prepared her soul for a heavenly life. And so, far removed from the turmoil of the world, she established the highest of all endeavors, the acquisition of holiness, in such a way that she quickly shone forth with piety, moderation, and modesty. Two years after she had properly received the religious habit and had the name "Placidia" given to her, she entered the novitiate, her age being almost at its full bloom. Having become the administrator of the kitchen, she underwent such labors that were not pleasing to her, and in all things she exercised gentleness and mildness of spirit. Finally, on the twenty-first day of the month of September, in the year one thousand eight hundred and forty-four, having been bound to God by the vow of her profession, she received important duties from Mother Mary Magdalene, who, by a certain divine inspiration and foreknowledge, had foreseen that she would succeed her in her ministry. In order that she and some of her companions might be further instructed, they went to the place called "Argentan," where they gathered in a school to train teachers, with Sister Placidia as the superior of the others, for the practice of religious life. After she opened a school and workshop for girls in the city of Abrincis, this woman, being twenty-seven years old, was ordered to apply her virtue to the discipline of the village. But a much greater task was soon undertaken by this timid virgin, who was not very experienced in affairs and in practice. For when the sacred tower, which had been rebuilt not long before, had collapsed due to a terrible storm, and the building containing the monastery of "Saint-Sauveur-le-Vicomte" was also destroyed and overturned, the Servant of God, with the approval of the superior, traveled through regions, even distant ones, to collect funds for the work of restoration. In the year one thousand eight hundred and forty-four.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary. In Quarten, Sister Placida began a difficult journey; but, overcome by excessive fear, she stood at the threshold, weeping, and prostrated herself at the feet of the Mother Superior. However, God, moved by the prayer of the lying and afflicted vir-

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gin, so stirred her spirit that she henceforth ventured forth boldly and, for the benefit of the Church and the Institute, undertook all things with zeal. Therefore, traversing the cities and towns of her homeland, she approached nobles and even the Queen herself, from whom she collected money for the temple of the Savior. At that time, due to her virtue and industry, another seat of the Congregation was established in Lutetiae, Paris, called the Congregation of the Most Holy Virgin, Consoler of the Afflicted. When, on the sixteenth day of the month of July, in the year one thousand eight hundred and forty-six, Saint Mary Magdalene Postel, having completed her life with age and labors, passed away in the midst of a gathering of weeping sisters, among whom was the Handmaid of God herself, a council of the sisters, unexpectedly, elected her as the General Superior, although she was only thirty-one years old. Obediently complying with the will of God, she accepted this office, and she wished that, until funds were collected, Sister Mary, joined to her by a bond of sisterhood, should perform the duties of a vicar. Walking barefoot or in sandals, she again traversed the streets, and knocked at the doors of both humble and wealthy people, the most humble of superiors. Although she was unfamiliar with the German language, she also visited Cologne (Agrippinam), Berlin, where she was received by the King of Prussia, Vienna, and the village of Frohsdorf, where she met with Henry V. Finally, she achieved the greatest fruit of her labors, for on the twenty-third day of the month of August, in the year one thousand eight hundred and fifty-six, the Bishop of Luçon solemnly consecrated the church of the Divine Savior, which had been built with great piety and ceremony. The Handmaid of God also strove greatly to found new houses for the holy virgins, so that a considerable number of sisters grew within the community. In the year one thousand eight hundred and sixty-two, she went to Rome, where she had an audience with the Most Reverend Pope Pius IX, Our Predecessor; who, having praised the prudence of the Superior, and having commended her for her kindness, approved the Institute with Apostolic authority by a decree, which, it is said, was issued on the third day of the month of May, in the same year. However, the Handmaid of God derived so much strength and virtue from her piety, that she provided a singular and clear example for her daughters. She diligently cultivated the Sacrament of the Most Holy Eucharist and the most loving Mother of God, and she pursued them with perpetual love. With this in mind, she strove with all her might to prevent any admission that might be improper, always having this in her mouth: "provided that no offense be given to God!" She never ceased to pray for the human race, the parent made holy by others, and she willingly endured her own supplications and sufferings, and thus offered herself to God.

[*Latin ed. p. 367*]

Acta Pii PP. XII 367 state that she dedicated the entire span of her life

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to conforming her will to His alone. Thus, Saint Maria Magdalena Postel, as if reflecting the very image of her profound similarity, was attested to by Saint John Mary Vianney, who, when a young girl inquired about a religious institute embracing the spirit of contemplative life, approved of the Institute of the Sisters of Christian Schools, saying: "It is very holy, and the one who now occupies that position follows in her footsteps." Truly, the Servant of God was characterized by exceptional kindness towards all people, especially the poor, the sorrowful, the sick, and the elderly. It is fitting to recall that, in the year 1870, during a time of intense war, she welcomed less fortunate soldiers into her home, provided them with food, and tended to the wounded in a hospital she herself had established. She was particularly devoted to the children who were under her care, and whom she instructed in the houses of the Congregation in proper conduct and humanity. Possessing a humble spirit, she refused to enjoy any benefits that might have been offered to her as Superior General, and she always slept in the common dormitory. When a certain disreputable man approached her, she gently said, "This is my due, but what will you give to the sacred altar?" Furthermore, having been endowed with heavenly gifts, she bore with joy the poverty and the severe illnesses with which she was long afflicted, and she was worthy to receive the immortal reward of virtue. Having received the sacraments of the Church with religious devotion, in order that the Institute might always be inspired by the spirit of Saint Maria Magdalena Postel, she offered her life to God. Finally, on the fourth day of March, in the year 1877, she, who was called "Placid," peacefully departed this life in the monastery of the Divine Savior. The people frequently honored this virgin, and the Bishop of Constan tiensis spoke of her virtues with great praise and admiration. In the year 1883, her body was placed in the chapel for which the Servant of God had expended so much effort. Moreover, her fame for holiness grew daily, and it was seen to be confirmed by heavenly signs. Therefore, a process was initiated to investigate her cause for the granting of the honors of blessedness. And after the ordinary proceedings, a Commission for the introduction of the cause was established within the Sacred Congregation of Rites by Pope Pius XI, of blessed memory, on the twenty-second day of July, in the year 1925. Subsequently, after the Apostolic inquiries were properly conducted, the theological and cardinal virtues of the Venerable Placida Viel were discussed. And after all expenses were incurred and all matters were examined, We, having issued a decree on the ninth day of February, in the year 1941, solemnly declared that she had attained the heroic degree. After the question of miracles was then investigated, which, according to the testimony of the Servant of God,

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - The Official Commentary, after having diligently examined the petitions, the testimonies brought forth by God, and

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all matters with the utmost care, on the fourth day of March of this year, we declared that two causes were to be considered. Therefore, one matter remained to be decided: whether the Handmaid of God was to be safely enrolled among the Blessed in Heaven; which matter, being a doubtful proposition, was presented by Our Beloved Son, Alexander, Cardinal Priest of the Holy Roman Church, Verde, as Promoter of the Cause, in the general assembly, on the thirteenth day of March of the same year, before Us. All those present, including the Purple Fathers entrusted with safeguarding the sacred rites, as well as the Official Prelates and Consultor Fathers, affirmed this with all their votes. However, We resolved to open Our mind to receive divine assistance, in order to render judgment on so grave a matter, having offered fervent prayers to God. Therefore, on the twenty-seventh day of the same month and year, after having received Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Congregation for Sacred Rites, the aforementioned Cardinal as Promoter of the Cause, the Venerable Father Alfonso Carinci, Archbishop of Seleucia in Isauria, and a member of the same Sacred Council, as well as Our beloved son Salvatore Natucci, General Promoter of the Faith, and after having diligently performed the sacred rites, We decreed that it was safe to proceed with the Beatification of the Venerable Handmaid of God, Placida Viel. Now, since these things are so, We, fulfilling the wishes of the Institute of the Sisters of Christian Schools, by the force and authority of Our Apostolic letters, grant the faculty that the Venerable Servant of God, Placida Viel, Virgin, may henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and also that images of the same Blessed may be depicted. Furthermore, by the same Our authority, We grant that the Office of the Most Holy Virgin be recited annually for her, with proper readings approved by Us, and that Mass of the same Office be celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and the celebration of Mass only in the diocese of Constance, within whose boundaries the Blessed herself was born and where she breathed her last, as well as in temples and chapels throughout the world where the Institute of the Sisters of Christian Schools is located, by all Christian faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Placida Viel be celebrated, with due observance of the aforementioned regulations, in

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the temples or chapels.

[*Latin ed. p. 369*]

The Acts of Pope Pius XII, page 369, concerning matters to be established with legitimate authority, within the year, after the aforementioned solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Constitutions and Apostolic Ordinances, and Decrees concerning non-cult, and any other contrary things. We wish that, with regard to copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of that same Congregation, the same faith be given to them, as would be given to these Letters which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of May, on the Sunday within the Octave of the Ascension of Our Lord Jesus Christ, in the year one thousand nine hundred and fifty-one, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, for the affairs of the Church, to the Reverend Father Norman S. R. E. Cardinal Gilroy, Archbishop of Sydney, and to the other Archbishops and Bishops of Australia, celebrating the tenth anniversary from the proclamation of the Federation of the same Australia.

PIUS PP. XII

To Our Venerable Brethren, the Archbishops and Bishops of Australia.

It has seemed proper to Us, Venerable Brethren, to address a special word to you on the occasion of your present meeting, so happily coinciding with the initiation of the religious functions marking Catholic participation in the Golden Jubilee Year commemorating the establishment of the Australian Commonwealth. The insertion, in the preamble of your Constitution, of the words "humbly relying on the blessing of Almighty God," pledged the Australian people to look to Divine Providence as their guiding inspiration. Almighty God has rewarded that spirit of humble trust in Him.

[*Latin ed. p. 371*]

Acta Pii PP. XII 371: enlightened leadership, these new dangers will likewise be overcome to the greater glory of God. As a pledge of Our affectionate benevolence, We cordially impart to you, Venerable Brethren, to your devoted priests, to the religious Brothers and Sisters, and to Our dear children in Christ throughout Australia, Our paternal Apostolic Benediction. From the Vatican, April 2, 1951.

PIUS PP. XII

To the Most Reverend Brother, greetings and Apostolic Benediction. — We are informed that the Catholics who reside in Rome, together with those

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associated with the Pontifical College, under the auspices of the Sacred Congregation for the Eastern Church, will soon celebrate a millennium, from the time when the Sodalitas of Saints Cyril and Methodius was happily established in Slovenia. During this long period of time, this Sodalitas has experienced such growth that it has spread to Moravia, Hungary, Croatia, and among other peoples, bringing considerable honor to the name of Christ. To stir up piety towards their heavenly Patrons, the Slavic Apostles, to recall and inspire Christian morals by imitating their illustrious examples, and to encourage all those who have strayed from the unity of the Church to follow the footsteps of Saints Cyril and Methodius, and thus to be brought back, as far as possible, to one fold and to one Shepherd, namely the Roman Pontiff; all these things are particularly conducive to the praise of this Sodalitas. During the course of this century, events will be recounted which are closely linked, not only with the history of this Sodalitas, but also with the history of the entire Church. For when the thousandth year was turning, from the time when Saint Cyril passed away from this mortal life to eternal life, many Slavic Bishops supplicated Our predecessor, the blessed Pope Pius IX, that the feast of these Saints, the brothers Cyril and Methodius, be celebrated throughout...

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - An official commentary for the entire Catholic world, so that it might be celebrated. Indeed, Our Predecessor of blessed memory, Leo XIII, with letters given in the Encyclicals *Grande munus*, in which he eloquently praised the merits of these Saints and clearly proclaimed them, most readily approved and desired to decree this. Our next Predecessor of blessed memory, Pius XI, repeated and renewed these praises and announcements, by sending letters to the Archbishops and Bishops of the Servian, Croatian, Slovenian, and Czech lands, when the eleventh century was completed, from which Saint Cyril was born into this mortal life. However, the birth and diligence of this Society responded to the cares and exhortations of these Roman Pontiffs: for, sixty years ago, a new pious association arose, called the "Apostles Cyril and Methodius," through the counsel and work of its members; and furthermore, the Velehrad Academy and the Velehrad Pontifical College were founded; and there, gatherings were held from all nations, as far as possible, in which all who were straying from Catholic unity were earnestly and diligently invited to enter the one fold. 1 2 All of these things are worthy of remembrance and are pleasing, since it is clearly evident from them how much the Catholic religion can contribute to the holy cultivation of the minds of men, to the reform of their morals, and to the fostering of mutual and fraternal concord. But at present, in those lands which Cyril and Methodius traversed with their apostolic journeys, and which they brought not only to Christianity, but also to civil life, the conditions of this

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most deserving Society are, indeed, not easy. To the economic difficulties caused by the recent and immense war—which, indeed, hinders even generous undertakings—is added this: the Church does not enjoy its due freedom, and it often happens that Catholic associations lack the necessary resources and the ability to act freely. Therefore, we desire that, especially during the upcoming secular celebrations, prayers be offered by all, and in a particular way by the members of this Society, to God, that the Slavic peoples, constituted in so many difficulties, may retain that ancient faith with an unwavering spirit, which was once given to them by Cyril and Methodius, or, if they have sadly departed from it, that they may embrace it again as soon as possible and with all eagerness. May these most holy Saints, the Apostles of the Slavs, their patrons and protectors, obtain this from divine goodness; let them remember how many labors they have endured for the salvation of these people, and therefore let them not allow them to stray from the right path, but rather, if they have strayed from the Church, let them, as soon as possible, with the prompting of God's grace, return to its unity. 1 2

Acta Leonis, vol. I I, a. 1880, p. 125 sq.

A. A. 8., vol. XIX, a. 1927, p. 93 sq.

[*Latin ed. p. 373*]

Acta Pii PP. XII 373. Let this be the principal fruit of these celebrations, which divine grace will foster, obtained through the most fervent supplications of all the goods. In the meantime, let our paternal benevolence be a witness, with the Apostolic Blessing which we impart to you, Venerable Brother, and to all the members of this Sodalitas, earnestly in the Lord. Given at Rome, near St. Peter's, on the fourth day of the month of April, in the year 1901, in the thirteenth year of Our Pontificate. PIUS PP. XII.

TO THE REVEREND P. DOMINIC PAUL SAVINO, Prelate Referendary of the Sacred Tribunal of the Signature Apostolic and President of the Pontifical Ecclesiastical Academy: IN THE YEAR CCL SINCE ITS FOUNDATION BY THE SAME ACADEMY.

PIUS PP. XII. The memories that the Pontifical Ecclesiastical Academy wishes to celebrate in its fiftieth anniversary of life are so inscribed in the pontifical annals of this period, that Our presence and Our word cannot be absent from this joyful commemoration. Indeed, we cannot fail to note, on this occasion, how this Institute, created for such lofty purposes, and fostered by the care of the Popes, no less than by Ourselves, has responded admirably, yielding fruits of which it is right to rejoice. Therefore, we are pleased to give Our good testimony to an Institute which Our Predecessor Clement XI established for the Apostolic See, with a fitting sense of the convenience of giving special care to priests favored with particular social and intellectual education, in order to adapt their ecclesiastical formation to it, and to prepare them for offices of greater responsibility in the service

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of the Church; and we can observe with legitimate satisfaction how the Academy, throughout its not brief life, corresponded to this idea, for a long time receiving and instructing Noble Ecclesiastics, adapting aspects, customs, and studies to the subsequent needs of the times, and always remaining faithful, with consistent adherence, to its traditional program. Thus, in this brief glimpse of the history of the illustrious institution, we see the harmony with which the intellectual cultivation of its Students, nourished by ecclesiastical and diplomatic disciplines, sociology, and...

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - The Official Commentary, possessing knowledge of the curial style and the various idioms most prevalent among the peoples, as well as all other useful and interesting knowledge, has been interwoven and placed foremost, with a profound understanding of the true mission of the Church, the concern to educate in each of them a firm and sensitive priestly conscience, so that in the candidate for the offices representing the Holy See, the apostle of the Gospel is prepared, ready to make his work a sublime, religious ministry. The Pontifical Academy has in this its first and most noble title of existence and of satisfaction, and its Students the secret to the happy success of their future endeavors. Aware of the great moral needs that afflict our age, and experienced and almost already participants in the many trials with which the Church of Romana must providentially contend, the young ecclesiastics chosen for this high school of science and courage will today, no less than their predecessors, form a worthy body, supported by a vigilant sense of great duties and animated by a ready desire to dedicate their talents and their lives to the service entrusted to them, in the firm conviction that there is no better, nor more authoritative representation of the Apostolic See, now more than ever, even in the diplomatic world, if not where the figure of the divine Master shines most sincerely in the truth professed, in the justice lived, and in the charity dispensed. And We cannot express a more ardent wish for the fruitful vitality and for the best fortune of the Ecclesiastical Academy, than that it may remain fit for a new and long future to such a provident educational function. With these sentiments, we wish the celebration of this auspicious anniversary to be rich in every spiritual fruit, and we impart from our heart to you, beloved son, to your collaborators, and to the Students of yesterday and today, Our Apostolic Blessing. From the Vatican, 14 April 1951. PIUS PP. XII.

[*Latin ed. p. 375*]

Acts of Pope Pius XII, 375, ADDRESSES I, To the Delegates of the Italian Catholic Action assembled in Rome.

Beloved sons and daughters, men and women, young men and women, teachers, of the Italian Catholic Action – we greet you with great affection

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and thank you for the diligence with which you have, in recent days, devoted yourselves to the study of two matters of paramount importance for the religious, public, and private life of Italy. We do not intend today to return to those themes once again, nor do we deem it necessary to express to you the paternal joy that you see in Our eyes, upon seeing you assembled in such large numbers around Us; but rather, we desire to draw your attention to certain thoughts that concern the Catholic Action itself.

1. Firstly, you are the Catholic Action. This word, "Action," which is both precise and comprehensive, indicates the specific character of your organization and distinguishes you from other Catholic associations. It is not that these associations do not also exercise an action, but their action generally tends towards a particular and determined goal, which is to be achieved through organized and ongoing work, whether they carry out their activities in the religious and charitable sphere, or in the social and economic sphere, or in other fields of culture. Therefore, these associations ordinarily take their own name from the purpose they propose. You, however, call yourselves simply "Catholic Action," because, having a general purpose, and not a particular or specific one, you are not a fixed point, around which the mechanism of any organization revolves, but rather a place of welcome, where Catholics of action converge and organize themselves. Consequently, there cannot be among you – as there are legitimately and usefully in other associations – alongside true and active members, others, so to speak, "honorary," who simply adhere to the objective purpose of the association, regularly renew their membership, pay their financial contribution, perhaps also receive the periodic publications, and sometimes participate.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary on the assemblies. However, it would be inconceivable to have a group of the Catholic Action in which members who are not fully active are recruited. To acquire a membership card, to listen to conferences or speeches, to subscribe to the newspaper, perhaps even without reading it; can this suffice to consider oneself a true member of the Catholic Action? Would there not be a contradiction between the name and the reality? Would the name of Catholic Action befit a small nucleus of active members, to which a crowd of adherents adds numbers and provides a chorus in large public demonstrations?

2. The Catholic Action is – as you well know – in a special way directly subordinate to the authority of the ecclesiastical Hierarchy, of which it is a collaborator in the apostolate. In the Italian Catholic Action, the general presidency and that of the various diocesan and parish groups belong to laypeople, who, however, are assisted and guided by ecclesiastical assistants; while in the Marian Congregations, which can also be considered fully part of the Catholic Action, the parish priest is the natural president.

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But in order that the assistance to your women's associations be truly holy and fruitful, the priests, with a sincere and delicate reserve, leave entirely to the leaders, and in every case to the care and hands of religious and wise women, what these can do by themselves, sometimes even better, limiting their own work to the priestly ministry.

1. These considerations on the organization of the Catholic Action lead us to add some general warnings, also requested by certain misguided tendencies that have manifested themselves in our time. First of all, a word about the concept of the apostolate. It does not consist only in the proclamation of the Gospel, but also in leading men to the sources of salvation, while fully respecting their freedom, in converting them and in educating the baptized, with arduous effort, to become perfect Christians. It would also be erroneous to see in the Catholic Action – as some have recently stated – something essentially new, a change in the structure of the Church, a new apostolate of the laity, which would be separate from that of the priest, and not subordinate to it. There has always been in the Church a collaboration of the laity in the hierarchical apostolate, in subordination to the Bishop and to those to whom the Bishop has entrusted the responsibility for the care of souls under his authority. The Catholic Action has sought only to give this collaboration a new form and accidental organization for its better and more effective exercise.

1. Cf. Constit. Bis saeculari, 27 September 1948; A. A. S., vol. 40, pp. 893 and following.

[*Latin ed. p. 377*]

Acta Pii PP. XII 377. Although the Catholic Action, from its origin, like the Church itself, is organized according to dioceses and parishes, this does not prevent its further development beyond and above the narrow limits of the parish. Indeed, it must be recognized that, despite the immense importance of the fundamental and irreplaceable values and energies of the parish, the rapidly increasing complexity, both technical and spiritual, of modern life, may urgently require a wider extension of the Catholic Action. But even then, it remains an apostolate of the laity, subject to the Bishop or his delegates.

3. The activity of the Catholic Action extends to the entire religious and social sphere, that is, as far as the mission and work of the Church reach. Now, it is well known that the normal growth and strengthening of religious life presupposes a certain degree of sound economic and social conditions. Who does not feel his heart ache when he sees how economic misery and social evils make Christian life according to the commandments of God more difficult, and often demand heroic sacrifices? But from this, it cannot be concluded that the Church must first set aside its religious mission and first seek to remedy social misery. If the Church has always been diligent in defending and promoting justice, from the time of the Apostles, even in

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the face of the most serious social abuses, it has fulfilled its mission, and, through the sanctification of souls and the conversion of inner sentiments, has sought to begin the healing of social evils and damages, convinced that religious forces and Christian principles are, better than any other means, effective in achieving their cure.

4. The external and well-disciplined organization of the Catholic Action does not exclude, but rather promotes, the personal insight and the spirit of foresight and initiative of individuals – each according to his own qualities and abilities – in constant contact with the members of the Catholic Action of the same place, the same profession, the same circle. Each person is cordially available, whenever the need arises for some activity or campaign of the Catholic Action. With his enthusiasm and dedication, each person provides disinterested assistance to other unions and institutions, which may desire his cooperation in order to more certainly and perfectly achieve their own purpose. In other words, it would not be compatible with the true concept of Catholic Action the mentality of associates who consider themselves as the inert wheels of a gigantic machine, incapable of moving on their own, until the central force makes them turn. Nor would it be permissible to see the leaders of the Catholic Action as the operators of a central power plant.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Commentarium Officiale. Electricians stand before the control panel, attending only to initiating or interrupting, regulating or directing the current in the vast network. Above all, they must exert a personal moral influence, which will be the natural effect of the esteem and sympathy they will be able to cultivate, and which will lend credence to their suggestions, their advice, and the authority of their experience, whenever it is a matter of mobilizing the Catholic forces ready for action.

5. We need not instruct you that the Catholic Action is not called to be a force in the field of partisan politics. Catholic citizens, as such, can well unite in a political activity association; it is their rightful good, no less as Christians than as citizens. The presence in its ranks and the participation of members of the Catholic Action – in the sense and within the limits mentioned above – is legitimate and can even be entirely desirable. However, it cannot be admitted, even in virtue of Article 43 of the Concordat between the Holy See and Italia, that the Italian Catholic Action should become a partisan political organization.

6. The Catholic Action does not, by its very nature, have the mission of being at the head of other associations and of exercising over them a function of almost paternal patronage. The fact that it is placed under the immediate direction of the ecclesiastical Hierarchy does not entail such a consequence. Indeed, the proper purpose of each organization determines the manner

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of its direction. And it may well be that this purpose does not require, and indeed does not render appropriate, such immediate direction. But for this reason, those organizations do not cease to be Catholic and united with the Hierarchy. Compared with them, the specific meaning of the Catholic Action consists, as we have said, in the fact that it is like the meeting point of those active Catholics, always ready to collaborate with the apostolate of the Church, an apostolate hierarchically instituted by divine institution, and which finds in the baptized and confirmed its supernatural collaborators. From this derives a consequence, which is at the same time a paternal admonition, not for the Catholic Action of a particular country, but for the Catholic Action of every country and of every time. Its structure, therefore, must adapt in the different regions to the particular circumstances of the place; but in one point, all its members must be equal: in feeling *cum Ecclesia*, in dedication to the cause of the Church, in obedience to those whom the Holy Spirit has constituted Bishops to govern the Church of God, in filial submission to the...

[*Latin ed. p. 379*]

Acts of the Popes, 379. To the Supreme Pastor, to whose care Christ has entrusted His Church. And how could it be otherwise, when you, members of the Catholic Action, are, as it were, almost one thing with the Bishop and the Pope? With such a hope, we impart, with a heart full of affection, Our Apostolic Blessing to you, beloved sons and daughters.

II. To those faithful who had gathered in Rome for the beatification of twenty-five Martyrs in Tonkin, and to the pilgrims of the Dominican Family. On the very day that the Church celebrated the feast of Saint Peter the Martyr, you, beloved sons of Saint Dominic, experienced a most fitting joy in seeing added to the already numerous ranks of the Blessed, clad in your white habit and bearing palms in their hands, new elect, who are also, in various ways, sons of your glorious Patriarch.

At their head are two missionary Bishops, from Spain, a land of saints, who came to the distant regions of Tonkin, to bring you, along with the light of the Gospel of Christ, also the gift of their lives, spent in the labors and trials of the apostolate, consummated in the supreme sacrifice. With what fervor, with what love they offered it! Love for the divine Shepherd, love for the little lambs of His flock! And how moving is the figure of the Blessed Joseph Diaz Sanjurjo: As the deer desires a watercourse, so he, wounded by the love of God, longed for martyrdom! Thus wrote of him, eighteen days before his immolation, his brother, Melchior García Sampedro, who, a year later, was also to quench his thirst for the living God, of whom he burned.

Led by these two leaders, twenty-three other victorious ones participate in their triumph. All venerated Saint Dominic as their Father: two priests were members of his Order, two others, also priests, were Dominican ter-

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tiaries; and the rest, of whom seven had received the name Dominic in baptism, did they not also attest to the spiritual filiation of all of Eastern Tonkin?

* Given on the 2nd of May, in the year 1951.

1. Cf. Apoc. 7, 9.

2. Cf. 1 Thess. 2, 8.

3. Ps. 41, 3.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Commentarium Officiale

With their eyes lifted to heaven, they contemplated, united among themselves and with those who had preceded them in the glory of the altars, the countless ranks of heroes, who, especially in the years between 1856 and 1862, had given testimony of their blood for Christ. To the pilgrims and to Vietnam. It is for you, dear sons of Vietnam, a most powerful and most comforting solace, amidst the sorrows and anxieties of your beautiful and beloved homeland, that the glorification of your martyrs, to which you have now come, united in heart with all your compatriots, whom present circumstances keep far from here. It is for you a reason for just pride and unwavering hope. For pride, because finally, those thousands of your brothers who, for more than two centuries, have shed their blood for the defense and preservation of their faith, loudly proclaim the courage, the generosity of your people, its fidelity to God and to the Holy Church, despite the turmoil of war, the persecutions, the ruins of your cities and temples, the dispersion, and the dramatic situation of your priests and the faithful. And yet, despite so many and such grave obstacles, the religion continues, among you, to make new progress, as is attested by the numerous conversions of recent times. Also, of hope, as we said, because the blood of the martyrs is, as has been truthfully said, a seed of Christians. Now, what admirable legion of martyrs, spread throughout the generations and recruited from all classes of your homeland! For they are also of your homeland, those religious missionaries of various orders and of various nations, who have left everything to give themselves to you, and who have mingled their blood with that of your fathers and brothers, a blood whose voice, united with that of the redeeming blood of Jesus, rises powerfully to the Father of mercies. *Sursum corda!* very dear sons. Let your gratitude rise to Christ, to the Lamb immolated, whose blood has saved you, saves you, and will always save you; let your gratitude rise to the Immaculate Virgin, who not long ago passed among you, like a mother among her children, like a queen among her people, acclaimed by countless crowds; let your gratitude rise to your blessed martyrs, to those of the past, to those who have just joined their ranks, to those two Pontiffs, sons of the glorious Saint Dominic and of noble Spain, to all your brothers of Vietnam, confessors of the faith, who,

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by the variety of their characters and conditions, truly represent your entire homeland.

[*Latin ed. p. 383*]

Sacred Congregational Acts 383. SACRED CONGREGATION CONSISTORIAL. DECREE CONCERNING CHURCHES. By the Divine Providence of Our Most Holy Lord Pope Pius XII, through successive Decrees of the Sacred Congregation Consistorial, the following Churches have been provided with a new Pastor, namely: on November 20, 1950. — To the titular episcopal Church of Barata, the Reverend Michael Endrey Eipel, of the diocese of Waitzen, promoter of the Catholic Action in Hungary, was appointed, who is designated as an Auxiliary to His Excellency, the Most Reverend Julius Czapik, Archbishop of Erlau. — To the titular episcopal Church of Ulpiana, the Reverend Ioannes Bard, canon of the metropolitan Church of Kollotschau, and secretary of the Catholic Action in Hungary, was appointed, who is designated as an Auxiliary to His Excellency, the Most Reverend Joseph Grosz, Archbishop of Kollotschau. On February 25, 1951. — To the titular episcopal Church of Capsita, His Excellency Alaphridus Verzosa and Florentin, formerly Bishop of Lipa. On March 20. — To the titular episcopal Church of Voncaria, His Excellency Henricus Rau, canon of the Metropolitan Chapter of La Plata, was appointed, who is designated as an Auxiliary to His Excellency, the Most Reverend Thomas Solari, Archbishop of La Plata. On March 23. — To the cathedral Church of Passo Fundo, recently erected, the Reverend Claudius Colling, formerly titular Bishop of Coronen. On March 27. — To the cathedral Church of Mende, the Reverend Aemilius Pirolley, General Vicar of the Archdiocese of Bisuntha. — To the cathedral Churches of Terracina, Priverno, and Setina, perpetually united among themselves, the Reverend Aemilius Pizzoni, Archpriest and Parish Priest of the place "S. Daniele del Friuli" in the Archdiocese of Udine. — To the cathedral Church of Nursia, the Reverend Hilarius Roatta, Parish Priest of the place "Mondovi-Breo" in the diocese of Mondovì.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary — To the titular bishop of the Church of Diana, Reverend Father Joseph Romuald Gerard Mongeau, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, who was appointed Prefect of the Prefecture of the Nullius of Cotabato and Sulu. on March 28th. — To the Cathedral Church of Kansas City in Kansas, Reverend Father Edward Joseph Hunkeler, formerly Bishop of Grand Island. on April 8th. — To the Cathedral Church of Socorro y San Gil, Reverend Father Hannibal Muñoz Duque, Pro-Vicar General of the diocese of Santa Rosa de Osos. on April Uth. — To the titular bishop of the Church of Aureliopolis in Asia, Reverend Father Nicholas Canino, formerly Bishop of Oppido. on April 18th. — To the Cathedral Church

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of Rieti, Reverend Father Raphael Baratta, Urban Antistite, Vicar General of the archdiocese of Perugia. on April 30th. — To the Cathedral Church of Jalapa in Guatemala, recently erected, Reverend Father Michael Angel García Arauz, formerly titular Bishop of Sophen.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, PONDICHERY. - CALCUTTA. DECREE CONCERNING THE CHANGE OF BOUNDARIES OF ARCHDIOCESES.

Whereas the Most Reverend and Reverend Lords, Augustus S. Colas, Archbishop of Pondicherry, and Ferdinand Périer, Archbishop of Calcutta, have jointly requested that the territory of Chandernagore, recently detached from the jurisdiction of the French Republic and incorporated into the Indian Union, be removed from the jurisdiction of the Archdiocese of Pondicherry and united with the Archdiocese of Calcutta; and whereas, the Most Reverend Fathers, entrusted with the Sacred Council for the Propagation of the Christian Name, having considered the favorable opinion of His Excellency, Reverend Father Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Indian Union, and having held plenary meetings on January 29th of the current year, deem this transfer of jurisdiction to be most advisable, due to its proximity—

[*Latin ed. p. 385*]

The Sacred Congregation for the Propagation of the Faith, in its wisdom, has judged that the aforementioned territory should be assigned to the city of Calcutta, for the consideration and commendation of the Supreme Pontiff. This judgment of the Fathers was reported to His Most Holy Lord, Pope Pius Divine Providence XI, by the undersigned Secretary of this Sacred Congregation, in an audience on the 8th day of the month of February of the current year. The Supreme Pontiff approved and confirmed this, and has ordered the present Decree to be drawn up concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of the month of February, in the year of Our Lord 1951. P. Card. FUMA SONI BIONDI, Prefect. L. S. f C. Costantini, Archbishop titular of Theodosius, Secretary.

SACRED CONGREGATION FOR RITUALS

OFFICE FOR THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

On the 15th of August, on the FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY, of Double Class, with a common Octave, all things pertaining to the Common Feast of the Blessed Virgin Mary, except those which are proper to this feast.

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AT THE VESPERS: Antiphons of the Praises.

Chapter of Judith 13, 22: "The Lord hath blessed thee in His power: for through thee He hath brought our enemies to naught. Blessed art thou, daughter, by the Lord God the Most High, above all women upon the earth."

Hymn: "O first, Virgin, born of the Spirit of the Creator, Predestined by the Most High to bear the Son in thy womb."

- ACTA, vol. XVIII, n. 8. - 26-5-1951.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary.

"You know well, woman, that you have been condemned by the devil; you are one who has been preserved by the grace of the Immaculate Conception. You conceive life in your womb, and you offer the flesh of the Victim destined to atone for the life lost by Adam, making it whole. The debt of piety is fulfilled; death, your due, departs from you. And you, blessed consort of the Son, are raised to the stars in your body. Such great glory is yours that all of nature is exalted, and in you, called to be the summit of all beauty. To us, triumphant Queen, turn your light, that we may follow you to the blessed homeland, under your protection. Jesus, to you be glory, who were born of the Virgin, with the Father and the Holy Spirit, forever and ever. Amen.

*The holy Mother of God has been exalted.

Above the choirs of Angelorum, to the celestial regna.

To the Magnificat Antiphon: "Virgin most prudent, as you advance, you shine like the bright dawn? Daughter of Sion, you are all beautiful and lovely; beautiful as luna, chosen as sol."

Prayer: Almighty and eternal God, who raised the Immaculate Virgin Mary, Mother of your Son, to heavenly glory in body and soul: grant us, we pray, that we may always be intent on the things above, that we may deserve to be sharers in her glory. Through the same Lord.

[*Latin ed. p. 387*]

The Holy Congregation, 387, for the Matins Office: "Venite, Adoremus Regem regum, Whose most holy Mother was today assumed into the heavenly kingdom." * Psalm 94. "Venite, exsultemus." Hymn: "Surge!" "Already the fierce winter has ceased on earth, And every flower shines with beauty in the meadows. O, you who are the Mother of Life, arise, Mary! Like a lily shining in the crimson, You conquer the author of death, reaping the fruit of the Tree of Life, which was denied to the fathers. You preserve the Manna, not fabricated from rotten wood, from which virtue flows, and through which the animated rise again, the bones of the sepulcher. A most obedient minister of the mind, Your flesh does not suffer dissolution;

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Rather, united in spirit without end, You strive towards the stars. Arise! You, beloved, seek the heavens, Receive the diadem joined with the stars, And receive the blessed song of your children. Praise be to the eternal Trinity, Who has bestowed a crown upon you, Virgin, And has established you as our Queen, our Provident Mother. Amen. In the Nocturn: Antiphon: "Exaltata est sancta Dei Genitrix super choros Angelorum ad caelestia regna." Antiphon: "Paradisi portae per te nobis apertae sunt, quae hodie gloriósa cum Angelis triumphas." Antiphon: "Benedicta tu in mulieribus, et benedictus fructus ventris tui." Response: "Exaltáta est sancta Dei Genitrix." Response: "Super choros Angelorum ad caelestia regna."

[*Latin ed. p. 388*]

Acts of the Apostolic See 388 - Official Commentary on the Book of Genesis, Reading j, Chapter 3, verses 9-15. And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise, and I was afraid, because I was naked, and I hid myself. And he said: Who told thee that thou wast naked, unless it be that thou hast eaten of the tree, of which I commanded thee not to eat? And Adam said: The woman, whom thou gavest to be my companion, she gave me of the tree, and I did eat. And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat. And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise her heel. I saw her as beautiful as a dove, ascending above the streams of waters, whose inestimable fragrance was exceedingly in her garments; and as the days of spring surrounded her with the flowers of roses and lilies of KÃ¼blis. Who is this that ascends through the Dysart, like a reed of smoke from the aromatics of myrrh and frankincense? And as...

Reading ij, From the First Epistle to the Corinthians, Chapter 15, verses 20-26. Christ is risen from the dead, the firstfruits of them that have fallen asleep: for by a man came death, and by a man the resurrection of the dead. For as in Adam all die, so also in Christ shall all be quickened; but every one in his own order: first the firstfruits, which is Christ; then they that are Christ's, at his coming. Then shall come the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have abolished all rule, and all power, and all authority. For it must needs be that he reign, until he hath put all his enemies under his feet. And when all things shall be subdued unto him, then shall the last enemy be abolished, which is death.

As the cedar is exalted in Lebanon, and the cypress in the mountain of Sion: so shall he be beautiful as the myrrh tree, and his fragrance sweeter

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than balsam. And as cinnamon and fragrant ointment, so shall he be made to be known.

Reading iii, From the First Epistle to the Corinthians, Chapter 15, verses 53-57. It is necessary that this mortal should put on incorruption, and that this corruptible should put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law.

[*Latin ed. p. 389*]

The Sacred Congregation of Rites, number 389, states that sin is death, but the law of sin is virtue. But may God be thanked, who has given us victory through the Lord Jesus Christ.

What is this that arises like the sun, and is beautiful as Jerusalem?

The daughters of Sion have seen her, and they call her blessed, and they praise the queen.

And as the days of spring, they surrounded her with flowers of the rose and lilies of the valley.

They have seen. Glory to the Father. They have seen.

IN THE SECOND NIGHT HYMN

Ant. With your appearance and your beauty, proceed prosperously and reign.

Ant. The Most High has sanctified his tabernacle.

Ant. Glorious things are spoken of you, Virgin Mary.

Mary has been taken up into heaven: the angels rejoice.

They are praising and blessing the Lord.

Sermon of Saint John Damascene, Oratio 2 de Dormitione B. M. V., after the beginning

Reading IV: Today, the sacred and living ark of God, which conceived the Creator in her womb, rests in the temple of the Lord, which was not built by human hands. And David, her father, rejoices, and with him, the choirs of angels lead, the archangels celebrate, the Virtues glorify, the Principalities exult, the Powers adore, the Dominations rejoice, the Thrones hold a festive day, the Cherubim praise, the Seraphim proclaim her glory. Today, the new paradise of the living Adam is received, in which condemnation is loosened, in which the tree of life is planted, in which our nakedness is covered.

*1$. The Lord desired the daughter of Jerusalem adorned with mountains: and seeing her, the daughters of Sion proclaimed her most blessed, saying: "Your name is poured out like fragrant oil."

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The queen stood at your right hand, clothed in gold, surrounded by variety. And they have seen.

Reading V: Today, the Virgin, immaculate, who has not been stained by any earthly affections, but has been raised up by heavenly thoughts, has not returned to the earth; but, since heaven was made alive, she is placed in the heavenly tabernacles. For from her flowed all true life, how could she taste death? But she yields to the law laid down by him whom she bore; and, as the daughter of the old Adam, she—

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - The official commentary has determined (and His Son, who is the very life, did not refuse it); and thus, as the Mother of the Living God, she is rightly taken up to Him. 1$. Blessed shall I be called by all generations, * Because the Lord hath done great things for me, and his name is holy. And his mercy from generation to generation to those who fear him. For. Reading VI From the Acts of Pope Pius XII: Since the entire Church has manifested faith in the bodily Assumption of the Blessed Virgin Mary throughout the course of the centuries, and the bishops of the entire world, with almost unanimous consent, have requested that this truth, which is based on Holy Scripture, be deeply ingrained in the minds of the Christian faithful, and that it be defined as a dogma of divine and Catholic faith, consonant with other revealed truths, Pope Pius XII, agreeing with the wishes of the entire Church, decreed that this privilege of the Blessed Virgin Mary be solemnly proclaimed. Therefore, on the first day of November of the year 1950, in Rome, in the forum near the Basilica of Saint Peter, with a large gathering of many Cardinals and Bishops of the Holy Roman Church from various regions present, before a vast multitude of the Christian faithful, with the entire Catholic world rejoicing, the bodily Assumption of the Blessed Virgin Mary into heaven was proclaimed with an infallible oracle in these words: After we have repeatedly made supplications to God, and after we have invoked the light of the Spirit of Truth, for the glory of the Almighty God, who has shown his particular benevolence to the Virgin Mary, for the honor of his Son, the immortal King of the ages and victor over sin and death, for the increase of the glory of his august Mother, and for the joy and exultation of the entire Church, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define that the following dogma has been divinely revealed: The Immaculate, ever-Virgin Mary, having completed the course of her earthly life, was taken up body and soul into heavenly glory. 1$. Blessed are you, Virgin Mary, who bore the Lord, Creator of the world: * You have brought forth the one who made you, and you will remain a virgin forever. V. Hail, Mary, full of grace; the Lord is with you. R. You have conceived. R. Glory to the Father. R. You have conceived. IN THE THIRD NOCTURN Ant. Rejoice, Virgin Mary: *

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You alone have destroyed all heresies throughout the entire world. Ant. The heavens declare * his justice, and all the peoples see his glory.

[*Latin ed. p. 391*]

The Holy Congregation of Rites 391 Ant. Sing "Cantate Dómino," a new song, for He has done marvelous things in you, O Mary. y. Mary, the Virgin, has been taken up into the heavenly chamber. ~E$. In which the King of kings sits upon a starry throne. Reading from the Holy Gospel according to Luke. Reading vii. Luke 1, 1-50. In those days: Elizabeth was filled with the Holy Spirit and exclaimed with a loud voice, and said: "Blessed are you among women. And the rest." Homily of Saint Peter Canisius, On the Virgin Mary, Book V, Chapter VI. The feasts of the Virgin Mary are celebrated by the Church, as is fitting, with both frequent and reverent observance, for she rightly understands that it is a pleasing and worthy service to God, and to the Christian faithful, to celebrate, at certain times of the year and with public ceremonies, the one who, among all the blessed, is most blessed, the Mother of our Lord and of God. Among these feasts, which have been religiously observed for so many centuries, the feast of the Assumption is considered the greatest, and holds the foremost place. Indeed, no day has been more joyful and blessed for Mary, if we rightly contemplate the happiness of soul and body that was bestowed upon her on that day: and therefore, if ever before, then especially on that day, her spirit and soul and body rejoiced wonderfully in the living God, and she herself could rightly say: "He has regarded the humility of His handmaid: for behold, from henceforth all generations shall call me blessed: because He that is mighty has done great things for me." O. Grace has been poured forth upon your lips: * Therefore, God has blessed you eternally, y. Myrrh, and frankincense, and galbanum from your garments, from the houses of ivory, by which the daughters of kings were delighted in your honor. Therefore. Reading viii. Why can we, who love you, O thrice blessed and truly august Mother, and your Son, not congratulate you from the heart on this most excellent and incomparable happiness, since everything that was said by the Lord to you, and about you, is concluded with such a beautiful outcome, and is perfected in every way? You, who have not only been declared blessed, but have also today attained the fruit and the end of faith, and of all virtue, and have finally enjoyed, in the most delightful way, that which you so loved and desired. You received Emmanuel entering into the castle of this world, as a guest: today you have been received in turn into His royal dwelling.

[*Latin ed. p. 392*]

Acts 392 of the Apostolic See – A commentary: You have received the palace, and as a mother, worthy of such a Solomon, you are fittingly honored first. Blessed are you, Virgin Mary, Mother of God, for what you be-

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lieved in the Lord: "Behold, you shall be exalted above the choirs of Angels." * "Intercede for us with the Lord our God," and "Hail Mary, full of grace, the Lord is with you." Intercede. Glory to the Father. Intercede.

Reading: Happy day, which brought forth such a precious gift from this world and led it to the holy and eternal city, so that a common and incredible joy, and no less admiration, might be created in all the heavens. Happy day, which satisfied the longings of the Bride, both ardent and enduring, so that she might find what she sought, receive what she asked for, and possess what she hoped for, namely, being completely united in the perfect vision and enjoyment of the highest and eternal good. Happy day, which raised the handmaid of the Lord so humbly to such heights that she became the most excellent Queen of Heaven and Lady of the world, and could rise no higher, for she is exalted on the throne of the Kingdom, and after Christ, she gloriously holds her place. This day is truly and plainly venerable, which established and confirmed you, Queen and Mother, as powerful and merciful in the Kingdom of God, so that we may have you, who, as the mother of the Judge, always remains, as a mother of mercy, favoring us, interceding with Christ, and faithfully caring for the affairs of our salvation. We praise you, O God.

For Lauds and the Hours:

1. Mary was taken up into heaven: * the Angels rejoice, praising and blessing the Lord.

2. Mary, the Virgin, was taken up * to the ethereal chamber, where the King of kings sits on a starry throne.

3. In the fragrance * of your perfumes we run: young women have loved you greatly.

4. Blessed be * you by the Lord, daughter: for through you we have shared the fruit of life.

5. You are beautiful * and lovely, daughter of Jerusalem, terrible as an army of troops in battle array.

[*Latin ed. p. 393*]

Sacred Congregation of Rites, Chapter 39; Judith 13:22. "The Lord hath blessed thee in His power, because through thee He hath brought our enemies to naught. Blessed art thou, daughter, by the Lord God Most High, above all women upon the earth."

Hymn to the Sun, O Virgin, clothed in rays,

Twice the head of the aged is redeemed by the stars,

Luna, to whom she offers a footstool.

Illustrious, thou shinest.

Death, mistress of hell and of harm,

Thou attendest Christ, eager for our good,

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And the earth and the poles celebrate thy power, Queen.
Though wounded, thou dost continue to minister.
The serpent, once terrible to thee,
Mother, be merciful here, and break the neck of the wicked.
Defend the servants of the day of faith,
Bring back to the sacred fold those who have strayed,
Those whom the nations have long hidden in the shadow of death,
Gather them all in.
To the meek, grant forgiveness,
Help the weeping, the poor, and the sick,
Be the shining hope for all through the sharp trials of life,
For the sake of salvation.
Praise be to the most excellent and eternal Trinity,
Which has bestowed a crown upon thee, O Virgin,
And has established thee as our Queen,
Our provident Mother. Amen.

Exaltáta est sancta Dei Genitrix. (The Holy Mother of God is exalted.)

1. Above the choirs of Angelorum, to the celestial regna.

To the Benediction Antiphon: "Who is this that ascends like the morning rising, fair as the moon, chosen as the sun, terrible as an army arrayed in battle?"

Prayer: "O Almighty and eternal God, who hast taken the Immaculate Virgin Mary, Mother of Thy Son, to heavenly glory in body and soul: grant, we beseech Thee, that we may always be intent on heavenly things; that we may deserve to be sharers in her glory. Through the same Lord."

[*Latin ed. p. 394*]

Acts 394 of the Apostolic See - Official Commentary

TO THE THIRD Chapter: "Benedixit te, ut supra." (He has blessed you, as above.)

3. br. The Holy Mother of God is exalted. Exalted. y. Above the choirs of Angels, to the heavenly realms. Holy. Glory to God. Exalted. y. Mary was taken up into Heaven: the Angels rejoice. ℟. They praise and bless the Lord.

TO THE SIXTH Chapter: Judith 13, 2-25. "Blessed be the Lord, for today Your name has been magnified so that Your praise may not depart from the mouth of men."

0. br. Mary was taken up into Heaven: * The Angels rejoice. Taken up. f. They praise and bless the Lord. They rejoice. Glory to God. Taken up. y. The Virgin Mary was taken up to the ethereal chamber.

1. In which the King of Kings sits upon a starry throne.

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TO THE NINTH Chapter: Judith, 15, 10. "You are the glory of Jerusalem, the joy of Israel, the honor of our people."

3. br. The Virgin Mary was taken up * To the ethereal chamber. Mary, y. In which the King of Kings sits upon a starry throne. To the ethereal. Glory to God. Mary. f. Deign to allow me to praise you, sacred Virgin.

0. Give me strength against your enemies.

IN THE SECOND Vespers: Antiphons and Chapter on Praises. Hymn: "Ave, maris stella." (Hail, star of the sea.) y. The Holy Mother of God is exalted. ty. Above the choirs of Angels, to the heavenly realms. For the Magnificat Antiphon: "Today * the Virgin Mary ascended to the heavens: rejoice, for she reigns with Christ forever." And the following Commemoration is made.

[*Latin ed. p. 395*]

The Holy Congregation of Rites, on the 18th of August, concerning the Third Day within the Octave of the Blessed Virgin Mary. Office: Semiduplex. Antiphon: O most prudent Virgin, *antiphon*. "Exaltáta est." Prayer: Almighty God, for the commemoration of Saint Agapitus, Martyr: *antiphon*. "Gloria et honore." Prayer: Your Church rejoices, O God, in the blessed Agapitus, your Martyr, through his intercession; and may she, through his glorious prayers, remain steadfast and secure. Through the Lord. In the Nocturn, from the Song of Songs, Reading I, Chapter I, verses 7, 12: "All fair is thy sister, and no spot is in thee." "Come forth from the Libanus, my spouse, come forth from the Libanus: come forth, that thou mayest be crowned, from the summit of Amana, from the peak of Sanir and Hermon, from the dens of lions, from the mountains of leopards." "Thou hast wounded my heart, O my sister, my spouse, thou hast wounded my heart, in one of thine eyes and in one of the hairs of thy neck." "A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed." "I have seen her as a dove that ascends from above the waters, and her odor was exceedingly sweet in all her garments; and as the days of spring surrounded her with the flowers of the rose and the lilies of the valley." V. "Who is she that ascends as a pillar of smoke, from the perfumes of myrrh and frankincense?" And as. Reading II, Ibid., Chapter 6, verses 3-9; 8-1: "Thou art fair, my sister, my spouse, and amiable as Jerusalem: terrible as an army with banners." "One is my dove, my undefiled, one is my spouse, one is the mother of her children." "The daughters saw her, and blessed her; the queen and praised her." "Who is she that comes forth as the dawn rising, fair as the moon, chosen as the sun, terrible as an army with banners?" "Who is she that ascends from the desert, delighted, leaning upon her beloved?" "As the cedar is exalted in the Libanus, and as the cypress in the mountain of Sion: so is my beloved, as myrrh chosen, and she has given forth the sweetness of her odor." "And as cinnamon and

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balsam, she has given forth her fragrance."

[*Latin ed. p. 396*]

Acts 396 of the Apostolic See - Commentary

Reading III, Official, Ibid., Chapter 8, verses 6-7:

"Place me as a seal upon your heart, as a seal upon your arm; for love is strong as death, and jealousy is as harsh as the grave. Its desires are desires ever burning, and a flame of everlasting fire. Many waters cannot quench love, nor can floods drown it. If a man should give all the substance of his house for love, he shall be esteemed as if he had given nothing."

"Who is this that comes forth like the dawn, fair as the moon, and bright as the sun? * The daughters of Sion saw her and blessed her, and the queen praised her. And as the days of spring, so was she adorned with flowers of roses and lilies of Linden."

"They saw her. Glory to the Father. They saw her."

IN THE SECOND NIGHT OFFICE

From the Apostolic Constitution of Pope Pius X

Reading IV:

The arguments and considerations of the Holy Fathers and theologians rely on the Sacred Scriptures, as if upon the ultimate foundation; which indeed present the most holy Mother of God before our eyes, most closely united to her divine Son, and always sharing in His fate. Therefore, it seems almost impossible that she who conceived Christ, bore Him, joyfully nourished Him, and held Him in her arms, could, even after this earthly life, be separated from Him, not in soul, but in body.

Since our Redeemer is the Son of Mary, it could not be, that, being the perfect observer of the divine law, He would not also honor His most beloved Mother. But, since He could adorn her with such great honor, as to preserve her safe from the corruption of the grave, it must be believed that He truly did so.

"The Lord has desired that Jerusalem be adorned like a bride. * And seeing her, the daughters of Sion proclaimed her most blessed, saying: 'Your name is poured out like perfume.'"

"She stood on your right hand, adorned in gold, surrounded with variety. And they saw her."

Reading V:

It is especially to be remembered that, from the second century, the holy Fathers presented the Virgin Mary as a new Eve to the new Adam, although subordinate, she is most closely united in that struggle against the enemy

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of hell, as foreshadowed in the proto-evangelium.

[*Latin ed. p. 397*]

The Sacred Congregation of Rites has considered, and it is fitting that the complete victory over sin and death, which the Apostles of the Gentiles always associate with each other, should be brought about. Therefore, just as the glorious Resurrection of Christ was an essential part and the ultimate trophy of this victory, so too the blessed Virgin's union with her Son in the "glorification" of her virginal body was to be concluded; for as the same Apostle says, "And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory."

Blessed be the Lord. "Blessed be thou among women, and blessed be the fruit of thy womb. And blessed be Elizabeth, because she hath borne her Lord the King."

Therefore, august Mother of God, Jesus Christ, from all eternity, by a secret bond, in accordance with the decree of predestination, was joined to you, immaculate in her conception, a most perfect virgin in her divine motherhood, a generous partner of the Divine Redeemer, who has brought about the complete triumph over sin and its consequences; and thus, she has attained, as the highest crown of her privileges, to be preserved immune from the corruption of the sepulcher, and, just as her Son, having conquered death, was raised in body and soul to the supernal glory of heaven, where she shines as Queen to the right hand of her Son, the immortal King of the ages.

"Blessed art thou, Virgin Mary, who hast borne the Lord, Creator of the world; thou hast borne Him who made thee, and thou shalt remain a virtue forever." "Hail, Mary, full of grace, the Lord is with thee." "Hail, Mary." "Glory be to the Father." "Hail, Mary."

From the Nocturnal Office

Reading from the Holy Gospel according to Luke.

Reading VII, Chapter 1, verses 1-50.

"In those days: Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud voice, 'Blessed are you among women, and blessed is the fruit of your womb.'" And the rest.

Homily of Saint Peter Damian, on the Nativity of the Blessed Virgin.

"O Virgin, Mother of God, whose beauty the sun and moon admire, hear the cries of those who constantly call to you: 'Return, return, Shunammite, return, return, that we may behold you.' You are blessed, and supremely blessed, return by the power of God. He who is mighty has done great things for you, and all power has been given to you in heaven and on earth.

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Nothing is impossible to you, to whom..."

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Commentarium Officiale: It is possible for hope in the blessedness to be rekindled. For how can that power of yours, which originated from your very being, fail to intervene? You approach the golden altar of human reconciliation, not merely pleading, but commanding, O Lady, not as a servant, but as a mistress. Let nature move you, let power move you, for the more powerful you are, the more merciful you ought to be. Power yields to glory, and does not wish to avenge injuries when it is able to do so. Return through love. I know, O Lady, that you are most benign, and that you love us with an invincible love, those whom your Son and your God have loved with the greatest affection. Who knows how often you appease the wrath of the Judge, when the virtue of justice proceeds from the presence of divinity? Grace is diffused upon your lips: "Therefore, God has blessed you forever, and the myrrh, and the frankincense, and the cassia from your garments, from the houses of ivory, where the daughters of kings were delighted in your honor." Therefore, return, O Sunamite, that is to say, despised one, whose soul has been pierced by the sword, who was called the carpenter's wife. Why? So that we may behold you. The greatest glory is to see you, after God, to adhere to you, and to remain in the protection of your guardianship. Hear us. For your Son, who is the blessed God forever, denies us nothing, and honors you. Amen. 3. Blessed are you, Virgin Mary, Mother of God, who believed the Lord; perfect grace has been conferred upon you: behold, you are exalted above the choirs of Angels; intercede for us with the Lord, our God. Hail, Mary, full of grace, the Lord is with you. Intercede. Glory to the Father. Intercede. For the feast of St. Agapitus. Agapitus of Palestrina, fifteen years old, under the Emperor Aurelian, most eager for martyrdom, having, through the order of the Emperor, been first cruelly beaten with whips for the constancy of his faith, and then cast into a dreadful prison, where he tasted nothing at all for four days, was led out of custody. And, with burning coals placed upon his head, giving thanks to God, he was again moved by words, and stood naked, with his feet bare.

[*Latin ed. p. 399*]

The Sacred Congregation of Rites, in paragraph 399, states that a great smoke arose from the fire beneath him, obscuring his face. Then, boiling water was poured into his belly and under his arms. At that time, the judge, having fallen from the tribunal, died shortly thereafter. Incensed by this, and at the command of the holy young man, the irons were to be thrown, but since they dared not touch him, Praeneste was struck with a sword. To God be praise. *Te Deum laudamus*. *Laudes pro Commemoratione S. Agapiti*: Ant. *Qui odit*. *Justus ut palma*. *Vesper* 03 of the following,

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Commemoration of the preceding. DECREE FOR THE WHOLE WORLD: The Mass in honor of the Blessed Virgin Mary, assumed into heaven, having been approved, it seemed fitting that the Office also be adorned with praises, which are rightly due to the Mother of God on account of the defined dogma of her bodily Assumption. Therefore, the Sacred Congregation of Rites submitted the aforementioned Office to the Most Holy Pope Pius XII, through the undersigned Most Eminent Cardinal Pro-Prefect, for approval. The same Holiness deigned to approve the proposed schema; and also commanded that, in place of the old Office existing in the Roman Breviary, this new one be placed henceforth, to be used exclusively by those who are bound by the Roman Breviary. Notwithstanding any objections. Given in Rome, on the 27th of April, 1951. *Eß C. Card. MICARA, Bishop of Velitern., Pro-Prefect*. *L. © S. f A. CARINCI, Archbishop of Seleuc, Secretary*.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

NULLITY OF MARRIAGE (MC COMBS - BAILBY)

Since the actual place of residence of Mr. William Bailey, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on August 6, 1951, at 11 o'clock, to resolve the doubt presented, or to affix his signature, and to set a date for the hearing of the cause before the Rota.

Should the decision of the Rota of June 15, 1949, be confirmed or overturned in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. William Bailey, ought to take care to inform him of this edictal summons.

* Ioannes Teodori, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 7, 1951.

Ovidius Bejan, Notary.

Since the current place of residence of Mr. Guillaume Bailey, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on August

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6, 1951, at 11 o'clock, to agree upon or affix his signature to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota.

Should the decision of the Rota of June 15, 1949, be confirmed or overturned in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Guillaume Bailey, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 401*]

Year and Volume XXXIV, June 22, 1951 (Series II, Volume XVIII) - No. 9

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

SACRED CONSISTORY

I. SECRET CONSISTORY

On the second day of the month of May in the year 1951, a Secret Consistory was held in the usual Hall of the Apostolic Palace at the Vatican, and the following acts are recorded in order.

I - CHAMBERLAIN OF THE SACRED COLLEGE

The Most Reverend Cardinal Canali presented and returned the seal of the Sacred College of the Most Holy Roman Church to the Most Blessed Father, who in turn handed it over to the Most Reverend Cardinal Mercati, as Chamberlain of the aforementioned Sacred College of Cardinals for this year.

II - CHOICE OF CHURCH

Then, the Most Reverend Cardinal Frederick Tedeschini, having relinquished the title of Santa Maria de Victoria, chose the suburbicarian Church of Tusculum.

Upon leaving the hall, the Most Blessed Father, intending to favorably pursue the expressed choice, provided for the Church of Tusculum the Most Reverend Frederick, Cardinal Priest of the Most Holy Roman Church,

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Tedeschini, appointing him as Bishop and Pastor thereof, as will be set forth in a decree.

Having re-entered the consistorial hall, the Most Reverend Cardinal Tedeschini took his place last among the Cardinals of the Order of Bishops.

26 - ACTS, Volume XVIII, No. 9. - 22-6-1951.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary I III - APPOINTMENTS OF CHURCHES. Subsequently, the Most Holy Father proposed the following appointments for Churches: To the titular archbishopric Church of Tyana, he appointed the Reverend Bernard John Alfrink, Consultor of the Biblical Commission and professor of Old Testament Exegesis at the University of Nijmegen, whom he appointed Coadjutor to the Most Reverend John, Cardinal de Jong, Archbishop of Utrecht. To the cathedral Church of Creensburg, newly erected, he appointed the Most Reverend Hugh Aloysius Lamb, hitherto the titular Bishop of Helos. To the cathedral Church of Comacchio, he appointed the Reverend Natale Mosconi, parish priest of the church of Saint Abundius in the city of Cremona. To the titular bishopric Church of Caesarea, he appointed the Reverend Fulton John Sheen, Urban Bishop, National Director of the Society for the Propagation of the Faith in the United States of America, whom he appointed Auxiliary to the Most Reverend Francis, Cardinal Spellman, Archbishop of New York. To the titular bishopric Church of Christchurch, he appointed the Reverend Maxim Tessier, Urban Bishop, and Vice-Chancellor of the archdiocesan Curia of Ottawa, whom he appointed Auxiliary to the Most Reverend Alexander Vachon, Archbishop of Ottawa. Furthermore, he decreed, through Apostolic Letters with the papal seal, that the Reverend Cardinal Eugene Tisserant, Dean of the Sacred College and suburban Bishop of the diocese of Porto and Santa Rufina, was appointed to the suburban Church of Ostia, and therefore he also united the same diocese of Porto and Santa Rufina with Ostia *in persona*. Subsequently, through Apostolic Letters with the papal seal, he made public the resignations of the following ecclesiastical dignitaries: ARCHBISHOPS: Sion, the diocese having been raised to an archdiocese, Aloysius Alonso Muñoyérro, already Bishop of Segovia. Bostra, John Youhanna Gandour. Angels, Octavian Márquez Toriz. Iconium, Sergius Pignedoli, Apostolic Nuncio to the Republic of Bolivia.

[*Latin ed. p. 403*]

Acts of Pope Pius XII, 403. Anasarthensem, Joseph Vieira Alvernaz, already Bishop of Cochin, Coadjutor with right of succession to His Most Reverend Excellency, Joseph Da Costa Nunes, Archbishop of Goa-Daman. Adanensem, Didacus Venini, of the Pontifical Alms. Bloemfonteinensem, to the newly erected archdiocese, Hermann Joseph Meysing, already

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Bishop of Mina. Civitatis Capitis, to the newly erected archdiocese, Aden Me Cann, already Bishop of Stectoren. Praetorianensem, to the newly erected archdiocese, John Colburn Gamer, already Bishop of Traculum. Durbanianum, to the newly erected archdiocese, Hurley, already Bishop of Turuzitan. Dionysium Eugenium Cyrrhensem, Eric Norman Michael O'Brien, already Bishop of Alinda. S. Ioannis Terrae Novae, Patrick Skinner, already Bishop of Zenobias. Beroeensem, Edward Myers, already Bishop of Lamen, Coadjutor to His Eminence, Bernard S.R.E. Cardinal Griffin, Archbishop of Westmonasteriensis. Viminaeiensem, Septimius Peroni, already Bishop of Nursinum. Beroënsem, Pius Leonard Navarra, already Bishop of Terracina, Setinum, and Priverno. Nicomediensem, Franciscus Carpino, Coadjutor with right of succession to His Most Reverend Excellency, Ernest Eugenius Filippi, Archbishop of Montis Regalis. Naeolensem, Joseph Rabbani, already Bishop of Constantina. Sherbroohensem, to the diocese erected within the archdiocese, Philip Servulus Desranleau, already Bishop of the same diocese. Sancti Germani, Charles Eugene Parent, already Bishop of Dianensem. Delhiensem and Simlensem, Joseph Alexander Fernandes, already Bishop of Aphnaetenum. Lancianensem and Ortonensem, Benignus Lucianus Migliorini, already Bishop of Reatinum.

[*Latin ed. p. 404*]

Acts of the Apostolic See, Official Commentary. Leoville. Alphonsus Espino y Silva, formerly Bishop of Cuernavaca, Coadjutor with right of succession to the Most Reverend Father Gulielmus Tritschler, Archbishop of Monterrey.

BISHOPS:

Bulla Regia, Herbertus Bednorz, Coadjutor with right of succession to the Most Reverend Father Stanislai Adamski, Bishop of Katowice.

Conum, in Armenia, Laurentius Sahag Koguian.

Tjlpian, Ioannes Bard, Auxiliary to the Most Reverend Iosephus Grösz, Archbishop of Colocensis.

Barata, Michael Endrey-Eipel, Auxiliary to the Most Reverend Iulius Czapik, Archbishop of Agriensis.

Cerbalita, Ioannes Baptista Cesana, Apostolic Vicar of Gulu.

Tamasita, Iosephus Rincón Bonilla, Auxiliary to the Most Reverend Father Marci Sergii Godoy, Bishop of Zulia.

Tuscamia, Mauritius Schexnayder, Auxiliary to the Most Reverend Father Iulius Beniamini Jeanmard, Bishop of Lafayettensis.

Allada, Patricius O' Boyle.

Porphyreon, Canisius van Lierde, Prefect of the Sacristy and Delegate of the Supreme Pontiff in the Vatican City.

Papantla, Ludovicus Cabrera Cruz.

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Zamora, Eduardus Martínez González, formerly Bishop of Attaeata.

Lycia, Franciscus Minerva, formerly Bishop of Nerito.

Trapani, Conradus Mingo.

Nicotana, Alphonsus Streit, Apostolic Vicar of Mariannhil.

Nasai, Adolphus Schmitt, Apostolic Vicar of Bulawayo.

Ingelina, Andreas Jacques, Apostolic Vicar of Boma.

Hyderabad, Alphonsus Beretta.

Neurin and Gualdo Tadino, Iosephus Pronti, formerly Bishop of Acquapendente.

Calven and Teano, Iacobus Palombella, formerly Bishop of Murano.

[*Latin ed. p. 405*]

Acts of Pope Pius XII, 405. Philadelphia, in Lydia, Peter Zuccarino, Coadjutor to the Most Reverend Bernard Bertoglio, Bishop of Bobbio. Vartana, Albert Cousineau, Coadjutor with the right of succession to the Most Reverend John Mary Jan, Bishop of Cap-Haïtien. Umtatanum, a newly erected diocese, to Joseph Grueter, already Bishop of Badia. Port Elizabeth, a newly erected diocese, to Hugh Boyle, already Bishop of Bagai. Oudtshoom, a newly erected diocese, to Bruno Hippel, already Bishop of Abora. Maseruen, a newly erected diocese, to Joseph Delphin Des Rosiers, already Bishop of Pachne. Lydenburg, a newly erected diocese, to John Riegler, already Bishop of Bita. Kroonstad, a newly erected diocese, to Gerard Norbert Van Velsen, already Bishop of Tremithus. Kokstad, a newly erected diocese, to Evangelist McBride, already Bishop of Aezanita. Keimoes, a newly erected diocese, to Henry Joseph Thiinemai, already Bishop of Adrasa. Johannesburg, a newly erected diocese, to William Patrick Whelan, already Bishop of Legia. Eshow, a newly erected diocese, to Joseph Aurelian Bilgeri, already Bishop of Germanicopolis. Colle Mariae, a newly erected diocese, to Alphonsus Streit, already Bishop of Mciota. Queenstown, a newly erected diocese, to John Baptist Rosenthal, already Bishop of Syedra. Bremersdorp, a newly erected diocese, to Constantine Mary Narneschi, already Bishop of Thagaste. Bethlehem, a newly erected diocese, to Peter Kelleter, already Bishop of Sigui. Aliwal, a newly erected diocese, to John Lueck, already Bishop of Attuda.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary.

Sinna, Maximum Hermaniuk, Auxiliary to the Most Reverend Father Basil Vladimiro Ladyka, Archbishop of the Martyropolitan See.

Amiens, Renatus Stourm.

Leeds, Ioannes Heenan.

Thennesus, Raphael Angelus Palazzi, now Bishop of Hengzhou.

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Appiaria, Augustinus D'Arco, Coadjutor with right of succession to the Most Reverend Father Frederick Emanuel, Bishop of Castrum Maris.

Salt Lake City, Iosephus Lennox Federal, Auxiliary to the Most Reverend Father Duan Garrison Hunt, Bishop of Salt Lake City.

Bassiana, Blasius Musto, Coadjutor with right of succession to the Most Reverend Father Michael Fontevecchia, Bishop of Aquinata, Sorani, and Pontiscurvi.

Toluca, Arthurus Vêlez.

Tidditanum, Caesarius Franciscus Benedetti, Apostolic Vicar of the Apostolic Vicariate of Camiri.

Bladia, Nicolaus Gabriel Van der Vesten, the first Apostolic Vicar of Pangkalpinang.

Ariano, Paschalis Venezia.

Capiz, Emmanuel Yap, for the newly erected diocese.

Urusitanum, Theophilus Pereira De Andrade, now Bishop of Nampula.

Miletopolitanum, Ioannes Rieote Alonso, Auxiliary to the Most Reverend Father Leopold Ei jo y Garay, Bishop of Madrid.

Lund and the Prelature Nullius of the Most Holy Conception of Araguaia, Ludovicus Antonius Palba.

Sozusense in Lyoia, Hailè Maryain Cahsai.

Erythritanum, Iacobus Gebre Iesus.

Capsitanum, Alfridus Verzosa y Florentin, now Bishop of Lipa.

Pescia, Aloysius Dinum Romoli.

Nampula, Emmanuel De Medeiros Guerreiro, now Bishop of SÃ£o TomÃ© of Meliapore.

[*Latin ed. p. 407*]

Acts of Pope Pius XII, 407:

Coadjutor with right of succession: Most Reverend Father John Swint, Bishop of Wheeling; Thomas John Me Donnell, Bishop of Sela; Alfred Le Pailleur, already Bishop of Chittagong; Anthony Pott, Bishop of Xinyang; Gabriel Manek, first Apostolic Vicar of Larantuka; Leon Adulph Messner, first Apostolic Vicar of Ambanja; Anthony Thijssen, first Apostolic Vicar of Ende; William Van Bekkuin, first Apostolic Vicar of Ruteng; Emeric Szabo, Auxiliary Bishop to Most Reverend Father Andrea Hamvas, Bishop of Csanad, and Apostolic Administrator of the archdiocese of Gran; Emeric Kisberk, Auxiliary Bishop to Most Reverend Father Ludovic Shvoy, Bishop of Albae Regalensis; Henry Rau, Auxiliary Bishop to Most Reverend Father Thomas Solari, Archbishop of La Plata; Claudius Oolling, already Bishop of Ooron, for the newly established diocese of Passo Fundo; Aemilius Pizzoni, for the dioceses of Terracina, Priverno, and Setinum; Hilary Boatta, for Nursinum; Aemilius Pirolley, for Mimat; Joseph Romuald

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Gerard Mongeau, for Diana and the "nullius" Prefecture of Cotabato and Sulu; Edward Joseph Hunkeler, already Bishop of Insulae Grandis, for Kansanopolitanum in Kansas; Vital Boniface Bertoli, Apostolic Vicar of Tripolitanum, for Attaeata; Hannibal Muñoz Duque, for Succursensem and Sancti Aegidii; Nicholas Canino, already Bishop of Oppido, for Aureliopolitanum in Asia.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary.

Baoding [Paoting, Ching-Yüan], Joseph Peter Fan. ZenoHensen, Peter Carretto, Apostolic Vicar of Eajaburi.

Lamenum, Xistus Mazzoldi, first Apostolic Vicar of Bahr el-Gebel.

Reatinum, Raphael Baratta.

Constantinense, Joseph Hiltl, Auxiliary to the Most Reverend Doctor Michaelis Buchberger, Archbishop-Bishop of Ratisbon.

Jalapa [Xalapa] in Guatemala, to the newly established diocese, Michael Angelus Garcia Arauz, formerly Bishop of Sophene.

Agnusiense, Thomas John Feeney, Apostolic Vicar of Carolinense and of Marshall.

Belabitenense, John Greif, Apostolic Vicar of Tororo.

Oaesctriense in Bithynia, Anthony Jeremiah Pesce, first Apostolic Vicar of Dodoma.

Troiano, Joseph Amici, Coadjutor with right of succession to the Most Reverend Doctor Fortunatus Maria Forma, Bishop of Fodiana.

IV - TAKING OF THE OATH.

The Reverend Cardinal Tedeschini, Bishop of Tusculanus, took the oath in the customary manner.

V - REPORT ON CAUSES.

The Reverend Cardinal Micara, Pro-Prefect of the Congregation of Sacred Rites, with the permission of the Most Blessed Father, gave a discourse on the life and miracles of the Venerable: Anthony Mary Gianelli, Bishop of Bobbio, founder of the Sisters of the Blessed Virgin Mary of the Garden; Francis Xavier Mary Bianchi, priest, of the Congregation of the Clerics Regular of Saint Paul, Barnabites; Ignatius of Laconi, lay professed of the Order of the Brothers Minor Capuchins; and also of the Blessed Virgins: Emilia de Vialar, foundress of the Institute of the Sisters of Saint Joseph of the Apparition, and Mary Dominica Mazzarello, co-foundress of the Institute of Mary Help of Christians; and he recounted the acts which, after a prior and careful examination, the Congregation of Rites considered worthy to

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be admitted and approved in the cause of beatification and canonization of the aforementioned Blesseds and Blesseds.

Upon the conclusion of the report, the Most Holy Lord our Pope inquired individually of the Reverend Fathers Cardinals, and each Cardinal Father declared his opinion.

[*Latin ed. p. 409*]

Acta of Pope Pius XII, 409, VI - REQUESTS FOR THE PALLIUM. Then, the Most Eminent and Reverend Cardinal Tisserant, Dean of the Sacred College, requested the granting of the Pallium for the Cathedral Church of Ostia. Personally, the Ordinaries of the Metropolitan Churches requested the Pallium: 8. John of Novae and Lanciano, and the Episcopal See of Troia (by privilege). Through their representatives, requests for the Pallium were made by the Metropolitan Churches of: Angelorum, Bloemfontein (newly established), Civitatis Capitis (newly established), Pretoria (newly established), Durban (newly established), Sherbrooke (newly established), Delhi, and Simla.

II PUBLIC CONSISTORY. Immediately, in the same Consistory Hall, there was a public Consistory for the solemn conclusion of the causes of canonization of the Blessed Confessors: Anthony Mary Granelli, Bishop of Bobbio, founder of the Congregation of the Sisters of the Blessed Virgin Mary of the Garden; Francis Xavier Mary Bianchi, priest, of the Congregation of the Regular Clerics of Saint Paul, known as Barnabites, and Ignatius of Laconi, a lay professed of the Order of the Brothers Minor Capuchins; as well as the Blessed Virgins: Emilia de Vialar, foundress of the Institute of the Sisters of Saint Joseph of the Apparition, and Mary Dominica Mazzarello, co-foundress of the Institute of Mary Help of Christians. The Reverend Fathers Camillus Corsanego, Paul Guidi, Francis Xavier Parisi, John Baptiste Ferrata, Aloysius Philip Re, Advocates of the Sacred Consistory Hall, respectively presented the lives, virtues, and miracles of the Blessed ones mentioned above, and requested, according to custom, their canonization. Reverend Father Antonius Bacci, Secretary for Apostolic Letters to Princes, standing on the left side of the Pontifical Throne, after the Advocates had knelt, responded in the name of His Holiness with these words: "Those five, for whom you have requested, with studious and devoted spirit, that the honors of Saints be conferred upon them by the Supreme Pontiff, are deemed worthy, having been proven by the highest virtue, and by wondrous signs granted by God, so that they appear entirely worthy, adorned with the insignia of sanctity, to shine as an example to all."

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary. Indeed, this our age lacks many things: it lacks heavenly wisdom, which should shine upon

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minds darkened by error, and upon souls seduced by the allure of vices; it lacks justice, which should render to all, and first of all to the eternal Name, the duties owed; it lacks charity, which should comfort and relieve so many sorrows, miseries, and pains; finally, it lacks concord, which should harmonize the reasons of those who are at odds, and peace, which should unite nations, citizens, and souls in a fraternal bond. But above all, it needs Christian sanctity; for if this were to exert its power generously in both private and public life, then, without doubt, all other things would also prosper. Therefore, it is highly fitting that the Church, to which the Divine Redeemer has entrusted the cause of leading all men to the eternal homeland and to eternal blessedness, should teach this to all, and should incite all to strive eagerly for these things, through new edicts, new exhortations, and new examples. Wherefore, it is easily understood how greatly the Supreme Pontiff desires to adorn the serene brow of these blessed ones with brighter gems, and to place them in fuller light, so that as many as possible may be drawn to follow in their footsteps. Therefore, your wishes entirely correspond to the wishes of the Most Holy Pope; yet, as he is the most devout guardian of the traditions of the Apostolic See, as handed down by his predecessors, he does not wish to decide this important matter before he has sought and obtained the votes and approval of the Purple Fathers and of all those Patriarchs, Archbishops, and Bishops who are present in the City, in a Public Consistory, which will be held eight days hence. In the meantime, through me, he urges you all to pray fervently to God, that you may obtain more abundant light from the Holy Spirit for His mind.

III PUBLIC CONSISTORY. On Tuesday, the fourth day of the month of June, in the year of Our Lord, in the usual hall of the Apostolic Palace at the Vatican, a Public Consistory was held concerning the Canonization of the Blessed: Anthony Mary Gianelli, Bishop of Bobbio, founder of the Sisters of the Blessed Virgin Mary of the Garden; Francis Xavier Mary Bianchi, priest, of the Congregation of the Regular Clerks of Saint Paul, the Barnabites; Ignatius of Laconi, a lay professed of the Order of the Brothers Minor Capuchins; as well as the Blessed Virgins: Emilia de Vialar, foundress of the Institute of the Sisters of Saint Joseph.

[*Latin ed. p. 411*]

Acts of Pope Pius XII, 411. Concerning the apparition, and Mary Mazzarello, foundress of the Institute of Mary Help of Christians. To this action, the Most Blessed Father prefixed the following words: VENERABLE BROTHERS, It is certainly known to you why we have convened you today to this most august assembly; the matters to be discussed concern five Blesseds, whom we desire – and we believe that you all, and the entire Catholic world, desire with us – to honor with a solemn rite, adorned with the marks of sanctity. You know their names; you know their outstanding virtues; and you know that, through their powerful intercession, truly re-

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markable signs have been granted by God, by which their sanctity seems to have been confirmed as if by a divine sign. It is also not unknown to you that, concerning each of these causes, a thorough examination has been conducted before the Sacred Congregation, with all due diligence, and furthermore, two Consistories were held eight days ago, one secret, the other public. From what we have briefly touched upon, it is abundantly clear how diligently and prudently this Apostolic See proceeds in dealing with and deciding matters of such importance and gravity. Indeed, we do not wish to deviate in any way from the customary procedure. Although we are thoroughly certain and confirmed in the matters pertaining to the precepts for the transmission of religion and morals, that the help of the Holy Spirit will not be lacking to us, according to the promises of the Founder Himself of the Church, we nevertheless hope that the light of your minds will not fail us, as we fulfill these most important duties of the Apostolic office. Therefore, we do not wish to declare these Blesseds as companions of eternal happiness, nor to present them as examples of holy living for the faithful to imitate, before you have each communicated to us the light of your counsel.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary. Therefore, Venerable Brothers, one after another, according to the order of your dignity, openly consider and signify to Us what you think about this matter. After hearing the votes of those present, the Supreme Pontiff added these words: Although I had no doubt that you would all agree with Me that these five blessed souls should be included among the Saints, the fact that you have discerned with one mind, with one voice, and desire and request the same thing, gives Me a most worthy reason to commend this delegation. Know then that We have decided to honor them with solemn rites in the majesty of the Vatican Basilica; We say this, and We are confident that it will not only be a glory to the Catholic name, but will also be beneficial and fruitful to the Christian people – to whom these new and most excellent examples of all virtues will be presented for imitation by Our Apostolic authority. For, as everyone knows, human hearts and wills are more moved and influenced by deeds, done well and excellently, than by unfulfilled precepts. It is now pleasing to set a date for these solemn celebrations: that is, to dedicate the twenty-fourth day of this month to the Blessed Virgins Emilia de Vialar and Maria Dominica Mazzarello, for the redemption of souls; and to set the twenty-first day of the next month of October for the Blessed Confessors Anthony Mary Gianelli, Francis Xavier Mary Bianchi, and Ignatius of Laconi. In the meantime, Venerable Brothers, do not let yourselves be burdened, but join us in praying to God that these things, which are desired by all, may contribute as much as possible to the glory of God and to the adornment, benefit, and utility of the Church. Concerning

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all of these matters, so that legal acts may be completed, the Advocates of the Consistorial Hall have requested it, and the Apostolic Protonotaries are instructed accordingly.

[*Latin ed. p. 413*]

Acta Pii PP. XII 413. DECRETAL LETTER CONCERNING THE HONORS OF THE BLESSED MARY ANNE OF JESUS OF PAREDES, VIRGIN, BEING AWARDED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE, the lily, which we often see among thorns in the fields, is a reminder! But the lily of virginity, which is true virginity, is always taught to be surrounded, as it were, by thorns through sacred eloquence and the common traditions of the Church. And no one should doubt that this is so, because virginity is a flower that, unless it is protected by many, and often laborious, precautions, is easily obscured by dust. This is demonstrated, among many others, by the most illustrious example of Mary Anne of Jesus of Paredes, Virgin, whom today, with the entire Church rejoicing, we have enrolled among the saints; whose most pious life, in its entirety, is contained in the love of Christ, of God, and of her neighbors, in modesty, and in the voluntary renunciation of the pleasures of the body. Mary Anne of Jesus of Paredes was born on the thirty-first day of October, in the year one thousand six hundred and eighteen, in Quito, which today is the capital city of the Republic of Ecuador; for which reason Quito is now commonly called the Lily of Quito. Her parents were Jerónimo Zenel de Paredes, born in Toledo in Spain, in a place of no small importance, and Maria Anna Granobles Jaramillo, from the most distinguished families of Quito, possessing not only wealth but also, above all, outstanding Christian morals; who on the twenty-second day of November, had their daughter baptized in the principal church of the city. And even as an infant, she was not lacking in miracles from God. Having been orphaned by her father, she accompanied her mother to the countryside. On one Sunday, as she was being transported by horse to a nearby village, to attend Mass, she was thrown into the water by a stubborn horse while crossing a swollen stream; but the water, instead of swallowing her up, solidified beneath her feet, and she did not get wet. Furthermore, the fact that she was drawn so closely to divine things from her earliest childhood is attested to by her incredible avoidance of all human pleasures at that age, and by her insatiable desire for prayer and for the voluntary discipline of herself. While living in the countryside with her mother and her family, she did not infrequently spend long periods...

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - The official commentary recounts that she was either found kneeling in prayer, or in some secluded spot, whipping her body with thorny twigs. One evening, while she had fallen asleep ex-

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hausted on the lap of her older sister, the latter could not restrain her tears when she found the girl, stripped naked, covered in welts from the thorns, so severe that her clothes were soaked with blood. What wonder, then, that she, who subjected her body to such suffering and prayer for the sake of pleasure, would never be attracted by luxury, jewels, or silk garments, but rather, devoid of all vanity, would not only spontaneously dislike any adornment, but would even weep at the sight of it? Not content with merely afflicting her body and praying, she also burned with a desire to increase the glory of God; inflamed by this, she invited her companions, girls of her own age, to join her in practicing piety in her home, whether by adorning the altars of the Blessed Virgin, or by reciting the Stations of the Sorrowful Christ, carrying a heavy cross. So many virtues adorned this girl, that although she had not yet reached the age of adolescence, John Camacho, a teacher of divine things from the Society of Jesus, believed that she should be nourished with the Eucharist, and that her inner life should be cultivated with the utmost care. It was by this special providence of God that Mary Anna, guided by the Ignatian Sodalities, gradually ascended to the highest peak of Christian perfection in a short span of her life. As soon as she received the Blessed Sacrament, having begun to ponder piously what she could offer to the Divine Giver for such a great gift, a heavenly grace inspired her to vow perpetual virginity to God at the age of seven; and for this reason, she thereafter called Him only by the name of her Spouse. Burning with the divine love that she had conceived in her heart, she nourished this flame with the delightful reading of the writings of the Holy Virgins Teresa of Jesus and Catherine of Siena. This love, having heard of the deeds of the first martyrs in Japan, grew within her to such an extent that, accompanied by her relatives, she tried to undertake a journey to the lands of the Main, in order to spread the faith, either by offering herself to Christ or by shedding her blood for Christ. But, as the sacred expedition proved fruitless, she decided to try again to see what she could do in that regard: with the same companions, she deliberated about ascending Mount Pichincha, which overlooks the city, with the intention of imitating the solitary life of those who lived there, and of venerating the ancient image of the Virgin Mary that was located there. But, due to unforeseen difficulties, the pious girl had to return home and await the will of God. However, what the divine plan was did not immediately become clear to Mary Anna; for while those,

[*Latin ed. p. 415*]

The acts of Pius XII, page 415, mention that I observed to what kind of life she was inclined. First, she was drawn to the nuns of Saint Catherine, and then to the nuns of Saint Clara, each with their own institutions. And so, that most prudent master of her piety, after presenting certain reasons, persuaded her that she was called by God to something else: namely, to seek

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the perfection of her soul within the domestic sphere. Thus it happened that she, who was destined to be a future protector of her fellow citizens, lived among her fellow citizens, so that she might show them, by her example, how to live piously at home. All could admire Mary Anne, a young woman blossoming in youth, whose beauty, as they say, shone brightly, who excelled in intelligence, grace, and modesty, and whose sweetness of character charmed everyone. All also saw her adorned with gifts that captivated their hearts: kindness in her actions, sagacity in her judgments, skill in feminine arts such as weaving, sewing, embroidery, and painting, and devotion. Sometimes she would hold a lyre in her hands, with which she would either gently entertain her loved ones in the family circle, or lift up her own spirit, oppressed by sorrows. Furthermore, they observed in her even greater gifts of nature, which she displayed when necessary: an unusual prudence for a woman, a certain masculine strength, constancy beyond human power, and such fortitude of spirit that she even repelled demons who were not a few times filled with fear. With this, she endured the most grievous infirmities of the body; with this, she bore with invincible patience all the anxieties of the mind and the sharpest torments of the body. Finally, they relate that she was endowed with the gift of prophecy by God, and that she was commended by open miracles. After barely twelve years, obedient to the will of God, she withdrew to a room prepared for her in the house, in order to lead a life dedicated solely to heavenly things. She determined not to leave that room except once a day, in order to receive the eucharistic bread in the sacred temple, to participate in the divine mysteries, to seek the counsel of her spiritual director, and to devote four or five hours to prayer and pious exercises. Around midday, she returned home, not to rest, but to serve the table according to custom and to provide for the poor who came for a meager wage. After midday, she devoted her time entirely to manual labor, the reading of pious books, the recitation of the hours of prayer, and meditation. In the evening, for a whole hour, she relaxed her mind intimately with her loved ones, setting an example of how a Christian family can enjoy pure and peaceful joys. But while the others surrendered their bodies to sleep in the night, she withdrew to her silent room, and spent the entire night, except for only two or three hours, in prayer and voluntary exercises of her body.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - The official record details the torments she endured. She would often be flogged with whips and iron instruments two or even three times during the night, so cruelly did she inflict pain upon her own body, that the walls and floor would be stained with blood. She frequently poured out her nocturnal prayers with her knees bent; but on certain days, she would hang from the cross for an hour, being bound to its crossbeam with ropes, almost to the point of suffocation. Soon, she

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was afflicted with a sleep of the briefest kind, by a torment of an unusual nature; for she used the sharp steps of Skalitz as her bed, which imprinted bloody marks upon her flesh, and a rock or tree trunk as her pillow. In this manner of life, which was to be maintained for a multitude, indeed a daily, martyrdom, she persevered with such fortitude and constancy, from the twelfth year of her age to her twenty-sixth, that it could not fail to inspire admiration in others. We find that the cause of this fortitude and constancy, which could only be sustained by the fire of divine love, was that she sought divine help in every way and with all her strength. Hence, her invincible patience overcame all obstacles, even those raised by many who opposed her desire, contrary to the custom of that time, to be allowed to approach the eucharistic table daily. Hence, she devoted herself entirely to the protection of the Most Blessed Virgin, and requested to be received into the Lauretan Sodality; to whom she devoted herself as her most beloved Mother, with all forms of devotion. Hence, she was received into the Third Order of St. Francis of Assisi, six years before her death, so that she might enjoy the many graces and indulgences with which the Seraphic Order is endowed. And this was not enough for her: seeking a closer union with God, although she resided at home among her family, she wished to take the vows of poverty, chastity, and obedience. Eager for evangelical poverty, she took care that the room assigned to her in her father's house, as soon as she entered it, should be stripped of all adornments, and she would allow nothing to remain in it except what pertained to piety and to her own self-discipline; namely, a table depicting the august Trinity, an image of Christ crucified, images of the Divine Child and the Virgin Mother; and also three crosses, one from which she would hang while praying, another of great weight, which she would carry on her shoulders, as Jesus, the patient one, repeated his journey to Calvary, and another covered with thorns, within whose embrace she would be torn; and also a rug upon which lay the likeness of a dead Franciscan brother, clothed in the habit of the sodality; a box filled with scourges and whips; and finally, a ladder upon which she slept. She also discarded all variety of clothing, contenting herself with only a black dress, which in some way resembled the long tunic worn by the Jesuit sodalists. Having, of her own accord, relinquished her hereditary possessions, the house...

[*Latin ed. p. 417*]

The acts of Pope Pius XII record that she implored her sister, and then her daughter, to receive her as a guest, as if she were a beggar. Moreover, she wished to possess nothing of her own, neither living nor dying, even desiring to lack her own chamber. Concerning Mary Anne, it is sufficient to say that she testified that, by the gift of divine mercy, she was able to conceive of no wickedness. The innocence which she had drawn from the sacred font of baptism, and which she had demonstrated to men, during

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her life, through angelic purity, she offered to God, even in death. And God, as if to attest to the chastity of His handmaid, caused a snow-white lily, with three open petals, to bloom shortly after her death, from her blood, which had perhaps been spilled in the garden, as tradition recounts; by this miracle, she was given the name Mary Anne of Quito, until this day. She so cherished obedience that she believed that God Himself was speaking to her through her superiors; she allowed herself to be guided by whatever instructions they gave her; she relinquished all that was pleasing, if they opposed it, and, conversely, she embraced even the most difficult things, if they commanded it; as happened when they forbade her from attending the Holy Eucharist, in order to test her piety. And in the practice of Christian perfection, she never acted according to her own judgment, but undertook everything according to the will of those who guided her. Furthermore, the three vows which she had professed were nothing less than a most excellent testimony of the love with which she was united to God. From this arose a tender love for the Heavenly Father; for the Incarnate Word, whose infancy she contemplated with delight, whose sufferings she not only remembered constantly, but, as we have said, she imitated in herself, as far as her strength allowed. She burned with the most ardent piety for the august Sacrament of the Eucharist; and therefore, it was seen that this holy young woman, in the church of the Society of Jesus, knelt daily, motionless, with lowered eyes, sweetly enjoying God, in whom she was nourished on the sacred table, and participated in the sacrifices, as many were offered there, with unwavering piety. Moreover, the Divine Eucharist seemed to nourish not only her soul, but also her body, contrary to the laws of nature. Many witnesses testify that, for at least seven years after her life began, Mary Anne nourished herself only with the bread of Puebla, denying herself all earthly food; so that, if she were ever forbidden from the heavenly banquet, she would seem to languish half-dead. No one is inflamed with the love of God, without that flame being felt in.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - The official commentary states that even those closest to her would be overwhelmed; for we have a commandment from God, that he who loves God, loves also his brother (1 John, IV, 21). Mary Anne preserved this divine precept with steadfast faith. Recognizing Christ in her neighbors, there was never a duty of charity, however arduous or humble, that she would not perform with joy: she relieved the hunger of the hungry with bread prepared by her own hand; she cleansed the dirty heads of the poor; she washed feet, and covered nakedness with garments which she herself had made. But she also encouraged her sisters and nieces to participate in these works of mercy, and to demonstrate love to those in need and suffering. At times, she would also kindly gather the house servants around her, and, sitting even on the floor, in order to better gain

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their trust, she would instruct them at length on how to recite the rosary, how to attend Mass, and she would exhort them to piety and chastity. She attended to the sick, encouraged their spirits, and ministered to them with tireless gentleness, providing the food which she herself had cooked. Moved more by the sorrows of souls than by physical ailments, she spared no effort when it came to rescuing sinners from the mire of vice, and when it came to appeasing divine justice for the sins of others with her own blood. To this end, she not only willingly subjected herself to immense torments, but she also patiently endured even the most grievous illnesses, especially dropsy, through the grace of God. She was convinced that she, a handmaid of God, had been chosen by God, not merely to attain the height of virtue and to practice charity towards her neighbors, but to offer herself as a sacrifice of propitiation for the people, according to God's will, and to present her body as a living, holy, and pleasing sacrifice to God, a reasonable service (Romans XII, 1). In the early part of the year 1645, when Mary Anne was still in the prime of her youth, the city of Riobamba was destroyed by a violent earthquake; this tremor of the mountains was felt as far as Quito, threatening ruin and destruction to that city as well, which was already weakened by a deadly plague. Ten thousand bodies lay prostrate; terror had seized everyone. On the fourth Sunday of Lent, when a public supplication was being held in the church of the Institute of the Society of Jesus, this speaker declared: "that he would gladly give his life for the salvation of the people, and would willingly undergo any punishment." Upon hearing these words, Mary Anne, moved by a great impulse of love, pushed her way to the place of the speaker, and turned her death towards herself. And she felt that her prayers had been heard by God, and that she was suddenly struck by the touch of death; she returned home wounded, and endured the pangs of sorrow for two months.

[*Latin ed. p. 419*]

The acts of Pope Pius XII, page 419, state that the punishments were more terrible, but it is fortunate that the plague and the earthquakes ceased immediately after her death. Finally, on the twenty-sixth day of May, in the year one thousand six hundred and forty-fifth, after having spent three days in the throes of death, Mary Anne, while gazing at the image of the dying Christ, first kissed the feet and the side, and then, suddenly seized by a certain fervor, she also kissed the crown of thorns on the head, as if, among the thorns of the Redeemer, she breathed her last breath, continuing to act as a victim to the very end. When it was first heard throughout the city that Mary Anne of Jesus had died, there was a unanimous outcry: "The holy girl has died!" There was a rush of all to venerate her body, and a desire of all to carry away a piece of her clothing or of the instruments of her voluntary penance. Such was the impetus of piety among the citizens that the Franciscan habit in which she was clothed at the time of her death

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was to be cut into small pieces so that each person could receive a piece, and guards were summoned, who, with drawn swords, defended the body. And so, the lifeless body, accompanied by the Bishop, the magistrates, and a multitude of the people, was carried to the church of the Society of Jesus, where Mary Anne had often requested to be buried while she was still alive. The admiration of the city grew immensely when the body, being carried to the altar, upon which was placed the statue of the Blessed Virgin of Loreto, opened its eyes, as is said, with a light more brilliant than the stars, gazing lovingly at the heavenly Mother. But as the crowd of the faithful increased so much that the guards were almost overwhelmed, it was necessary to quickly carry the sacred remains to the tomb, where, three months later, they were found to be incorrupt and emitting a pleasant fragrance. These and other miracles instilled a firm belief among the people that Mary Anne was destined for the heavenly homeland, and that there would be hope that she would one day be enrolled among the ranks of the saints. For this reason, after repeated requests from the entire city of Quito, ordinary proceedings were held in the Episcopal Curia of that city regarding her life, reputation for holiness, virtues, and miracles in general, as well as regarding writings and the liturgical cult not previously exhibited to her, the Handmaid of God. And afterwards, our predecessor, of blessed memory, Benedict XIV, on the seventeenth day of December, in the year one thousand seven hundred and fifty-seventh, signed with his own hand a commission, which is called the introduction of the cause. On the twelfth day of March of the year one thousand seven hundred and seventy-sixth, another of our predecessors, of blessed memory, Pope Pius V I, by a decree issued, declared her a Venerable Servant of God, having cultivated Christian virtues in the manner of the heroes. Afterwards, the question of miracles was instituted, which...

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale. It was reported that miracles occurred through the intercession of Mary Anna, and in particular, two were examined in the same Sacred Congregation, after mature deliberation and thorough investigation, and were found to be true. Therefore, Pope Pius IX, on the twelfth day of January, in the year one thousand eight hundred and forty-seven, having summoned to his presence the Cardinals Ludovico Micara, Bishop of Ostia and Velletri, Prefect of the Congregation of Sacred Rites, and Ludovico Altieri, Relator of the Cause, together with Andrea M. Frattini, Promoter of the Holy Office, and Joseph Gaspare Fatati, Secretary of the same Sacred Congregation, solemnly declared: "That two miracles of the third class, wrought by God through the intercession of the Venerable Mary Anna of Jesus of Paredes, have been established, namely, the first: the sudden and perfect healing of Angela Polido Escorza from a large tumor affecting the spleen, along with a le-

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sion of the uterus and adjacent parts; the second: the sudden and perfect healing of Angela Polido from an old, scirrhous tumor in the abdominal organs, accompanied by a large, symptomatic edema." Furthermore, on the nineteenth day of July of the same year, a decree was issued, by which the Pope was absolved from the burden of proposing and approving a third miracle; finally, on the twenty-ninth day of September of the same year, a decree, known as the "Decretum de Tutó," was issued, and the Letters of Beatification were granted in brief form on the following day of the month. However, the solemnities of Beatification could not be celebrated until the twenty-ninth day of November of the year one thousand eight hundred and fifty-three, due to the grave circumstances of that time. After Mary Anna was honored with the title of Blessed, many miracles were reported, which were said to have occurred in various regions of South America through her intercession. The Cause for Canonization was reopened by our predecessor, Pope Leo XIII, in the year one thousand nine hundred and three, at the urgent request of Camillo Beccari, Postulator of the Society of Jesus, and in response to numerous supplications from several Cardinals, prelates, the Superior General of the Society of Jesus, the Rectors of the Pontifical Latin American College and the Irish College in Rome, and many citizens of Quito. Several years later, two healings, which are described below, were presented to the Congregation of Sacred Rites by Charles Miccinelli, the General Postulator of the Society of Jesus. Carmela Martínez Cordova, wife of Aloysius Elsitdié, suffered from a prolapse of the entire abdomen, a ptosis of the organs, gastrointestinal distension, and a belly so pendulous that it almost reached her knees: this condition was confirmed unanimously by the physician who treated the patient, as well as by experts from the office and by the medical collegium of the Congregation of Sacred Rites. However, on the seventeenth day of June, in the year...

[*Latin ed. p. 421*]

In the year 1945, while the solemn procession of the relics of Saint Mary Anne of Jesus was being carried through the streets of Conches, a certain Carmelite implored her for healing. Upon returning home, she felt herself healed, and in the following days, a physician, after a careful examination, confirmed that all was restored to its proper state. And this healing could not have been attributed to the forces of nature, nor obtained through surgical means; this, the physician himself, along with experts and the College of Physicians, all affirmed. Another healing is related as follows: A boy named Ferdinand Crespo Toral, six years old, on the fourteenth day of June, in the year 1944, was afflicted with a very severe attack of appendicitis, so that several physicians declared that the boy's abdomen should be subjected to surgery as quickly as possible, in order, if possible, to save his life. This diagnosis, made by the physicians, and the grave prognosis, were confirmed by the official experts and the College of the

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Holy Office. Furthermore, the boy's mother, a devout follower of Saint Mary Anne of Jesus, as soon as she placed the relics on her son's chest, he immediately began to recover. After these healings, two experts from the College of the Holy Office examined the matter with the utmost care and gave a favorable opinion. On the eighth day of November of the previous year, a preparatory meeting of the Congregation was held, and on the thirteenth day of December, a general Congregation was convened before Us, in which the venerable Brother Benedict, Cardinal Aloisi Masella, Bishop of Palestrina, presented the case, and proposed the following question to be debated: Whether, after the veneration of the Blessed One was granted by the Apostolic See, there are certain miracles that are established, in fact and in effect, concerning the case in question. The Cardinals, officials, and consultants each gave their vote. We, however, postponed Our judgment until the twelfth day of January of this year, so that, in this matter of such importance, we might more clearly recognize the divine will through fervent prayers. Therefore, on that day, we received the venerable Brothers, Our Cardinals, the Prefect and the promoter of the Cause of the Holy Congregation, the venerable Brother Alphonse Carinci, Secretary of the same Holy Congregation, and the esteemed son, Salvatore Natucci, General Promoter of the Faith, and, with due solemnity, we declared: That two miracles, wrought by God, through the intercession of the Blessed Mary Anne of Jesus of Paredes, are established, namely, the instantaneous and perfect healing of the Carmelite, Mary...

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - Official Commentary concerning cases of intestinal prolapse and dilatation with pendulous abdomen, as well as the case of the boy Ferdinand Crespo Toral, suffering from acute appendicitis; and We ordered that this decree be promulgated. To achieve a legitimate outcome in this cause, one doubt must be resolved: namely, whether, with two miracles duly proven, the honors of Blessed Mary Anne of Jesus could be conferred. This same doubt was proposed for discussion by Cardinal Benedict Aloisi Masella, Relator of the Cause, on the twenty-eighth of February; and all those present, both Cardinals and officials, and consultants, unanimously affirmed that it could be done. We, however, postponed our judgment until the fifth of March, so that we might be more clearly illuminated by the light of the Holy Spirit. Therefore, on that day, We summoned Cardinals Clement Micara, Prefect of the Sacred Congregation of Rites, and Benedict Aloisi Masella, Promoter of the Cause, Alfonso Carinci, of the same Sacred Congregation, from the Secretariate, and Salvatore Natucci, General Promoter of the Faith, to deliberate with Us, and We solemnly decreed: That it is permissible to proceed to the solemn canonization of Blessed Mary Anne of Jesus. Following the footsteps of Our Predecessors, We first received the Cardinals in the Secret Consistory of the

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Holy Roman Church on the sixteenth day of March, to hear their opinions. In that assembly, Our venerable Brother Clement Micara, Prefect of the Congregation of Rites, spoke of the life, works, and miracles of the Blessed Anthony Mary Claret and Vincent Mary Strambi, Pontifical Confessors, and of the Blessed Mary Goretti, Virgin and Martyr, Mary William Emilia de Rodat, and Mary Anne of Jesus de Paredes, Virgins, and recounted individually the acts which the Sacred Congregation of Rites, having previously deliberated carefully, had taken and approved in their Causes of Beatification and Canonization. After these matters were concluded, We asked the opinion of each of the Cardinals present. Soon after, We held a public Consistory to recite the solemn prayers for the canonization of these Blesseds and Blessed Virgins; which the esteemed Son, John Baptist Ferrata, Advocate of the Consistorial Hall, delivered with an eloquent speech on behalf of Blessed Mary Anne of Jesus de Paredes, and We earnestly requested that we might hasten to the desired canonization. We, although greatly desiring to expedite the matter, decided not to make a decision until, according to the most wise institution of Our Predecessors, in a semi-public Consistory, as it is called, the Cardinals, both those wearing purple, and...

[*Latin ed. p. 423*]

Acta Pii Pp. XII 423. That the Sacred Prelates about to come to the City might make known their sentiments. Therefore, We ordered that commentaries on the lives, virtues, and miracles of the aforementioned Blessed [Mary] and Blessed [Anne], and on all the acts pertaining to their causes, be sent to each Prelate by the Congregation of Sacred Rites, so that, having full knowledge of the facts, they might express their opinions. On the twenty-seventh day of March, a public Consistory was held in the customary hall of the Vatican Palace, to which many Prelates from the neighboring dioceses were present, who, together with the most distinguished College of Cardinals, came to a unanimous agreement that the proposed canonizations should be celebrated as soon as possible. Having received these votes with a joyful heart, We decreed that these souls should be honored with the titles of saints, and We established that the ceremonies of canonization for Blessed Mary Anne of Jesus of Paredes should be held in the Vatican Basilica on this ninth day of July. Meanwhile, We earnestly requested all the present Venerable Brothers to join us in their prayers, that these might implore from God blessings and benefits for the Catholic Church. Concerning all of these matters, We ordered that legal acts be drawn up, and We entrusted this task to the distinguished Sons who were present, the Apostolic Protonotaries. On that day, with the secular and regular clergy of all orders, the Prelates and Officials of the Roman Curia, Abbots, Bishops, Archbishops, and the Sacred College of Cardinals of the Holy Roman Church preceding, We ourselves, with solemn pomp, entered the patriarchal Basilica of the Vatican, most magnificently adorned with count-

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less shining lamps and filled with a great multitude of the faithful, among whom was the distinguished Legation of the Republic of Ecuador, with nearly five hundred pilgrims from that beloved Republic and from other states. Then, after the customary obedience had been rendered to Us by Our Venerable Brothers, the Cardinals of the Holy Roman Church, Clement Cardinal Micara, Prefect of the Congregation of Sacred Rites and entrusted with the preparation of this canonization, with the eloquent words of the distinguished Son, John Baptist Ferrata, Our Consistorial Hall Advocate, earnestly and repeatedly urged Us to deem it fitting to honor Blessed Mary Anne of Jesus of Paredes, a Virgin, with the highest honors of sanctity. Therefore, having implored the light of the Holy Spirit, We, Our Lord Jesus Christ's Vicar on earth and Supreme Master of the Catholic Church, solemnly declared from the Chair of Saint Peter: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and Our own,

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Commentarium Officiale, after due deliberation and frequently imploring divine assistance, and with the counsel of our venerable Brothers, the Cardinals of the Holy Roman Church, Patriarchs, Archbishops, and Bishops residing in the City, We decree and define that the Blessed Mary Anne of Jesus of Paredes, Virgin, is a Saint, and We add her to the Catalogue of Saints; We decree that her memory should be observed each year by the entire Church, on the day of her birth, that is, the twentieth of May, among the Saints, with pious devotion. In the name of the Father, and the Son, and the Holy Spirit. Amen. Having received the formula for canonization, which was presented to Us by the aforementioned Cardinal Micara, through the same Consistorial Advocate presented to Us, We ordered that these Decretal Letters be drawn up and issued under seal, and We commanded that the Apostolic Notaries be present, so that they might publicly record the memory of this canonization. Then, giving thanks to Almighty God, We sang the hymn "Te Deum" with the largest possible gathering of the faithful, and, invoking the patronage of the newly canonized Saint, We briefly praised the purity of her virginity, the severe penance which she willingly undertook, and her outstanding charity towards her neighbors; and We encouraged the youth of this time to follow the excellent examples of her virtues. Then, in the presence of all, We bestowed the apostolic blessing and, with paternal love, granted full remission of sins. Finally, We performed the sacred rites according to the pontifical custom. Therefore, let these our Decretal Letters, which consecrate the memory of this Saint, cause the noble and beloved Ecuadorian nation, which produced that angelic daughter, and the entire Church of Christ, to rejoice with Us in the highest joy; and let Us give due thanks to

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the Most High God, who willed to add this triumph to the glories of this year, so that We might show forth that most wonderful Virgin, like a lily of the purest white, in the garden of heaven, to whom the faithful, striving for the eternal homeland, may look as an example and a protector. Therefore, having considered all things carefully, and with certain knowledge of the fullness of Our apostolic power, We confirm, strengthen, decree, and declare all and each of the things mentioned above to the entire Church of Christ. Furthermore, We command that the same faith be given to copies of these Letters, even printed ones, as long as they are signed by an Apostolic Notary and sealed, as would be given to these Letters themselves.

[*Latin ed. p. 425*]

The acts of Pope Pius XII, page 425, having been presented or shown. If anyone should, with reckless audacity, dare to infringe upon, contradict, or attempt to undermine these Our Decrees, definitions, prescriptions, mandates, statutes, and will, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the ninth day of July, in the twelfth year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, ALEXANDER, Cardinal Priest of S. Maria in Cosmedin, VERDE. I, PETRUS, Cardinal Priest of S. Crucis in Jerusalem, FUMASONI BIONDI. I, FRIDERICUS, Cardinal Priest of S. Maria de Victoria, TEDESCHINI. I, DOMINICUS, Cardinal Priest of S. Apollinaris, IORIO. I, MAXIMUS, Cardinal Priest of S. Maria in Porticu, MASSIMI.

[*Latin ed. p. 426*]

428 Acta Apostolicae Sedis - Official Commentary. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, IOANNES, Cardinal Deacon of Saint George in the Velabrum, MERCATI. I, IOSEPH, Cardinal Deacon of Saint Eustachius, BRUNO. For His Holiness, the Chancellor: EUGENIUS, Cardinal TISSERANT; CLEMENS, Cardinal MICARA, Dean of the College. From the Congregation for Sacred Rites: Alfonsus Carinci, Archbishop, titular of Seleucia; Arthurus Mazzoni, Protonotary Apostolic; Alfridus Liberati, Canon, Apostolic Chamberlain, assistant for studies. DISPATCHED on the twenty-sixth day of April, in the thirteenth year, by Alfridus Reg Marini, Plumber, in the Canon. Ap., vol. LXII, n. 98. - Aloisius Trussardi, from the tabularium. APOSTOLIC LETTERS: THE

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TITLE AND PRIVILEGES ARE CONFERRED UPON THE BASILICA MINOR DEDICATED TO THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, LOCATED IN VALLOMBROSA, WITHIN THE DIOCESE OF FESULA. PIUS PP. XII. For the perpetual memory of this event. — In the published mountains of Etruria, covered with the same dark forests and sweet moisture, stands the Temple of the Blessed Virgin Mary, Assumed into Heaven, and the monastery, which are the head and principal seat of the Congregation of Vallombrosa. For it is in these cold, silent, leafy shadows, which are not touched by the tumult of the world, that Saint John Gualbert, the author and father of this religious community, who wished the Most Holy Virgin, received into Heaven, to be its particular protector, on the ninth day of July, in the year 1045, took care to have that temple, which he had previously inspired, consecrated, and also established the monastery, which would be a vigorous arena for piety and learning, and, in such a great difference of affairs in that age, would produce such abundant fruits of honest practice, as if from a shaded place, into the sunlight. The church itself, which is...

[*Latin ed. p. 427*]

During the pontificate of Pope Pius XII, page 427 mentions a hall, adorned with the most exquisite "Baroque" art, exuding elegance; in the dome, supported by eight Ionic columns, the Most Blessed Virgin Mary, assumed into heavenly glory, is depicted in bright and pleasing colors; one also admires the choir stalls, which are truly magnificent due to their intricate inlaid work. Furthermore, the church, in whose offices the monks of Vallombrosa diligently work, is rich in relics of the saints and sacred furnishings, so that, with regard to the adornment of the house of God, nothing seems to be lacking in it. However, it must be brought to Our attention that this illustrious monastery has, from its very beginning, been a certain dwelling place of the Marian religion, and that it has been established and maintained with unwavering zeal by the Holy Founder and his followers in the hearts of the faithful; who even now, on the feast day of the Assumption of the Blessed Virgin Mary, ascend the mountain annually, so that, as they are called by their vows, they may partake of the heavenly gifts of the Most Holy Mother. Therefore, this temple is counted among the earlier regions of Etruria that have been dedicated to this mystery of the Virgin Mary, and consequently, the cult of the Virgin has flourished and expanded there. Now, since next year will mark the ninth century since this basilica was consecrated, a beloved son, Aemilianus Lucchesi, the current Abbot General of the Vallombrosa Congregation of the Order of Saint Benedict, on behalf of his faithful and the prayers of the Christian people, bearing in mind the greater exaltation of the Mother of God, humbly supplicated Us to deign to honor the church, which We have often mentioned, with a special distinction, declaring it a Minor

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Basilica. We, accustomed from Our youth to a particular devotion to the Celestial Virgin, and wishing to offer greater tributes to Her proven faith, and so that this temple, through a long series of years of devotion, may be worthy of the title of honor, and may be a noble bastion and bulwark for the same, have gladly considered the supplications of Our beloved sons, the Most Reverend Cardinals of the Holy Roman Church, Eliae, and dalla Costa, the Archbishop of Florence, as well as the Venerable Brother John Giorgis, Bishop of Fesulana, and have deemed them worthy of hearing. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, We elevate the church dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven, located in Vallombrosa, within the boundaries of the Fesulana Diocese, to the dignity of a Minor Basilica, with all the rights and liturgical privileges that rightfully belong to temples of the same rank. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - This [document] will fully and completely serve those to whom it pertains, or who may pertain to it, now and in the future; and thus it must be properly judged and defined; and it will be rendered null and void from this moment and be of no effect, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Romae, at the Holy See of Saint Peter, under the seal of the Fisherman, on the twenty-eighth day of the month of November, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, the following is issued to the Pontifical Diplomats. II The Venerable Servant of God, Julian Maunoir, a professed priest of the Society of Jesus, is declared blessed. PIUS PP. XII For the perpetual memory of the matter: Our Lord Jesus Christ, after His resurrection, communicated with the Apostles the office received from the Father, and promised them many and glorious things for those who would receive the faith: "For these things shall follow," He said, "...they shall cast out devils in My name; they shall speak with new tongues... They shall lay their hands upon the sick, and they shall be healed" (Matthew 10:17-18). At times, indeed, in the affairs of the Church, especially in calamitous times, the Lord, who, as a merciful and compassionate physician, applies the best remedies to the most dangerous diseases, has raised up men burning with such faith and such charity, that they may deserve to work miracles and to "In the dispensation of the fulness of

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times, to re-establish all things in Christ, that are in heaven and on earth, in him." This indeed happened most felicitously in the seventeenth century in Armorica, Britain. That province, formerly so religious and so prosperous, but afflicted by civil wars and long neglected by the clergy, had fallen into the most miserable condition. Then, Julian Maunoir, miraculously chosen by God, adorned with the gifts promised by Christ—for he learned an unknown language in a few days, aided by Blessed Mary, and frequently drove away demons with powerful virtue, and healed countless bodily and spiritual ailments—arose as a giant, and, with miracles and the words that confirmed them, so renewed the face of this province that he was recognized and called "the Apostle of Britain" by his peers, and was the principal cause for the conversion of regions, either by himself or by his disciples.

[*Latin ed. p. 429*]

Acta Pii Pp. XII 429: It appears that, even now, those devoted to him and his helpers surpass others in piety, faith, and morals. On the first day of October, in the year 1606, in the village of Saint George of Reintembault, within the territory of the diocese of Rennes, in a rather humble place, he was born of parents distinguished by their faith, Christian life, and charity towards the poor. From his tender years, many signs of his divine vocation shone forth, whether in his mature piety towards the Most Holy Eucharist, or in an almost unbelievable zeal to attract his companions, both by example and by youthful exhortations, to virtue. Admitted to the Society of Jesus in the college of Rennes, he soon demonstrated his industry and piety among the other students, and in the Marian Sodality, he excelled in prudence and charity. It is said that, under the guidance of John Rigoleuc, his master, he made great progress both in studies and in the knowledge of the saints. As soon as he became more certain of the labors that the missionaries of the Society had undertaken, both among the Indians, and in Japan, and in the regions of the East, he decided without delay to imitate them. For this reason, he was received into the Society by Peter Ooton, who was formerly the regional confessor, and then the Provincial, and he hastened to Paris to begin his novitiate. Hardly had he crossed the threshold of religious life, when, having set perfection as his goal, relying solely on heavenly grace and spurred on by pure love of God, he strove strenuously to attain sanctity by every means possible. For he had resolved: "To satisfy God as much as possible! To love God as much as possible!" After completing his studies in philosophy at the college of Fleurus, where he had as a companion Saint Isaac Jognes, later a martyr, he was sent to the college of Quimper, where he taught letters with great fruitfulness to the boys, both in their studies and even more so in their morals. It was then that he first met the Venerable Michael Le îs obletz, an excellent secular priest, whose virtues had long since been declared heroic

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by the Venerable Servant of God, Pope Pius X, who almost alone devoted himself to the religious instruction of souls in the vast plains of Armorica. He understood that God was preparing him a successor who would greatly expand the work that he had begun. As soon as he saw Julian, he recognized him. "I discovered," he said, "that he had been chosen by God and filled with His grace." From that time on, Julian felt himself drawn to the missions of Armorica, although he had previously steadfastly intended to go to Canada; therefore, obeying this call, on the days when he was free from his studies, he began to teach Christian doctrine to the children of the countryside. While engaged in theological studies at the University of Bourges, he was afflicted by a very serious illness. He was already awaiting death with joy, when, after having made a vow to embrace the missions of Armorica, he suddenly recovered, much to everyone's surprise. At about this time, he saw himself in a dream as a rustic man, dressed in the manner of Armorica, carrying something on his shoulders. Therefore, after being ordained a priest, and having passed the final tests, he...

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Commentarium Officiale. Having completed his duties in Rouen, at the order of the General Prefect, he was recalled to Quimper and, from then until his death, that is, for forty-two years, he devoted himself entirely and solely to missions, both in villages and towns throughout Britain. He visited without interruption seven dioceses, especially Quimper, Saint-Pol-de-Léon, and Tréguier. With charity, sparing no inconvenience or labor, he edified all people of every condition, especially the poor, farmers, sailors, and fishermen, through fervent eloquence, by teaching spiritual songs, by explaining the Scriptures, by instructing in the sacred rites, and above all, by ensuring the most careful observance of the Sacraments of Penance and the Eucharist. He benefited the Christian people no less than the clergy, for he added to his number nearly a thousand secular priests, in order to greatly increase the work begun by Michael Le Nobletz. Many of these proved to be excellent preachers of the divine word or the best of parish priests, and spontaneously offered the fruits they gathered in the Lord's vineyard to their most beloved master, as many testified after the death of Julian. For this reason, he was not only widely called the Apostle of Brittany, but he deserved to be compared to the holy Vincent Ferrer. To gather so great a harvest of souls, not only words but also examples were effective. He was distinguished by a singular humility of spirit, so that he could endure insults and calumnies with incredible serenity of countenance and mind; devoted to prayer in every place and at every time, he guarded his senses with constant vigilance: hence, an angelic purity shone forth in him. Nor were miracles lacking, testimonies of divine approval: the power of healing, a wondrous dominion over the elements and demons,

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knowledge of hidden things, and the prediction of future events. Adorned with these merits and gifts, and exhausted by so many labors, while, warned of his approaching death, he hastened to the college of Quimper, he was seized by an illness on the journey and was forced to stay with a certain priest friend, and in the village of Plévin, "in the land of Saint Corentin," that is, in Cornwall, as he had foretold, he humbly refused the hospitality of a wealthy man, and in the manner of the poor among the poor, with the kiss of Christ crucified, he peacefully fell asleep on the 28th of January, 1683. His heart was soon brought to Quimper and received with the highest reverence by the bishop and the people. His bones, however, were buried in the parish church of Plévin, and for almost three centuries they were frequented by the faithful who sought healing and blessings. He, whom all now called the "Apostle of Armorica in Britain," was then unanimously proclaimed a "Saint" by the people. When the fame of his sanctity increased day by day, and also the cause of the miracles that were said to be obtained through his intercession, in the year 1714, investigations were carried out with ordinary authority, until Our Predecessor, Pope Pius IX, of blessed memory, in the year...

[*Latin ed. p. 431*]

The Acts of Pope Pius XII, dated 1875, bear his signature. After the Apostolic process was completed and the legally required procedures were observed, in the General Congregation held before Us on the sixth day of March in the year 1949, We solemnly declared that the virtues of the Venerable Servant of God had reached a heroic level. Then the question of miracles was raised, which, through the intercession of the Venerable Servant of God, were said to have been granted by God. After two Congregations, namely the Preliminary and the Preparatory, finally, in the General Assembly, We Ourselves, by a Decree issued on the eleventh day of February in the year 1951, declared the truth of these miracles with Our authority. Since judgment had been rendered concerning both the heroic virtues and the miracles, only one thing remained to be discussed: whether the Venerable Servant of God could safely be reckoned among the Blessed in Heaven. This question was proposed by Our beloved son, Alexander, Presbyter of the Holy Roman Church, Cardinal Verde, the Promoter of the Cause, in the General Congregations held before Us on the twentieth day of February of the same year; and all those present, both Cardinals and officials of the Sacred Rites, and Consultors, responded with unanimous consent in the affirmative. We, however, refrained from revealing Our mind in this matter of such importance, until We sought the assistance of the Father of lights. And having done so, finally, on the fourth day of March, on the Sunday called "Laetare," of the same year, after the Holy Eucharist had been duly celebrated, with the Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Rites,

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and the aforementioned Cardinal, the Promoter of the Cause, as well as the Venerable Brother Alfonso Carinci, titular Archbishop of Seleucia in Isauria, a member of the Congregation, and Our beloved son, Salvatore Natucci, General Promoter of the Faith, present, We decreed that the Beatification of the Venerable Servant of God, Julian Maunoir, a professed priest of the Society of Jesus, could safely proceed. Therefore, fulfilling the desires of the Society of Jesus, as well as of the bishops, clergy, and faithful of the dioceses of Brittany and of all of France, and by Our Apostolic authority, We grant that the Venerable Servant of God, Julian Maunoir, a professed priest of the Society of Jesus, may henceforth be called by the name of Blessed, and that his body, or rather, his relics, may be presented for the public veneration of the Christian faithful, not however in solemn supplications, and We also permit that in the future, images of the same Blessed may be reproduced. Furthermore, by Our authority, We grant that the Office be recited and Mass be celebrated annually for the same Blessed, as for a Confessor, not a Pope, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis – We grant, according to custom, that the recitation of the Rosary and the celebration of Mass may take place in the Archdiocese of Rennes (-Dol-Saint-Malo), where the Blessed [Julien Maunoir] was born, and in the Diocese of Quimper [Cornouailles] (-Léon), where he passed away; also, in all churches and chapels throughout the world which are used by the Society of Jesus, by all the faithful who are obliged to recite the canonical hours, and, with regard to Mass, by all priests, both secular and religious, in the churches or chapels where the feast is being celebrated, provided they are present. Finally, we grant that the solemnities of the Beatification of the Venerable Julien Maunoir, with due observance, may be celebrated in the aforementioned churches or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, Decrees concerning non-cult, and any other contrary provisions. We decree that copies of these Apostolic Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites and are sealed with the seal of the same Congregation, shall be given the same full faith in judicial proceedings as would be given to the signification of Our will, as expressed in these presented Letters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of the month of May, in the Feast of the Most Holy Trinity, in the year 1951, in the thirteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnoia, Office for the Issuance of Pontifical

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Documents.

[*Latin ed. p. 433*]

Acts of Pope Pius XII, 433. LETTERS I, TO THE MOST REVEREND DOM JOSEPH ERNEST TIT. OF SANTA MARIA DE ARACAELI, IN THE HOLY ROMAN CHURCH, BISHOP, CARDINAL VAN ROEY, ARCHBISHOP OF MECHELEN, COMPLETING THE FIFTH AND TWENTIETH YEARS OF HIS EPISCOPATE.

PIUS PP. XII. Beloved Son, health and the Apostolic Blessing.

We have happily declared, four years ago, publicly through letters, our esteem and benevolence towards you, recalling with great pleasure your outstanding merits for the Church and for civil society. And now, as today is the anniversary of the fifth and twentieth years of your episcopate, we gladly desire, with our authority, to add to this auspicious occasion and to the joy of your people. For the studies of the glory of God and the salvation of souls, with which you have constantly shone, have not diminished in these recent years, but have shone more brightly each day. Therefore, Beloved Son, we heartily congratulate you on the pastoral office so diligently and for so long performed, and we earnestly pray to God that He may grant you new strength and fill you with heavenly gifts and consolations.

In the meantime, that this celebration may lead to greater benefit for this people, we freely grant you the opportunity, so that, on a day you shall determine, after having performed the Sacred pontifical rite in the presence of the faithful, you may, in our name and with our authority, bestow a plenary indulgence upon them, for the benefit of the Church, according to its prescriptions.

Finally, as a pledge of heavenly protection and of our special charity, we impart to you, Beloved Son, and to the entire clergy and faithful entrusted to your care, our most loving blessing in the Lord.

Given in Rome, at St. Peter's, on the eighth day of the month of April, in the thirteenth year of our pontificate.

PIUS PP. XII.

28 - ACTS, vol. XVIII, n. 9. - 22-6-1951.

[*Latin ed. p. 434*]

434 II TO THE MOST REVEREND DOM JOHN PANICO, ARCHBISHOP TITULAR OF JUSTINIANESE, APOSTOLIC NUNTIO IN THE REPUBLIC OF PERU, ON THE OCCASION OF THE FOURTH CENTENNIAL ANNIVERSARY OF THE FOUNDATION OF THE UNIVERSITY OF LIMA BY SAINT MARK.

PIUS PP. XII, To the Most Reverend Brother, greetings and Apostolic

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Benediction.

The University of Lima, renowned throughout Peru and worthy of mention in its illustrious annals, which we observe with great respect, is soon to celebrate the four hundredth anniversary of its founding. To add to the joy of these solemn celebrations, We have desired to participate in some way. Therefore, out of Our charity towards the Peruvian people, whom We know to be faithfully devoted to the Catholic religion and dedicated to the service of the Apostolic See, We gladly accept this invitation and, for this reason, We choose, appoint, and designate you, Most Reverend Brother, as Our Legate, to represent Us in those gatherings and, as Our voice, to speak in Our name, proclaiming good and salutary things there.

We know that that illustrious seat of learning proudly proclaims its Christian origin and considers it honorable to be distinguished by the name of Saint Evangelist. Therefore, let it draw encouragement and guidance from this, and with concordant will and firm purpose, let it strive ever more to perfect those things which are beneficial to all, and which are useful to Christian humanity and to the beloved homeland.

What, indeed, is more wholesome, more beneficial, and more sacred than Christian wisdom? It presents before our eyes, in a vast and ordered array, the law of the Gospel, moral precepts, arts, disciplines, and letters, all derived from a heavenly source and human effort; and from it, the most abundant light is drawn for knowing God, man, and the universe, and it bestows the greatest strength for conforming both public and private conduct in a just and righteous manner. For there can be no contradiction between faith and the true pursuit of knowledge, both of which originate from God, the Author of Truth; rather, if they are joined in a friendly bond, they will lead mankind to both earthly and eternal happiness. Therefore, let human learning and the arts be highly esteemed, from which, if honest laws are observed, so many benefits and advantages for life arise; but let faith be held in even higher regard, for it "reaches the unreachable, discovers the unknown."

[*Latin ed. p. 435*]

The Acts of Pope Pius XII, page 435, encompass immense things, grasp the most recent events, and, indeed, even eternity itself, within its vast embrace. With this most excellent intention, we desire and strive that this University of Studies may shine even more brilliantly, earnestly praying to God that He may bestow light and strength from above upon its endeavors, labors, and all those who are devoted to it. After having made these salutary pronouncements, so that this celebration may bring greater spiritual benefit, and willingly complying with the requests made, we grant to those who on that day shall visit the chapel of the same University of Studies, called "antiquum," a plenary indulgence, to be enjoyed by them or by the deceased, under the usual conditions. Finally, it remains for Us to impart

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the Apostolic Blessing, a pledge of heavenly grace, to the distinguished director of the University of Studies, to the professors and students of Saint Mark, and especially to you, to whom the mission of Our legation has been entrusted. Given at Rome, near Saint Peter's, on the first day of the month of May, in the year 1951, in the thirteenth year of Our Pontificate. PIUS PP. XII.

ALLOCUTIONS I. To the faithful who had gathered in Rome for the beatification of the Venerable Servant of God, Placida Viel.

One might be tempted, dear sons and daughters, to place on the lips of your blessed Mother, Placida Viel, certain words of Saint Paul, by which the great Apostle expressed both the trembling poverty of his nature, powerless to accomplish the formidable mission that God had entrusted to him, and the strength that he felt within himself, indomitable, through the grace of Christ who comforted him. How, indeed, except through the action of a grace entirely supernatural, can one explain the striking contrast between the temperament, character, background, and preparation of this small, timid, awkward peasant girl, uneducated and without the slightest experience of worldly life, and her career of rare, exceptional, if not unique, activity?

S. BENABDI in Gant. Sermo LXXVI, * Delivered on the 9th of May, in the year 1951.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Commentarium Officiale. You all, pilgrims who have come from various regions, bear witness with great eloquence, offering homage to her through your admiration and gratitude. She does not fear work, nor sacrifice, nor suffering; but she engages in the most humble tasks and duties, sometimes assisting the cook, occupied with washing dishes, cutting wood, and gathering brushwood in the *Halles* to prepare the fire. Such are her duties. She is not yet twenty years old, and her superior, the great foundress, Saint Mary Magdalene Postel, who is already ninety-nine years old, designates her to the Bishop as the one who, immediately after her, will be the General Superior of the Congregation. Everything is still lacking for the religious community: buildings, finances, personnel. Sister Placid, still almost a child, is charged with providing for all of this; founding houses and communities, a mistress at twenty-seven years old of about fifty novices, and, in addition, a fundraiser and recruiter of vocations. Were it not for the undeniable precision and veracity of the immediate and detailed documents, one would hesitate to believe the story of her travels, first with a companion, and then completely alone. Is this the sudden blossoming of a previously suppressed nature? No, for she, who had never left her village, who, confined within her convent, trembled at the thought of crossing the street, remained so much the same that, upon barely stepping through the door of the house, she felt weak, turned back,

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and went to throw herself into the arms of her holy Mother, who sends her to spend half an hour before the Blessed Sacrament. Then, and only then, is there a transformation. She is ready, and behold, she is now on the grand roads and through the woods, in the fields and in the city, in all weather, in rain and snow, day and night, sleeping under the stars or in precarious shelters. In this way, she travels through France, *Bursa*, Austria, Westphalia, Belgium, without knowing the languages; she enters, of her own accord, without the slightest recommendation or introduction, unexpectedly, into the offices of ministries, into bishoprics, into royal and princely courts. In her visits to sovereigns, in her dealings, the most diverse individuals she approaches of her own initiative, can only admire her further: her disconcerting simplicity, or her modest and nonchalant demeanor. In this way, she founds houses, boarding schools, and schools in the countryside.

[*Latin ed. p. 437*]

Acta Pii PP. XII 43 et in urbe, inter quos insitulum magnum in urbe, praesertim in area popularissima, et novitiatum in Westphalia! Anno 1846, Maria Magdalena Postel, vix nonagenaria, obiit; Soror Placidus, inter expeditiones, ad locum eius Superior generalis electa est, unanimiter, praeter duas suffragia, quae longius sentiet dolorem inimicitatis. Paene suscipiens munus suum, vitam suam cursum renovat, simul agens opera fundationum, collectionum, receptionis novitiarum, administrationis, coniungens caritatem matrinam ad fragilitatem cum inflexibilitate in obedientia et regularitate. Ah! carae filiae, quanta lectio, exemplum et obligatio vobis est, ut vestigibus duarum primarum Matrum vestrarum ambuletis, ut sicut illae vitam plenam et sanctam habeatis! Quis inter vos excusationem habere potuit, praeter magnam discrepantiam inter paupertatem naturae et divitias gratiae? Hoc etiam super verba Sancti Pauli vobis relinquemus: "Per gratiam Dei sum quod sum, et gratia mea, in me, non est vana; laboravi plus quam omnes, non ego autem, sed gratia Dei, quae est in me." Vocamus super vos omnes hanc gratiam potentissimam et transformantem, et corde toto vobis, sororibus vestris per orbem sparsis, operibus vestris, omnibus qui vobis cari sunt, Benedictionem Apostolicam nostram tribui. x II Ad fideles qui Romae conveniebant ad beatificationem Venerabilis Servi Dei Juliani Maunoir.

Haec est pulchra lectio optimismi, sed optimismi saniti, perspicaci, activi et supernaturalis, quam vita, historia et glorificatio Juliani Maunoir dant, carissimi filii et carissimae filiae. In praesentia miseriarum omnium generum quae hodie mundum affligunt, difficultatum omnium generum quae restaurationem eius paralyse, et insufficientiae facultatum in remediis et in viris aptis ad eas fructuose applicandas, nimis audimus et videmus expressiones pessimismi sterilis et sterilizantis. Pessimismus diversis formis se manifestat. Dum alii, deficiendo, renuntiant, vel tentant renuntiare ad

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laborem, vel saltem laxare eum, similes illis in 1 Cor. 1, 5, 10. * Habitavit die 22 Maii mensis anno 1951.

[*Latin ed. p. 438*]

Acts 438 of the Apostolic See - Official Commentary. Elie, who sat sadly in the shadow of a bush, awaiting death, others readily take advantage of the situation, and, believing that there is nothing more to be done, do nothing, assuming that they have ever done anything. Was the situation, in the time and place where the new Blessed lived and labored, more encouraging? Religious ignorance was hardly less profound; it was merely less skillfully veiled under the deceptive guise of a profane, superficial, and vain science. Intemperance reigned with all the virulence of other vices, which spring from it or accompany it. As a consequence of religious wars, the remnants of heresy were further aggravated by the lack of clergy, either due to a lack of vocations or a lack of priestly spirit. Moreover, popular unrest and social agitation, exacerbated by the imposition of taxes, made spiritual ministry and the apostolate even more difficult. This picture, which could be more complete, invites a comparison with the present time, and the comparison may not be to the disadvantage of the latter. By what transformation has Brittany succeeded in deserving, since then, to be shown to the world as an example of ardent, moral, and deeply Christian life? She attributes the honor, after God, the Virgin, and her patron saints, to her missionaries, among whom she venerates the Blessed Julien Maunoir. Therefore, what did he do, and what was his secret? He was simply an apostle, but he was an apostle in the fullest and most powerful sense of the term: an apostle of Christ, formed in his school, docile to his principles and lessons, and imbued with his pure spirit. Many fervent Catholics desire to be such apostles, some without knowing their characteristics and conditions; many others, and we rejoice in this, with a precise understanding and program. Intense action, adaptation to the dispositions and methods of the time. It seems to us that these were, among other things, the characteristics and activities of the Blessed Julien Maunoir, a true confrater of the most holy Virgin, as were, at the same time, Saint John Eudes and, after him, Saint Louis Grignion de Montfort. Perhaps he heard her in his own way, as others hear her in theirs, and perhaps, if not certainly, his way of hearing her ensured his success. In terms of intense action, Maunoir can easily and victoriously withstand comparison with anyone: his labors, his fatigues... (The text is incomplete).

[*Latin ed. p. 439*]

Acts of Pope Pius XII, 439, detailing the conveniences, sufferings, without ever resting or sparing himself in the uninterrupted succession of missions, and what missions! on the continent and in the islands, preaching, processions, catechisms, confessions, visits to the sick, and the rest. Reading

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his life, one wonders how a single man could suffice for so much work, how his nature could withstand such overwork. How? By the effect of the adage understood in a Christian sense: *Mens agitât molem*. More than anyone, a man of action, he placed study above action, and prayer above study. So powerful was his attraction to it that his master, Michel Le Nobletz, believing it necessary to warn him against an excess that could compromise the expansion of his apostolic life. History shows that, on his part, this danger was not to be feared; it also shows from what abundant and pure source his prodigious external activity flowed. He himself said that he had received from God a gift of prayer, which kept him in continual union with Him. 2 Indeed, with reason, and sometimes with a somewhat naive sense of discovery and innovation, the adaptation of zeal is advocated: one must be of one's time, one must be of one's milieu. Saint Paul already said it, or rather, he gave the example: "To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all." 1 Corinthians 9:22. Likewise, the blessed Julien Maunoir acted, and one would have to search diligently to find someone who surpasses him in this. To make himself accessible to all, he learned their difficult language, he taught the doctrine and morals with the help of large illustrated panels, he put them into refrains and couplets, so well imprinted in the memory that they are still sung today; he knew how to put into practice many industries that touched the crowd more deeply than vividly. If he travels mainly on foot and along the main roads, it is in the hope of encountering and gathering the scattered lambs, the stray sheep. Like a good family man, he draws from his treasure "nova et vetera," the old and the new, what is suitable for the moment. 3 4 Proud Bretons, acclaim your blessed one, be faithful to his lessons as your fathers were, ask him with confidence for perseverance and progress in your faith and in your Christian life. Priests and apostles of Brittany and everywhere, be inspired by his examples; his school is safe and productive; his intercession, from up there, will continue your work here on earth. 8 Verg. Aeneis, 6. 727. 1 Cor. 9, 22. * Matt. 13, 52.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiale. You all, who are consumed by the flame of zeal, who, with a sincere and ardent heart, dedicate yourselves to the salvation and renewal of your time and your country, imitate the blessed Julien Maunoir, tireless in action, but an action that overflows from the abundance of his supernatural inner life; imitate him in his boldness in adapting to present circumstances, and firmly attached to that which, in traditions, is always present, because immutable and eternal.

5 And We, dear sons and daughters, who invoke upon you the sanctifying graces of God, the most exquisite favors of the Immaculate Virgin, Patroness of Saint Anne, of your celestial Patrons, of the blessed Julien Maunoir, We give you, with all Our paternal affection, Our Apostolic Bless-

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ing.

III. To the Most Excellent Man Manuel V. Moran, Counselor *extra ordinem* with special mandates from the Republic of the Philippines, to the Supreme Pontiff:

Señor Embajador: The beginning of the mission of the first Ambassador that the Republic of the Philippines, already nearing its first decade of existence, has sent to this Holy See, so that he may represent, worthily and effectively, in the center of the Catholic world, the interests and aspirations of that noble nation, is a characteristic fruit of the latest evolution of times, equally clear whether considered as a logical conclusion of past upheavals, or as a promising beginning of a future full of promises for the highest aims of Christendom and of humanity.

A glance at the map of the South Asian and oceanic regions immediately reveals the vital point of the globe where Providence has placed its people, mostly Catholic, the field of life and action that has been assigned to them within the community of nations, all of which is adorned with the countless charms and riches that are characteristic of this nation, scattered across thousands of islands, each more beautiful than the last.

Therefore, the birth and the initial development of the young Philippine independence take place in a zone and in an epoch full of agita* [Habita die 4 Iunii mensis a. 1 9 5 1.]

[*Latin ed. p. 441*]

The acts of His Holiness Pope Pius XII, section 44, speak of dangers and perils, capable of disturbing even the oldest and most firmly established state institutions. Therefore, the rulers of this Republic, with prudent resolution, desire to strengthen relations with this See of Peter, and, by the same token, with those spiritual forces which constantly strive to find the path that leads from the destructive clashes of external forces to fraternal collaboration in the sincere spirit of mutual understanding and of strict justice. For a long time, We have followed with genuine interest and paternal concern the internal development of those distant islands and the external events of those territories, whose economic, social, and spiritual effects cannot but be felt, positively or negatively, in the growth and prosperity of the State. Your Catholicism, Lord Ambassador, is not of recent origin, for, apart from the visit of the great apostle of the East, Saint Francis Xavier, to some of your islands, it would suffice to recall the year 1521 as the date of the first Mass celebrated in your territory, and 1565 as the date of the arrival of the first permanent missionaries, led by the great Friar Andreas de Urdaneta. To their apostolic efforts, in a territory where the missionary zeal of the two Iberian nations seemed to unite once more to embrace the land, the sons of your soil responded in an admirable manner, and you are today in the Far East a predominantly Catholic nation. Therefore, we are quite certain that Our beloved sons and daughters of the

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Philippines – especially those who have been deeply educated and formed in the spirit of the Catholic faith, and therefore all the more obligated to a full awareness of their civic duties – will do everything in their power to include in the foundations of a State, which is in such an important phase of its development, the necessary guarantees that will ensure the maternal activity of the Church the indispensable freedom of movement in the fields of education, the care of souls, the cultivation of social progress, and the preservation of the ideal of the Christian family in all its splendid purity. The words that Your Excellency, Lord Ambassador, has just addressed to Us confirm Our confidence in having, in Your Excellency, a representative of your nation who is deeply aware of the importance of his office, truly inspired by lofty sentiments, full of knowledge and broad-mindedness; a representative who, in all aspects of his high office, will be guided by…

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Commentarium Officiale: We are firmly convinced that, among the most precious spiritual values of your people – whom We love so dearly, as do you – the preservation and increase of their faith holds the foremost place. If this Christian foundation, defended from dangers and free from disturbances in its boundless potential, is maintained as it ought to be, your people – surrounded, indeed, by dangers, but also placed in a providential position – will never lack those individuals who will know how to resolve with energy, valor, decisiveness, and a spirit of sacrifice all the human problems of their homeland, relating them, in an ever more intimate way, to the highest and most noble interests of humanity. The path from the formal attainment of independence to its full realization and its creative development in all fields of life of a community – free, in the spirit of Christianity, from all impurities brought about by individual and collective selfishness – is long and arduous. May the Lord grant to all those who hold power in their hands – and upon whose shoulders rests the responsibility – clarity of vision, sincere aspiration, energetic will, and a courageous and well-intentioned spirit, which the seriousness of their office and the urgency of the hour peremptorily demand. With this desire in our heart and this prayer on our lips, we send to the Most Excellent Lord President of the Republic – whose visit to Roma we so fondly remember – our cordial greetings. And while we invoke the protection of heaven upon his duties and those of his Government, and especially upon the beloved Filipino people, we also extend to Your Excellency our most affectionate welcome. Finally, we express our most fervent hope that this mission of yours, Lord Ambassador, which now so happily begins, may contribute to the day when your homeland, so sorely tried by the bitter sufferings of war, will soon see the "Cruz del Sur" shine brightly in the clear Filipino sky, gladdening a people that, in the conscious serenity of its own worth and its own strength, trusting in the fraternal collaboration of all

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the good – both within and beyond its borders – walks confidently towards a new happiness, a peaceful progress, and a genuine and ever-increasing prosperity.

[*Latin ed. p. 443*]

443 A RADIO MESSAGE GIVEN TO THE FAITHFUL, FROM THE ENTIRE GUATEMALAN REPUBLIC, ON THE OCCASION OF THE FIRST EUCHARISTIC CONGRESS HELD IN THE CAPITAL CITY. Venerable brothers and beloved children, who, gathered in the city of Guatemala, are concluding at this moment the solemn days of your first National Eucharistic Congress. When, at the end of the past century, and with the particular intention of promoting and consolidating the social reign of Jesus Christ in the Most Holy Sacrament, the movement of the International Eucharistic Congresses began, almost timidly and amidst not a few difficulties, who could have foreseen that that Assembly of Lila – June of 1881 – with all its modesty, was destined to be the first link <of a glorious chain, which would soon link all the continents and all the nations in a single explosion of love, of glory, and of triumphant exaltation, as we are witnessing in these days? Tua est, Domine,... potentia et gloria... et tibi laus; Thine is, O Lord,... the power and the glory... and to Thee is due praise. 1 But from the great International Congresses, and as a natural preparation and complement, the idea of the National Congresses soon arose, and precisely in your America, as it should be, given the robust faith and the solid piety of the Catholic Hispanic community, it has shown an astonishing fecundity: Chile, San Salvador, Argentina, Cuba, Bolivia, Ecuador, and Peru – to mention only the most important in these last ten years – have been the worthy settings for such stupendous triumphs. Now, for anyone who knew, even superficially, the nature and history of the nations that comprise the New World, it was clear that, in such a glorious relationship, the name of Guatemala could not and should not be absent. It is not Our intention, in expressing ourselves in this way, to refer solely to your privileged country as a suitable setting for any magnificent event, with its smoking volcanoes, its noisy waterfalls, its biblical plains of the interior, its cheerful and prosperous orchards of the coast, and all those charms and abundances, that make of * April 22, 1951. 1 1 Paralipomenon 29:11.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis — Commentarium Officiale describes it as a summary of all beauty and natural richness. Our thoughts rather turned to those ancient pre-Columbian civilizations, of exquisite culture and profound and pure religiosity, with which the book of your history begins; we remembered that 25th of July, 1524, when your country entered into new times, before an altar of the Most Holy Virgin and Saint James, unaware of

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the iron of the conqueror or the harsh gesture of conquest, and only thanks to the peaceful and apostolic work of the missionaries of Jesus Christ and His Church—a nation founded by a handful of unarmed friars!—; we recalled the prominent figures of your national life: a Bishop Marroquín, to whom you acknowledge yourselves as indebted for all that is good in you; a Brother Pedro de Betancourt, in whose spirit, inflamed with zeal and charity, the best essences of the national soul would be fused; we remembered that, if an eminent name has sounded in your literature, if there has been among you a singular man of science, they have always been, almost without exception, men and names that the Church of Jesus Christ also claims as her own. No; Guatemala, especially the Eucharistic Guatemala, whose devotion to the Most Holy Sacrament of the altar is most firmly rooted in the hearts of its true children; the Guatemala that had filled the churches of media América with the ciboria, the custodia, the chalices, and the patens made by the marvelous hands of its prodigious goldsmiths; the Guatemala that, in its capital, enjoys the distinguished privilege of the continuous and successive Adoration of the Lord in the Sacrament, exposed in its churches, could not be absent, and has not been absent. And there you are now, giving testimony to heaven and earth that Guatemala is where it should be. And at these ineffable moments, most beloved children, when even the Lord in the Eucharist will listen more favorably to our prayers, what is it that we will ask Him? The wonders of science are reaching your ears at this very moment with the warm vibrations of Our paternal voice. But, through the same unfathomable spaces, the angels of peace seem to bring Us the silent echo of the prayers whispered by your lips. And it seems to Us that you say: "Divine Victim, perpetually immolated for us; give us many and holy priests, because our churches are like a lamp extinguished, when they lack the anointed hand that will light the light of the Eucharist in them and then illuminate with this light our weary eyes!"

[*Latin ed. p. 445*]

Acta Pii Pp. XII 445 2 "O celestial pan, "pan vitae," qui animas nostras sanctificas, sanctifica praesertim familias nostras, et collige eas circum Te, ut eas Tuas facias, ut eas purificas, et ut eis concedas illam cohaesionem et stabilitatem, quae solum in Te, petra viva, inveniuntur! O Deus Eucharistiae, imán cordium; vincula nostra dulcibus catenis amoris Tui; amore illo, quem nos, filii huius "Guatemalae Assumptionis," discere volumus in sinu Matris nostrae, ter coronatae! Ut Ille, carissimi filii, vos audiat, sicut meritis est, et sicut Nos illud petimus; ut Ille consequatur pro institutionibus catholicis populi, qui tam multa Ecclesiae debet, illam libertatem, illum respectum, et etiam illam protectionem, quam merito credunt mereas; ut vobis concedat serenitatem in vita publica et justum aequilibrium in vita sociali, per unicum viam tutam et acceptabilem, quae est illa quam Ecclesia docet; ut vos defendat ab illusionibus perniciosis

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inimicorum vestrae fidei, manifestis et occultis; ut vos faciat tales, ut conductu vestro semper proclametis quod Ecclesia catholica non est, nec umquam potest esse, — neque in fidelibus suis, neque in ministris suis, quicunque gradus et originis — periculum aliquid aut cuilibet; sed, potius, offert collaborationem maxime disinteressatam et efficacem ad veram felicitatem et progressum populorum. Natiunculam vestram, via inter duo continentes et pons inter duo maria, est, sine dubio, ad excelsa officia vocata; sed numquam obliviscendum est quod, ad recte implendum hoc vocationem providentialem, ad primum fidem servare debet vocationi suae christiana. Patria vestra saepe symbolizatur cum pulcherrimo quetzal, plumae smaragdinis, aurei et rubini, qui post claustra caveae cito languet et moratur; ut Dominus omnium bonorum non permittat ut quisquam privet eum ornamenti sui optimi, quod est fides sua, alligando eum prisonibus fraudis et errorum, et periculum vitae ipsius ponendo. Hoc Nos petimus ab Nostra Domina Assumptionis, Matre vestra et Nostra, amantissima; hoc imploramus coram altari Domini Esquipulas, qui novit desideria et studia omnium cordium bonorum Guatemalensium; hoc exspectamus a Deo incarnato et abscondito, quem in hoc momento sollemnissimo adoratis; et, dum omnes praesentes, qui in Congresso collaboraverunt, et totam amantissimam Guatemalam, cum plena effusione cordis Nostri, paternaliter benedecimus." s l o. , 6, 48.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Monday, June 4, 1951, the Holy Father received in a solemn Audience His Excellency, Professor Doctor MANUEL V. MORAN, Extraordinary and Plenipotentiary Ambassador of the Republic of the Philippines, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, April 3, 1951, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes:

I. Concerning the Process for the Canonization of the Blesseds:

1. Ignatius of Laconi, Confessor, of the Order of the Friars Minor Capuchins.

2. Emilia of Vialar, Virgin, foundress of the Sisters of Saint Joseph of the Apparition.

3. Mary Domenica Mazzarello, Virgin, foundress of the Institute of the Daughters of Mary Help of Christians.

II. Concerning the Miracles of the Blesseds:

1. Anthony M. Gianelli, Bishop Confessor, foundress of the Sisters of Saint Mary of the Garden.

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2. Francis Xavier M. Bianchi, Confessor, of the Congregation of the Regular Clerics of Saint Paul (Barnabites).

On Tuesday, April 17, 1951, in the Vatican Apostolic Palace, the Preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed three miracles attributed to intercession: two of the Venerable Servant of God Anthony M. Pucci, priest of the Order of the Servants of Mary, and one of the Venerable Servant of God Mary Bertilla Boscardin, of the Institute of the Sisters Maestre of Santa Dorotea, Daughters of the Sacred Hearts.

[*Latin ed. p. 447*]

From the Roman Curia Diary, No. 447, Tuesday, May 15, 1951, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Mary Raffaella of the Sacred Heart, foundress of the Handmaids of the Sacred Heart, as well as a miracle attributed to the intercession of the Venerable Servant of God, Rosa Venerini, foundress of the Pious Sisters "Venerini."

On Tuesday, June 12, 1951, in the Apostolic Palace at the Vatican, the ordinary session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals and the Reverend Prelates Officials discussed the introduction of the cause of the Servants of God, Alfonso Maria Fusco, a priest, foundress of the Institute of the Sisters of Saint John the Baptist, and Giuseppe Freinademetz, a priest of the Society of the Divine Word. They also discussed the writings of the Servant of God, Maria Teodora Voiron, of the Institute of the Sisters of Saint Joseph of Chambery.

SECRETARY OF STATE – APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

January 19, 1951. The Most Reverend and Venerable Cardinal Tedeschini Federico, Protector of the Secular Institute "Societas Sacerdotale Sanctae Crucis et Opus Dei" (Madrid).

January 27. The Most Reverend and Venerable Cardinal Micara Clemente, Protector of the Dominican Tertiary Sisters of Saint Catherine of Siena (Bogota).

January 29. The Most Reverend and Venerable Cardinal McGuigan Giacomo Carlo, Protector of the Sisters of Saint Joseph (Toronto).

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April. The Most Reverend and Venerable Cardinal Micara Clemente, Protector of the Sisters of the Hospital of Mercy (Roma).

The Most Reverend and Venerable Cardinal Micara Clemente, Protector of the Sisters of the Providence of the Immaculate Conception of Champion (Namur).

The Most Reverend and Venerable Cardinal Micara Clemente, Protector of the Congregation of the Resurrection of Our Lord Jesus Christ (the Resurrectionists) (Roma).

[*Latin ed. p. 448*]

Acta 448, April 4th; 9 » » » 3> » Official Commentary of the Apostolic See, 1951. His Eminence and Reverend Lord Cardinal Micara Clemente, Protector of the Sisters of Jesus and Mary (Rome). His Eminence and Reverend Lord Cardinal Tedeschini Frederick, Protector of the Oblates of St. Francis de Sales (Rome). His Eminence and Reverend Lord Cardinal Tedeschini Frederick, Protector of the Oblate Sisters of St. Francis de Sales (Trojes). His Eminence and Reverend Lord Cardinal Roques Clemente Emilio, Protector of the Daughters of Providence (Saint-Brieuc).

NECROLOGY 1951:

Most Reverend Monsignor Videmari Anthony Thomas, titular Bishop of Neocesarea of Syria.

Most Reverend Monsignor Zaya Abel, Archbishop of Urmia of the Chaldeans.

18 Most Reverend Monsignor Tetrault Lawrence, titular Bishop of Tabuda, Apostolic Vicar of Bukoba.

Most Reverend Monsignor Rosi John, Bishop of Montefiascone.

April 5th: Most Reverend Monsignor Sieffert Augustus, titular Bishop of Poliboto.

April 6th: Most Reverend Monsignor Pinson Henry Mary Joseph, Bishop of Saint-Flour.

April 21st: Most Reverend Monsignor Ritter Xavier, titular Archbishop of Egina, Apostolic Nuncio.

May 7th: Most Reverend Monsignor de Lima Valverde Michael, Archbishop of Olinda and Recife.

May 9th: Most Reverend Monsignor Felici Hector, titular Archbishop of Corinth, Apostolic Nuncio in Ireland.

Most Reverend Monsignor Grassi Dominic, Bishop of Vijayavada.

Most Reverend Monsignor Cassidy James, Bishop of Fall River.

May 17th: Most Reverend Monsignor Accioly Sobral Albert, Archbishop of San Luigi del Maragnano.

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May 31st: His Eminence, Cardinal Dougherty Dionysius, of the titular see of the Holy Martyrs Nereus and Achilles, Archbishop of Philadelphia.

June 3rd: Most Reverend Monsignor Murray Gerard, titular Archbishop of Bizia.

June 13th: Most Reverend Monsignor Cassini Cyprian, Bishop of Pengpu.

June 17th: Most Reverend Monsignor Pays John Joseph, Bishop of Carcassonne.

March 14th.

[*Latin ed. p. 449*]

Year and Volume XXXII, July 2, 1951 (Series II, Vol. XVIII) - No. 10. ACTA AP. SEDIS. OFFICIAL COMMENTARY. ACTA OF THE SUPREME PONTIFFS. APOSTOLIC CONSTITUTIONS. I. IN SHERBROOKENSIS: A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED IN CANADA, WHEREIN THE CATHEDRAL CHURCH OF SHERBROOKENSIS IS RAISED TO THE RANK OF A METROPOLITAN CHURCH. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE GOVERNMENT OF THE ENTIRE DOMINICAL FLOCK, WHICH HAS BEEN DIVINELY COMMITTED TO THE ROMAN PONTIFF, DEMANDS THAT THE ORDER OF DIOCESES BE OTHERWISE ARRANGED WHENEVER IT SHALL SEEM TO PROMOTE THE GREATER GLORY OF GOD, THE LAUD OF THE CATHOLIC CHURCH, AND THE GOOD OF SOULS. FOR IT HAS BECOME CLEAR TO ALL HOW MUCH THE CATHOLIC CAUSE, ESPECIALLY IN RECENT YEARS, HAS ADVANCED IN THE CANADIAN DOMINION. FOR THERE, WITH GOD'S HELP, THE NUMBER OF THE FAITHFUL INCREASES MORE AND MORE EACH DAY, PAROCHIAL CHURCHES ARE MULTIPLIED, ECCLESIASTICAL AND RELIGIOUS VOCATIONS FLOURISH ABUNDANTLY, AND MANY CATHOLIC INSTITUTIONS HAVE SPRUNG FORTH TO EDUCATE YOUTH, TO AID THE POOR, AND TO CURE THE SICK. FURTHERMORE, THE CATHOLIC UNIVERSITIES ENJOY THE GREATEST AUTHORITY AMONG MEN, BOTH CATHOLICS AND NON-CATHOLICS, IN THE INSTRUCTION OF LETTERS AND HONEST ARTS; AND TRULY PRAISABLE IS THE INDUSTRY OF THE PASTORS IN DISSEMINATING AND PUTTING INTO EFFECT THE DOCUMENTS ON SOCIAL MATTERS OF THE ROMAN PONTIFFS. THEREFORE, IT IS NOT SURPRISING THAT, ONLY FIVE YEARS AFTER THE ERECTION OF THE ECCLESIASTICAL PROVINCE OF SAINT GERMAIN IN THE TERRITORY OF THE ARCHDIOCESE OF QUEBEC, PRAYERS HAVE

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BEEN ADDRESSED TO US, THAT WE, ATTENTIVE...

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - With an official commentary, including particulars of places, we decree the establishment of a new ecclesiastical province in that territory, and we establish the metropolitan see thereof in the episcopal city of Sherbrooke. Therefore, with the unanimous agreement of the Most Reverend Brothers Mauritius Roy, Archbishop of Quebec, and Paul Émile Léger, Archbishop of Montreal, Hildebrand Antoniutti, Archbishop titular of Synnada in Phrygia, and Delegate Apostolic in Canada, and of the Most Reverend Brother, Our Cardinal of the Sacred Congregation of the Consistory, having considered, above all, the labor and zeal of the Bishop and clergy of Sherbrooke, the increase in the number of Catholics, the devotion to the Christian life among the people, and especially the activity of Catholic sodalities, and also taking into account the prosperity of businesses and the attendance at civil institutions there, and supplementing, as necessary, the consent of those whose interests are involved, after mature deliberation and certain knowledge, by the fullness of Our Apostolic authority, we first separate the diocese of Nicolet from the ecclesiastical province of Quebec, and the dioceses of Saint Hyacinth and Sherbrooke from the province of Montreal, and we erect a new ecclesiastical province from these three dioceses, of which the Church of Sherbrooke shall be the metropolitan church, and we therefore raise and exalt it to the rank and dignity of a metropolitan church, with all the rights, privileges, and prerogatives that other metropolitan sees enjoy throughout the world, according to the common law. Furthermore, we make the dioceses of Nicolet and Saint Hyacinth suffragan dioceses of this new metropolitan church, and we subject their bishops to the metropolitan jurisdiction of the Archbishop of Sherbrooke for the time being. We also grant to the Archbishop of Sherbrooke the special faculty of carrying the cross before him within the limits of his province, and of using the sacred pallium, according to the liturgical laws, after he has obtained it from the Apostolic See in due form, in a sacred consistory. For all these things, so that what has been established and decreed above may be carried out, we delegate the Most Reverend Brother mentioned above, the Delegate Apostolic in Canada, or whoever presides over the execution of this delegation, and we grant him the necessary and appropriate power to delegate, for the purpose in question, any man in ecclesiastical dignity, and we impose upon him the duty of sending to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the acts of execution. These present letters and everything contained therein, even from those whose interests are

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involved, or who presume to have an interest, are also...

[*Latin ed. p. 451*]

The Acts of Pope Pius XII, page 451: If any specific and individual matters are worthy of mention, and if those concerned have not been heard, or have not agreed to the preceding stipulations, they shall never, at any time, be subject to any defect of surreptitiousness, or of fraud, or of nullity, or of intention, or by any other, even substantial and unforeseen, deficiency, to be noted, impugned, or brought into controversy, but rather, they, as if made and emanating from certain knowledge and the fullness of power, shall always remain valid and shall be, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they pertain; and, if, by anyone, knowingly or unknowingly, through any authority, anything should happen to be attempted concerning these matters, we will and do decree that it shall be entirely null and void, notwithstanding any rules in synodal, provincial, general, and universal Councils, in general or special Constitutions and Apostolic Ordinances, and in any other dispositions of the Roman Pontiffs, Our Predecessors, even those worthy of special mention, to which we hereby derogate. Finally, we will that these Letters, whether transcribed, or excerpted, even printed, but signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if these present Letters were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty-one, on the second day of March, in the twelfth year of Our Pontificate.

For the Holy Roman Church:

EUGENIUS Card. TISSERANT, Prefect.

Fr. A. I. Card. PIAZZA, Dean of the Sacred College.

8. C. Consistorial Secretariate.

Franciscus Hannibal Ferretti, Apostolic Protonotary.

Arthur us Mazzoni, Apostolic Protonotary.

Loco £B Plumbi Reg. in Cane. Ap., vol. LXXXI, n. 7. - Al. Trussardi.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary II r OF THE SMALL SUNDA ISLANDS (ENDEHENUS - LARANTUKAN - RUTENGENSIS) THREE NEW APOSTOLIC VICARIATES, NAMELY ENDEHENUS, LARANTUKAN, AND RUTENGENSIS, ARE ESTABLISHED IN IN-

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DONESIA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF ALL THE CHURCHES WHICH URGE US WITH THEIR NEEDS, ALSO DEMANDS OF US THAT THE WIDEST POSSIBLE MISSIONARY TERRITORIES BE DIVIDED, AND THAT OTHER MISSIONS BE FOUND, TO BE COMMITTED TO THE CARE OF OTHER BISHOPS. MOVED BY THIS CONSIDERATION, AND IN ORDER TO MORE EASILY ATTAIN THE INCREASE OF THE CHRISTIAN RELIGION AND THE GOOD OF THE LORD'S FLOCK IN INDONESIA, WE HAVE DEEMED IT RIGHT TO ESTABLISH THREE NEW APOSTOLIC VICARIATES THERE. WITH THE ADVICE OF THE VENERABLE BROTHERS, OUR CARDINALS, PRESIDING OVER THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, AND WITH THE FAVORABLE OPINION OF THE VENERABLE BROTHER GEORGE DE JONGHE D'ARDOYE, ARCHBISHOP WITH THE TITLE OF MISTHIENSIS AND APOSTOLIC NUNTIUS IN INDONESIA, AND WITH THE ADDITION, AS NECESSARY, OF THOSE WHOSE INTERESTS ARE INVOLVED, AFTER MATURE DELIBERATION AND CERTAIN KNOWLEDGE, BY THE FULLNESS OF OUR APOSTOLIC AUTHORITY, FROM THE ENTIRE TERRITORY OF THE APOSTOLIC VICARIATE OF THE SMALL SUNDA ISLANDS, AND FROM TWO ISLANDS, PANTAR AND ALOR, WHICH HAVE HENCEFORTH BELONGED TO THE APOSTOLIC VICARIATE OF ATAMBUAËN, WE ERECT AND ESTABLISH THREE NEW APOSTOLIC VICARIATES, AS DESCRIBED BELOW, AND WE WISH TO COMMIT THEM TO CHOSEN SONS, MEMBERS OF THE MISSIONARY SOCIETY OF THE DIVINE WORD, WHO HAVE ALREADY BEEN WORKING THERE FOR MANY YEARS WITH SUCH DILIGENCE FOR THE PROMOTION OF THE KINGDOM OF CHRIST, TO OUR SATISFACTION AND TO THAT OF THE APOSTOLIC SEE. THESE THREE NEW VICARIATES WILL BE: 1. THE APOSTOLIC VICARIATE OF ENDEHENUS, WHICH WILL CONSIST OF THREE CIVIL DISTRICTS, CALLED NGADA, ENDE, AND MAUMORE, AS WELL AS THE TWO ADJACENT ISLANDS OF SUMBA AND SUMMWA; 2. THE APOSTOLIC VICARIATE OF LARANTUKAN, ENCOMPASSING THE ENTIRE CIVIL DISTRICT OF LARANTUKAN, AND THE TWO ISLANDS, PANTAR AND ALOR, MENTIONED ABOVE, WHICH, BY THE FORCE OF THESE LETTERS AND BY OUR APOSTOLIC AUTHORITY, WE SEPARATE FROM THE TERRITORY OF THE APOSTOLIC VICARIATE OF ATAMBUAËN; 3. THE APOSTOLIC VICARIATE OF RUTENGENSIS, ENCOMPASSING THE ENTIRE DISTRICT.

[*Latin ed. p. 453*]

Acta Pii PP. XII 453, concerning a civil matter, which the Manggarai people call [something]. Therefore, to these three new Apostolic Vicariates,

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and to their respective ordinaries for the time being, we grant all rights, privileges, honors, and powers, by which other Vicariates and their superiors throughout the world are lawfully entitled, and we bind them with the same obligations and duties with which others are bound. We decree that all of these things, as above established and constituted, shall be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, we wish that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of some person holding an ecclesiastical office, shall have the same full force and effect as if they were the original documents presented here. To no one is it permitted to infringe upon or contradict this decree of division, erection, constitution, concession, and our will. If anyone should presume to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1951, on the eighth day of March, in the twelfth year of Our pontificate.

For the Holy Roman Church:

Clemens Card. Micara, Prefect.

P. Card. Ptjmasoni, Secretary.

Ludovicus Kaas, Protonotary Apostolic.

Francis Hannibal Ferretti, Protonotary Apostolic.

[Reference to a volume and number] - To Trussardi.

III. OF GAMBIA (THE BATHURST MISSION IN GAMBIA)

THE MISSION OF GAMBIA IS ERECTED INTO AN APOSTOLIC PREFECTURE, NAMED BATHURST OF GAMBIA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

If among the peoples who have not yet been illuminated by the light of Christ, a church is established, in which the works and efforts of evangelizers have brought forth joyful results, and greater progress is hoped for in the future, then it is certainly worthy of being considered for a higher dignity.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary: The establishment of the Grado Vicariate is praised. Therefore, since the Mission sui iuris of Gambia, which belongs to the British West African territory and is entrusted to the care of the Congregation of the Holy Spirit, having experienced considerable growth in recent years, especially in the last two years, and after deliberation by the venerable Brothers, Our Sacred Cardinals,

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Prefects of the Congregation for the Propagation of the Faith, with the favorable opinion of the venerable Brother David Mathew, Archbishop with the title of Apamea in Bithynia, and Apostolic Delegate in Eastern and Western British Africa, and after obtaining, where necessary, the consent of those whose interests may be involved, with full knowledge and after careful consideration, We, with Our supreme apostolic authority, erect and establish that Mission sui iuris into an Apostolic Prefecture, which We shall call the Bathurst Apostolic Prefecture, from the city of Bathurst, the capital of that region. We wish to entrust this new Apostolic Prefecture to the same members of the Congregation of the Holy Spirit, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to the new Apostolic Prefecture of Bathurst and to its Prefects Apostolic all the rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors are commonly endowed, and We subject them equally to the same burdens and obligations. We decree that all of the above, as established and constituted, shall be valid and effective, notwithstanding any contrary provisions. Furthermore, We wish that the same faith be given to copies or extracts, even printed ones, of these documents, as long as they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical dignity or office. No one shall be permitted to infringe upon or contradict this decree, establishment, constitution, commission, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord 1951, in the twelfth year of Our pontificate, on the eighth day of March. For the Holy Roman Church, Cardinal P. Fumasoni Biondi, Prefect of the Congregation for the Propagation of the Faith. In place of £8 of lead, Arthur Mazzoni, Apostolic Protonotary. Albert Serafini, Apostolic Protonotary, Register of the Causes. Vol. LXXXI, n. 21. - Al Trussardi.

[*Latin ed. p. 455*]

Acta Pii PP. XII 455 APOSTOLIC LETTERS I. SAINT FRANCISCA XAVIERA CABRINI, VIRGIN, IS ESTABLISHED AS THE HEAVENLY PATRON OF ALL MIGRANTS BEFORE GOD. PIUS PP. XII. For the perpetual memory of this matter. — In our advanced age, and especially in this present age, which is disturbed and unjust, we know that many are torn from their ancestral homes in search of sustenance and to avoid the machinations and snares of wicked men, migrating to foreign lands. While these individuals sometimes manage to increase their fortunes in this way, they often suffer great spiritual harm, and some, shipwrecked in the patrimony of the Faith, completely abandon the sacred institutions of their ancestors. But there arose a woman, a shining light of virtue and integrity, Francisca Xaveria Cabrini, who devoted herself to the glorious

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work of assisting migrants, both in body and in spirit. In many places in North America, Central America, and South America, she founded institutions for the education of children, opened schools for the same purpose, and established public orphanages. From among the people she had settled in these places, she often visited those afflicted with illness, consoled those imprisoned, and, with gentle words, persuaded those condemned to death to amend their ways and to submit to their Christian fate with fortitude. On several occasions, finding herself in the midst of storms at sea, she calmed the raging tempests with fervent prayers, and she strengthened and encouraged the spirits of the migrants, who were sometimes discouraged; she bore the burdens, difficulties, and grave hardships herself, with modesty and faith. Thus, living and even after her death, surrounded by the glory of the Saints, this noble daughter of the Church has been and continues to be a source of help and comfort to those of this kind, with that charity which, as Saint Augustine says, "inclines itself to some, elevates others, is gentle to some, severe to others, is hostile to none, but is a mother to all" (De cath. rud., X, V). Therefore, she is rightly called Saint Francisca Xaveria Cabrini, "Mother of the Migrants," and, under this name, she is often invoked in prayer. Wherefore, the Institute of Missionaries of the Most Sacred Heart, which she herself founded, and all the migrants, through the Venerable Archbishops and Bishops of the Military Ordinariate of United States of America and Canada, have humbly petitioned Us to deign to declare Saint Francisca Xaveria Cabrini the Heavenly Patron of all Migrants before God. And We, with the most ancient...

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary: With a view to promoting the well-being of those who, leaving their own lands, seek new homes, We have decided, with a willing heart, to grant our support to such prayers. Therefore, after consulting with the Sacred Congregation of Rites, having carefully considered all relevant matters, and with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, in perpetuity, that the Most Holy Saint Frances Xavier Cabrini, Virgin, is the Heavenly Patroness of all Immigrants, granting her all the honors and liturgical privileges that rightly belong to the principal patrons of communities. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall have and shall produce their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged and defined accordingly; and that they shall be declared null and void from this moment forward, if anything to the contrary, regarding these matters, should be attempted by anyone,

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with any authority whatsoever, knowingly or unknowingly. Given from the Vatican, under the Fisherman's Ring, on the eighth day of the month of September, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Prunola, Prefect of the Congregation for Pontifical Diplomatic Affairs. II. THE CATHEDRAL TEMPLE OF URBINO IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of this event. — Since, in the magnificence of the Roman Forum, surrounded by the joyful throng of Christian people, We recently proclaimed with certain prophecy that the Blessed Virgin Mary was received into Heaven in body and soul, this devotion shines more brightly in the Church, and temples dedicated to such a mystery rightly receive a special share of honor and glory. Among these is the Cathedral Church of Urbino, which is dedicated to the Alma Mater, the Virgin Mary assumed into Heaven, and to Saint Crescentino, the Martyr, patron of that city and archdiocese, and is of considerable size and beauty.

[*Latin ed. p. 457*]

The acts of Pope Pius XII, page 457, attest to the felicitous abundance of ingenious works, which contribute to the praise and adornment of this city, a noble cradle of the arts and illustrious men. Indeed, this edifice, having been restored several times, and especially through the generous contributions of Pope Clement XI, our predecessor, to the city of Urbino, collapsed in ruins in the year 1781 due to an earthquake; but, having been restored with great effort, it has grown into a new and even more magnificent temple. Therefore, in order that it might be further ennobled, and that the hearts of the faithful might be more deeply filled with devotion to the Most Blessed Virgin Mary, the Venerable Father Anthony Tani, Archbishop of Urbino, on behalf of himself and the Chapter, presented to Us petitions that We would deign to elevate the Cathedral Church, which We have mentioned, to the rank of a Minor Basilica. And We, considering Our most ancient sons to be among those who are burdened with anxieties, and wishing to encourage them to turn to the Queen of Heaven, the refuge and protection of mortals, and desiring that this edifice might shine with the happy memory of this dogma defined by Us, We willingly and gladly granted their wishes. Wherefore, after consultation with the Sacred Congregation of Rites, and having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, perpetually and forever, We consecrate and adorn the Cathedral Church of Urbino, dedicated to God in honor of the Most Blessed Virgin Mary, assumed into Heaven, and of Saint Crescentinus, the Martyr, with the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that properly belong to temples bearing this designation. Notwithstanding any contrary provisions.

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These things We decree, We establish, We decide, and We declare that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that it shall be rightly judged and defined accordingly; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of November, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Bruggnola, Prefect of the Congregation for Affairs of the Church, entrusted with the dispatch of Pontifical Documents.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary III. SAINT JOHN GUALBERT, Patron of the Public Foresters of ITALY, is Declared a SAINT. PIUS PP. XII. For the perpetual memory of this matter. — The verdant forests, truly magnificent works of God, offer shade to mortal men, strengthen their bodies, draw the mind away from worldly cares, and lead it towards heavenly things, thus serving in many ways the cultivation of life and the benefit of mankind. Lest mountains and fields be despoiled of their trees, so that they may again be planted with trees, and that barrenness and slopes may be covered, the management of forests, both planted and unplanted, must be conducted with care, so that no harm may in any way befall them; diligent public foresters watch over this. Therefore, those who perform this duty seem to be specially protected by divine providence, for the good of their bodies and souls. And Saint John Gualbert came to mind, who, spending his life in a quiet and secluded place in the Apennines of Tuscany, was devoted to contemplation of divine things and practiced voluntary penances, and, as ancient monuments attest, devoted much time with his companions to the care of forests. Therefore, the Venerable Father Constantinus Stella, Archbishop of Aquila, accepting the prayers of the Administrators of the Agricultural Forests to be promoted in ITALY, the Moderator of the public council for the administration of forests, the Prefect of the school in the place called "Cittaducale," and all others, humbly requested Us to deign to declare Saint John Gualbert the Heavenly Patron of those. And We, recognizing the importance and the significance of this matter, and wishing that they might constantly enjoy the help of so holy a forester, We considered it right to grant these requests. Wherefore, after hearing Our Venerable Brother Clement, Cardinal Micara, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare by these letters, perpetually and in perpetuity, Saint John Gualbert,

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Confessor, to be the Principal Heavenly Patron of the public foresters of ITALY, with all the honors and liturgical privileges that rightly belong to the principal patrons of congregations. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and We declare these present letters to be firm and valid.

[*Latin ed. p. 459*]

The acts of Pope Pius XII, numbered 459, are constantly existing and remaining; they produce and obtain their full and complete effects; and they will fully benefit, now and in the future, those to whom they pertain, or who may pertain to them; and thus it must be rightly judged and defined; and anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared invalid and void from this moment forward. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the tenth day of the month of January, in the year 1951, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, to the Pontifical Diplomats. IV. A NEW PARISH, TO BE NAMED AFTER SAINT EUGENE, IS ESTABLISHED IN THE CITY. PIUS PP. XII For the perpetual memory of this event. — The prudent governor of the "Petriana" ship, that is, the Holy See, desired that a sacred building, a curial edifice, be erected, to which almost all the Catholic nations gathered in this venerable City would contribute, when we were completing the twenty-fifth year since the beginning of Our episcopate, a time when We are joined to that august Pontiff not only in name, but also in the dignity of the Apostolic office. We strongly approved of this honorable plan, which signified a special piety of Our children towards Us, and which was very appropriate for these times, in which, especially in more populated cities, the salvation of souls is at stake, and the protection of the faith is necessary. However, because a devastating war was raging, which brought with it all kinds of difficulties, the work was somewhat delayed. Now, however, the magnificent temple has been completed in the valley of Julia, in that region of the City where the inhabitants desire to have a place of worship closer to them, as their number has increased, and they are located further away from the churches of the Immaculate Heart of Mary and the Holy Cross, near the Via Flaminia. Not only are the needs of these Christians thus provided for, but also those of the newly ordained clergy, since, through letters issued by Our own initiative on the second day of the month of April, in the year 1949, We established an Institute there, in which they would be prepared for the sacred ministry in theory and practice. This parish, therefore...

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary for secular priests

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of the Roman diocese. We believe, and are firmly convinced, that those whom we know to diligently pursue their duties, will devote the utmost effort to fostering good morals and to greatly increasing the growth of religion. Therefore, having obtained, or supplemented as necessary, the resources that are required, or which they reasonably presume to have, with the consent, certain knowledge, and mature deliberation of Ours, and by the fullness of Apostolic power, by the force of these Letters, we separate and distinguish, through our Venerable Brother Clement, Most Reverend Cardinal Micara, Archbishop of Velletri and Our Vicarius General for spiritual matters in the City, a portion of the parishes of the Immaculate Heart of Mary, the Holy Cross in the Flaminian region, Santa Maria "de populo," and Saint Robert Bellarmine, and we erect and establish a new and distinct parish therefrom, to be called Saint Eugene, and we grant and bestow upon it, and upon the secular clergy of Rome assigned to it, all rights and privileges for the time being, by which other parochial churches of this beloved City and their pastors are used, enjoyed, and benefit, and we impose upon it all burdens and obligations to which other pastors of the City are subject by common law or legitimate custom. For the support of this newly erected parish and those who will administer it, we shall provide a suitable endowment. Therefore, having arranged matters as above, we appoint the same Venerable Brother, Our Cardinal Vicarius in the City, to carry out all of these things, to whom, for this purpose, we grant all necessary and appropriate powers, including the power to delegate another person in ecclesiastical dignity or office to carry out the aforementioned purpose, with the authority to resolve any controversies that may arise in the course of the execution. Furthermore, we impose upon him the obligation to prepare and deliver an authentic copy of the completed execution and to keep it religiously in the archives of the Vicariate of the City. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, and We declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; that they shall fully suffice, now and in the future, for those to whom they pertain, or who may pertain to them; and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of March, in the year 1951, in the thirteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 461*]

Acta Pii PP. XII 461 V AP TITULUM ET DIGNITATEM BASILICAE MINORIS EVEHITUR PAROECIALE TEMP L U M SANCTI EUGENII PAPAE I IN URBE. PIUS PP. XII For the perpetual memory of this event. — Rome,

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surpassing all other cities in the splendor of its temples and the fervor of its religious practices, is rightly esteemed as the most devout city in the world, so that countless crowds of people visit it at all times, and their piety increases there with new vigor. Almost all the nations, which We have under Our care through the Apostolic office, desired to add a temple, to be named after Saint Eugene and worthy of Roman grandeur, to these sacred buildings, when the fifth and twentieth year of Our episcopate was being solemnly celebrated. Therefore, a spacious building, elegantly constructed in a pleasant region of the city, called the Valley of Julia, is such that the devotion of the Christian family towards Us is clearly perceived. Moreover, this very building greatly contributes to the welfare of the citizens, since it was recently established as the seat of the curia. Wishing to bestow a fitting culmination upon this work, which, despite the fierce war, was finally completed with considerable effort, We shall, on the approaching feast of Saint Eugene, to whom We bear the name, consecrate the main altar in the sacred rite of dedication. Furthermore, that this building, as a monument worthy of respect towards Us, might receive even greater honor, prayers were presented to Us that We might bestow upon it the name and title of a Minor Basilica. With a willing heart, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters We adorn the temple, dedicated to Saint Eugene in this blessed city, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to buildings bearing the same honor. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these, by anyone, knowingly or unknowingly, shall be declared void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of May, in the thirteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis — Official Commentary VI. THE VENERABLE SERVANT OF GOD, POPE PIUS X, IS DECLARED BLESSED. PIUS XII. For the perpetual memory of the matter. — Since « Christ loved the Church and gave himself up for her, that he might sanctify her » (Ephesians, V, 25), there have never been lacking, nor can they ever be lacking, among the faithful, those who, by the praise of their virtues, surpass others so that their examples are presented as models for imitation. Hence, in every age, a most noble company of Saints and Blesseds, a great multitude « which no man can count, out of every nation and tribe and people and tongue » (Revelation, VII, 9), that is to say, men and women of every age

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and condition, who strive to increase the beauty and multiply the joy of the Bride of Christ, until the consummation of the ages, never ceases. To this most brilliant company, the most benign Lord has also granted, especially in the recently concluded Holy Year, to add many illustrious heroes, whose triumphs we celebrated with great joy of spirit. But the sweetest madness of God has willed that today, the Vicar of Christ on earth should be granted such a grace, as has not been granted to any of our predecessors for more than two centuries, that is, since the year 1712, when Pope Pius V was introduced into the canon of Saints by Clement XI: namely, to refer another Supreme Pontiff to the number of the Blessed: a Pope whom We ourselves knew, whose outstanding virtues We admired more closely, to whom We devoted Our efforts with studious and devoted will: We speak of Pius, of this name, the Tenth. He was born in a humble town, commonly called « Riese », within the boundaries of the Diocese of Treviso, on the day of June, in the year 1835, of John Baptist Sarto and Margaret Sansón, of modest fortune but distinguished by honesty and ancient virtue, whom God blessed with a family of ten children. On the following day, he was cleansed with lustral waters and received the name Joseph Melchior. As a boy, of lively and cheerful disposition, yet excelling in piety, under the instruction of his most pious mother, he was such that the parish priest of the town did not hesitate to call him « the most noble soul » of his parish. After completing his elementary studies in his native town, spurred by a greater desire for learning, he went daily for four years, often barefoot, to the nearby town of Castrum Fr ancor um to attend the schools of a higher order. On the day of September, in the year 1845, he was strengthened with the Sacrament of Confirmation, and on the sixth day of April, in the year 1847, he was nourished with his first Holy Communion, when he entered the ecclesiastical...

[*Latin ed. p. 463*]

In the year 1850, September, he demonstrated a steadfast desire to embrace the religious life, and he was finally permitted to don the clerical attire, as he had most ardently desired; and in November, with the favor of the Most Reverend Cardinal James Monico, Patriarch of Venice and his diocese, he entered the Seminary of Padua, filled with great joy. How much he progressed there in piety and doctrine can easily be deduced from the testimony of those who governed that sacred institution: "Second to none in discipline, of the greatest intellect, of extraordinary memory, of the greatest hope" (from the records of the Seminary of Padua). These predictions were fully confirmed by events. In the principal church of Castelfranco, on the eighteenth day of September, in the year 1858, he was raised to the dignity of the priesthood, and a few days later, in his native town, with great joy, accompanied by his necessary belongings, his most deserving mother above all, and all the people, he celebrated his first Holy Mass, and

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in November, he rendered assistance to the most religious, but frail, parish priest of Tumbolo. Immediately, that venerable pastor and the people of that parish experienced the outstanding qualities of this young priest: his virtues, his humility, his poverty, his cheerful disposition, his constant willingness to help everyone, and, moreover, his singular skill in preaching. These virtues were observed by the Bishop of Treviso, who, in the year 1857, chose Joseph Sarto to govern the more numerous parish of Saltivoli, where it became increasingly apparent how much the heart of the Servant of God burned with charity for God and his neighbor, and how much he excelled in gentleness, meekness, modesty, and devotion to poverty, especially during the devastating plague of 1863. After spending nine years there, he was appointed Canon of the Cathedral Church of Treviso, Chancellor of the Episcopal Curia, and Master of Discipline for the Seminary of Clerics, and he fulfilled these honorable, yet weighty, duties, which, having received them only out of obedience, and abhorring honors and dignities with all his heart, he performed with his usual diligence and skill; so that, in the year 1869, when the See of Treviso was vacant, he was elected Vicar Capitular by all the votes. And in the execution of this office, he gave such proof of prudence and skill that, in the year 1884, with the applause of all, although he himself was reluctant and resisted in vain, he was named Bishop of Mantua. In this learned city, he was consecrated at S. Apollinaris on the sixteenth day of November, and entered the Diocese in April of the following year, and immediately began to lavish the treasures of his generous spirit upon the new flock entrusted to him, "To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all." (1 Corinthians 9:22), so that he might gain all to Christ and provide for the many and great needs of the Church of Mantua. It is important to remember, above all, his fervent zeal to properly instruct the young clergy, according to the circumstances and times.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - The official record shows how, in Catholic associations, action was promoted and the splendor of the sacred liturgy increased. Hence, many difficulties were overcome, deeply rooted vices were uprooted, scandals were eliminated, and those things which pertain to the precepts of the Decalogue were addressed; faith was wonderfully increased, and moral rectitude strengthened. Therefore, what is surprising, if among the citizens of Mantua, Bishop Joseph Sarto was heard to speak piously and holily, since he, inflamed only by the love of Christ, not only generously provided for large numbers of the poor, offering them food and clothing, but also used to kiss their feet with bowed knees? In the Consistory held on the tenth day of June, in the year 1893, Pope Leo XIII, of immortal memory, who held the Bishop of Mantua in high esteem and embraced him with singular affection, counted him among the Cardinals,

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and after a three-day period, appointed him Patriarch of the most illustrious Church of Saint Mark in Venice, so that it would be clearly evident that the honor of the Roman Purple was being bestowed not only upon the See, although it was of great importance, but rather upon a most deserving man. The marvelous city, Queen of the Adriatic Sea, which had long desired a new Patriarch, received him with great joy and universal acclaim on the twenty-fourth day of November, in the year 1894, and immediately, all the inhabitants of Venice of every rank were captivated by his humanity and virtue. And indeed, if one excepts the garments and those things which were proper to his new dignity, nothing in the servant of God's character or manner of life was changed. The same humility and disregard for himself, the same love for poverty and labor, the same ardent and constant zeal for the glory of God and for the salvation of souls, remained. As in Mantua, so also in Venice, he devoted himself to restoring the discipline of the clergy and fostering holiness; to renewing and increasing the piety of the people and the cultivation of Christian virtues; to restoring the splendor of the divine rites and the dignity of ecclesiastical chant; he strove suavely and forcefully to correct morals, eliminate abuses, and defend the rights of the Church. Pope Leo XIII, of immortal memory, having taken him from this life in the year 1903, Cardinal Joseph Sarto was, on the fourth day of August of the same year, elevated to the pinnacle of the Supreme Pontificate, which he reluctantly accepted, with tears, taking upon himself the name of Pius X. Established in the Chair of Saint Peter, considering what was good for religion and what times demanded, he proclaimed this as a most important and significant characteristic of his pontificate: to restore all things in Christ. But for the servant of God, who had learned through experience that nothing was more effective for the restoration of men in Christ than the holy life of the clergy, no greater care was of more concern than that all those who were called to the service of the Lord should excel in piety, obedience, and knowledge above all others. Hence, in his first Encyclical Letters, "E supremi," he wished to reveal his sentiments to the priests, urging them vehemently to seek those things which are above.

[*Latin ed. p. 465*]

The Acts of Pope Pius XII, page 465, state that inquiries were being made concerning matters in Sursee. Addressing the seminaries of Italy, which were of paramount concern, he established a new order and brought about a great increase in the study of both divine and human matters: he stirred up those who cultivate Christian philosophy to fight for the truth, with St. Thomas Aquinas as their guide; he established an academy in Rome to promote the study of Holy Scripture; and, upon the completion of his fiftieth year of priesthood, he urged the entire clergy to diligently fulfill the duties of the office they had accepted, with the sweetest exhortation. He compiled the laws of the Church, which were scattered throughout many

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volumes, into a single body, adapted to the conditions of the times, and, in order to expedite the conduct of affairs, he organized the Roman Curia with new regulations. Deeply concerned about the eternal salvation of souls, he took care that Christian instruction be properly imparted to both children and adults: he established a correct method of speaking about divine matters; he ordered that the art of music serve the majesty of the sacred rites in a fitting manner. A defender of holiness, inspired by divine charity, he increased, indeed made daily, the use of the heavenly banquet, and he strongly encouraged that children, from their tender years, approach the Holy Sacrifice; moreover, he fostered and inflamed in all the children of the Church a deeper love for the Sacrament of the Holy Eucharist. As an unerring teacher of the faith, he exposed and vigorously suppressed, with encyclical letters entitled "Pascendi," the doctrines of all those errors that were renewing their signs. As a fierce avenger of religion and a staunch guardian of the liberty of Christ's Church, he rejected, for the sake of his pastoral office, the civil veto, which is said to have been in effect in the election of the Roman Pontiff; he fearlessly repudiated the laws concerning the separation of states from the Apostolic See; he appointed new bishops to France, which was suffering greatly, and he restrained the audacity of wicked men. To protect the faith, he restored the collapsed discipline of the Catholic Action and strengthened it; he prescribed a new form for the social action of Catholics, and he defined new functions; he directed the associations of workers along a religious path with most wise laws and with more appropriate legal sanctions, and he established communities for religious orders. To promote and preserve the Christian faith, he established new parishes in Rome and fostered, increased, and encouraged parochial life in every way; he considered the needs of all dioceses; he extended the Christian name through new missions of the Gospel; he devoted every effort to bring back the Eastern Christians to the unity of the Church; and, truly a loving Father of the poor and a helper of orphans, he never ceased to attend to the misfortunes of his people. He was not overcome by labor, but was afflicted by the most grievous pain, because of the unfortunate and savage European war that had arisen at that time, and he began to suffer on the fifteenth day of August, in the year 1914, and was quickly consumed by illness.

[*Latin ed. p. 466*]

466 The Acts of the Apostolic See – the official record – having been brought to a conclusion on the nineteenth day, he was strengthened by all the Sacraments of the Church, and on the twentieth day of the same month, he peacefully exchanged his mortal life for eternal life, lamented by the entire Catholic world, and immediately proclaimed a saint, as if he were the first and most noble victim of the terrible war that was already raging. The solemn funeral rites were performed in the Vatican Basil-

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ica on the twenty-second day of August, and he was buried in the Holy Crypt, where he had chosen his burial place while still alive. The people of Catholica immediately considered him, because of the outstanding virtues with which he had adorned his name, as an intercessor with the Divine Majesty. Therefore, many Cardinals, Sacred Ministers, Vicars, and Apostolic Prefects, pious associations, and especially those societies called the Catholic Action, Catholic universities, and the faithful of the laity, offered fervent prayers to this Apostolic See, asking that honors be bestowed upon this illustrious member of the Christian family, the Blessed of Heaven. And God, seeing this growing fame of sanctity, also seemed to confirm it with heavenly signs. Therefore, after processes instituted with ordinary authority, the cause for the Venerable Servant of God, Pope Pius X, to be enrolled among the Blessed, was begun in the Sacred Congregation of Rites, and the Commission for the introduction of this cause was signed by Our hand on the twelfth day of February, in the year nineteen hundred and forty-three. After all that was necessary in such a judgment had been considered, the discussion began regarding the virtues, both theological and cardinal, of the Servant of God, and after intense investigations and proofs, and customary meetings, on the third day of September of the same year, We decreed that they had attained the heroic degree. Subsequently, the question of the miracles that were said to have been granted by God through the intercession of that Venerable Shepherd of the Church was raised, and concerning which, in the Preliminary, Preparatory, and finally, the General Congregations, held before Us on the thirtieth day of January, in the year nineteen hundred and fifty-one, a decision was made. After considering all things, We pronounced that two were established, by decree issued on the eleventh day of February, in the same year. One question remained: whether the Servant of God could safely be considered among the Blessed. This doubt was proposed by Our Venerable Brother, Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, Pro-Prefect of the Sacred Congregation of Rites, and Promoter of the Cause, in the General Congregation, held before Us on the twentieth day of the same month and year. All those present, both the Cardinals entrusted with the safeguarding of the Sacred Rites and the Official Prelates and Consultor Fathers, affirmed this with all their votes. However, for...

[*Latin ed. p. 467*]

The magnitude of the matter caused us to open our minds to seek the heavenly assistance needed to pronounce such a weighty judgment, having offered fervent prayers to God. Therefore, on the fourth day of March, in the year one thousand nine hundred and fifty-one, after having summoned the aforementioned Cardinal Pro-Prefect and Relator of the Congregation of Sacred Rites, the Most Reverend Father Alfonso Carinci, Archbishop of Seleucia in Isauria, and a distinguished member of the Sacred Congrega-

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tion for Sacred Rites, as well as our beloved son Salvatore Natucci, General Promoter of the Faith, and after the Holy Eucharist had been piously celebrated, we declared that the solemn Beatification of the Venerable Pope Pius X could safely proceed.

Therefore, fulfilling the desires of the entire Catholic Church, we, by the force and authority of these Apostolic Letters, grant the faculty that the Venerable Servant of God, Pius X, may henceforth be called Blessed, and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced.

Furthermore, by the same authority, we grant that the Office of the Common of a Supreme Pontiff, with readings approved by Us, be recited annually for him, and that a Mass of the same Common, with a proper prayer approved by Us, be celebrated, according to the rubrics of the Roman Missal and Breviary. However, we grant permission for the recitation of this Office and the celebration of this Mass only in the Dioceses of Treviso, where the Blessed was born within its boundaries, Mantua, and Venice, in which he diligently exercised the office of a priest, and finally, in Rome, where he passed away as the Bishop of the Catholic Church and the Supreme Pastor of the Christian flock. These are to be observed by all Christian faithful who are required to recite the canonical hours, and, with regard to the Masses, by all priests, both secular and religious, in the churches or chapels in which the feast of the Blessed is celebrated, as appropriate.

Finally, we grant permission that the solemnities of the Beatification of the Venerable Pope Pius X, with due observance, be celebrated in the aforementioned churches or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican.

Notwithstanding any Apostolic Constitutions and Ordinances, and Decretals concerning the cult, and any other contrary provisions. We decree that copies of these Letters, even printed ones, shall have the same force and effect as the originals, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites and are sealed with the seal of the same Congregation, even in judicial proceedings.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale: The utmost faith should be given to what is contained in these Letters, which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the day of the month of June, the Sunday within the Octave of the Most Sacred Heart of Jesus, in the year 1951, in the thirteenth year of Our Pontificate. PIUS PP. XII.

ADDRESS

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To the multitude of Christian faithful assembled in the square of Saint Peter in the Vatican, celebrating with devotion the beatification.

"Celestial joy floods Our heart; a hymn of praise and gratitude to the Almighty bursts forth from Our lips for having granted us the opportunity to raise to the honors of the altar Our Blessed Predecessor, Pius X. It is also a joy and a source of gratitude for the entire Church, which you visibly represent, beloved sons and daughters, gathered here before Our eyes like a living sea, or who, scattered across the surface of the earth, listen to us in the exultation of this blessed day. A common desire has been fulfilled. From the time of his pious passing, as more and more devoted pilgrims gathered at his tomb, supplications flowed in from all nations, imploring the glorification of the immortal Pontiff. These came from the highest ranks of the ecclesiastical hierarchy, from the secular and regular clergy, from all social classes, and especially from the humblest, from whom he himself had sprung forth like a purest flower. And behold, these desires are fulfilled; behold, God, in the secret designs of His Providence, has chosen the unworthy successor of him, to satisfy him, and to make shine, in the somber twilight that obscures the uncertain path of the world today, the bright star of his white figure, so that it may illuminate the way and strengthen the steps of a lost humanity. But while the joy, of which Our heart overflows, irresistibly compels us to sing to him the wonders of God, Our voice hesitates, as if words were lacking, insufficient as they are to adequately extol, even with brief remarks, the life and virtue of the Priest, the Bishop, the Pope, in the prodigious ascent from the smallness of the town..."

[*Latin ed. p. 469*]

The Acts of Pope Pius XII, number 469, speak of his birth and of the humility of his origins, from the height of his greatness and glory on earth and in heaven. For more than two centuries, no day of splendor comparable to this had arisen over the Roman Pontificate, nor had the voice, praising him, of all those for whom the Chair of Peter is the rock upon which their faith is anchored, the beacon that comforts their unwavering hope, the bond that unites them in divine unity and charity, resounded with such vehemence and concord. How many, even among you, still keep alive in their spirit and in their heart the memory of the newly Blessed! How many still see with their minds, as we ourselves do, that face radiating heavenly goodness! How many feel him near, very near to them, this Successor of Peter, this Pope of the twentieth century, who, in the formidable storm raised up by the deniers and enemies of Christ, knew from the beginning how to demonstrate consummate skill in steering the barque of Peter, but whom God called to Himself, even as the storm raged more violently! What sorrow, what discouragement, then, to see him disappear, at the height of anguish for a world in turmoil! But behold, the Church sees him today reappear, not longer as a helmsman struggling laboriously at the wheel against

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the unleashed elements, but as a glorious Protector, who from heaven envelops her with his protective gaze, in which shines the dawn of a day of consolation and strength, of victory and peace!

As for us, who were then at the beginning of our priesthood, already in the service of the Holy See, we could never forget the intense emotion we felt when, on the afternoon of that August 4, 1903, from the Loggia of the Vatican Basilica, the voice of the Cardinal Protodeacon announced to the multitude that that Conclave – so remarkable in so many respects! – had made its choice upon the Patriarch of Venice, Giuseppe Sarto. It was then, for the first time, that the name Pius X was pronounced before the world. What did this name signify for the Papacy, for the Church, for humanity? And now, after almost half a century, as we review in spirit the succession of grave and complex events that filled his pontificate, our brow bows and our knees bend in admiring adoration of the divine counsels, the mystery of which is slowly revealed to the poor eyes of men, as it unfolds in the course of history.

[*Latin ed. p. 470*]

Acta 470 Apostolicae Sedis - Commentarium Officiale.

A good Shepherd he was; to be such, he seemed born. In all the stages of the journey that gradually led him from his humble native home, poor in earthly goods, but rich in faith and Christian virtues, to the highest pinnacle of the Hierarchy, the Son of Riese remained always equal to himself, always simple, affable, accessible to all, in his country rectory, in the capitular stall of Treviso, in the bishopric of Mantua, in the patriarchal See of Venice, in the splendor of the Roman purple, and he continued to be so in sovereign majesty, on the sedia gestatoria and under the weight of the Tiara, on the day when Providence, the far-seeing shaper of souls, inclined the spirits and hearts of his Cardinals to restore the pallium, fallen from the weakened hands of the great Pontiff Leo XIII, into his paternally firm hands. It was from such hands that the world then needed. Having been unable to remove from his head the terrible burden of the Supreme Pontificate, he, who had always shunned honors and dignities, as others shun a life of obscurity and neglect, accepted, amidst tears, the chalice from the hands of the Divine Father. But once his "Fiat" was pronounced, this Humble man, dead to earthly things and yearning for heavenly things, demonstrated the indomitable firmness of his spirit, the virile strength, the greatness of courage, which are the prerogatives of the Heroes of sanctity. From his very first Encyclical, it was as if a bright flame had risen to illuminate minds and kindle hearts. Not differently did the disciples of Nicopolis feel their breasts aflame, as the Master spoke and revealed to them the meaning of the Scriptures. 1 Have you not yourselves felt this ardor, beloved children, who have lived through those days, and have heard from his lips the accurate diagnosis of the ills and errors of the time, and at the same time, the

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paths and remedies for healing them? What clarity of thought! What power of persuasion! It was the wisdom and sagacity of an inspired prophet, the intrepid frankness of a John the Baptist and a Paul of Tarsus; it was the paternal tenderness of the Vicar and Representative of Christ, vigilant for all needs, solicitous for all interests, for all the miseries of his children. His word was thunder, it was a sword, it was balm; it was intensely communicated to the entire Church and extended far beyond, with effectiveness; it drew its irresistible vigor not only from the undeniable substance of the content, but also from its intimate and penetrating warmth. In it, one felt the soul of a Shepherd who lived in God and for God, with no other aim than the good of souls. 24, 32.

[*Latin ed. p. 471*]

Acta Pii Pp. 471 XII, concerning leading his lambs and sheep to Him. Therefore, faithful to the venerable and ancient traditions of his predecessors, he preserved substantially all the solemn (not merely ostentatious) external forms of the pontifical ceremonial; and at those moments, his gentle and mournful gaze, fixed upon an invisible point, showed that all honor was due, not to himself, but to God. The world, which today proclaims him in the glory of the Blessed, knows that he traversed the path assigned to him by Providence with a faith capable of moving mountains, with an unwavering hope, even in the darkest and most uncertain hours, and with a charity that impelled him to dedicate himself to all sacrifices for the service of God and for the salvation of souls. For these theological virtues, which were like the fundamental fabric of his life, and which he practiced to a degree of perfection that incomparably surpassed every purely natural excellence, his pontificate shone as in the golden ages of the Church. Drawing constantly from the threefold source of these queenly virtues, the Blessed Pius X spent and consummated the entire course of his life with the heroic exercise of the cardinal virtues: fortitude, a firm and unwavering defense against adversity; justice, of an inflexible impartiality; temperance, which merged with the total renunciation of self; and prudence, a discerning prudence of the spirit, which is "life and peace," unburdened by "the wisdom of the flesh, which is death and enmity with God"). 2 Perhaps it is true, as some have asserted or insinuated, that in the character of the Blessed Pontiff, fortitude often prevailed over prudence? Such may have been the opinion of adversaries, most of whom were also enemies of the Church. However, to the extent that this opinion was shared by others, even those who admired the apostolic zeal of Pius X, that appreciation is contradicted by the facts, when one considers his pastoral solicitude for the freedom of the Church, for the purity of doctrine, and for the defense of the flock of Christ from imminent dangers, which did not always find in certain individuals that understanding and that intimate adherence that one might have expected from them. Now that the most meticulous examination has

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thoroughly scrutinized all the acts and vicissitudes of his pontificate, now that the outcome of those events is known, no hesitation, no reservation is possible, and it must be recognized that even in the most difficult, most arduous, and most weighty periods of responsibility, Pius X, assisted by the great soul of his most faithful Secretary of State, Cardinal Merry del Val, gave proof. * Cf. Rom. 8, 6-7.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - A commentary on that enlightened prudence, which is never lacking in the saints, even when, in its applications, it finds itself in conflict, a painful but unavoidable one, with the deceptive postulates of human and purely earthly prudence. With a vision more piercing and more certain than the short-sighted view of myopic reasoners, he saw the world as it was, he saw the mission of the Church in the world, he saw with the eyes of a holy Shepherd what its duty was within a society Christianized, a Christendom tainted or at least beset by the errors of the time and the perversion of the age. Illuminated by the clarity of eternal truth, guided by a delicate, lucid, and unwavering conscience, he often had, concerning present duties and resolutions to be made, intuitions whose perfect rectitude astonished those not endowed with the same insights. By nature, no one was sweeter, more amiable than he, no one more a friend of peace, no one more paternal. But when the voice of his pastoral conscience spoke within him, he considered only the sense of duty: this imposed silence on all considerations of human weakness; it cut short all tergiversations; it decreed the most energetic measures, even if painful to his heart. The humble "country curate," as he was sometimes called – and not to his detriment – in the face of attacks against the inalienable rights of human freedom and dignity, against the sacred rights of God and the Church, he knew how to rise up as a giant in all the majesty of his sovereign authority. Then his *non possumus* made the powerful of the earth tremble, and sometimes caused them to retreat, while at the same time reassuring the hesitant and galvanizing the timid. To this adamant strength of his character and conduct, manifested from the very first days of his pontificate, must be attributed, first, the astonishment, and then the aversion, of those who sought to make him the *signum quod contradicitur*, thereby revealing the dark depths of their own souls. Therefore, not an excessive prevalence of fortitude over prudence. On the contrary, these two virtues, which almost mark those whom God predestines to govern, were in Pius X so balanced that, in an objective examination of the facts, he appears to be eminently distinguished in one, as well as supremely excellent in the other. Is not this harmony of virtues, in the high regions of heroism, a mark of mature

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sanctity?

[*Latin ed. p. 473*]

Acta Pii PP. 473 XII * * * Un uomo, un pontífice, un santo di tale elevazione difficilmente troverà lo storico che sappia abbracciare tutta insieme la sua figura, e in pari tempo i suoi molteplici aspetti. Ma anche la semplice e scarna enumerazione delle sue opere e delle sue virtù, quale Noi stessi possiamo in questo momento soltanto tentare con brevi ed incompleti cenni, basta a destare la più viva ammirazione. Di lui può certo dirsi che in ogni campo, a cui rivolse l'attenzione e la mano, entrò assistito da una intelligenza chiara, alta e larga, e da una rara qualità dell'animo, che lo rendeva egualmente felice nell'analisi, come potente nella sintesi, stampando in ogni sua opera l'impronta della universalità, non meno che della unità, volta a tutto ricapitolare e restaurare in Cristo. Difensore della fede, araldo della verità eterna, custode delle più sante tradizioni, Pio X rivelò un senso finissimo dei bisogni, delle aspirazioni, delle energie del suo tempo. Perciò egli ha preso posto fra i più gloriosi Pontefici, depositari fedeli sulla terra delle chiavi del regno dei cieli, e ai quali l'umanità va debitrice di ogni suo vero avanzamento nella retta via del bene e di ogni suo genuino progresso. Il suo zelo per l'influsso morale della Chiesa ha fatto di lui un incomparabile promotore delle scienze sacre e profane. È necessario forse ricordare il nuovo impulso dato agli studi biblici? L'efficace incremento a quelli filosofici e teologici secondo il metodo, la dottrina e i principi dell'Angelico Dottore? E, nell'ordine delle scienze umane, occorre forse menzionare la riorganizzazione dell'Osservatorio astronomico? Nel campo delle arti, il rinnovamento della musica sacra, il riordinamento della Pinacoteca? Egli però non è un estraneo mecenate o un puro teorico, soddisfatto solo nell'assegnare uno scopo, impartire un ordine e lasciare poi ad altri la intera esecuzione. La sua opera invece è contributo essenziale, è direzione effettiva. Sagace nell'astenersi dalle inutili minuzie, essa giunge però fino al concreto ed al particolare, determinando con esattezza e senso pratico le vie da percorrere, affinchè lo scopo sia conseguito facilmente, rapidamente, pienamente. Così egli operò nella Codificazione del diritto canonico, che può dirsi il capolavoro del suo Pontificato. Fin dall'inizio vi si risolve col coraggio illuminato dei grandi, affronta animosamente *vacuum sane munus* e vi si dedica con indefessa assiduità. E sebbene — per usare le parole del suo Successore Benedetto XV — *cfr. Allocut. Constit. 4 decembr. 1916 - Acta Ap. Sedis vol. 8 pa. 466*.

[*Latin ed. p. 474*]

Acts of the Apostolic See 474. Although he was not given the opportunity to complete this immense work, he alone must be considered the author of this Code, and therefore his name must forever be celebrated as one of the most illustrious Popes in the history of canon law, alongside an Innocent

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III, an Honorius III, and a Gregory IX. If he was always motivated by zeal for the glory of God and for the salvation and perfection of souls in all of these endeavors, with what diligence must he have applied himself to the care of the pastors themselves of the sacred flock, from whom the honor of God and the sanctification of souls depend most directly and immediately? This is evident in his constant efforts to provide the Bride of Christ with a clergy equal in sanctity and doctrine to her highest mission. And who could reread without emotion the paternal Exhortation *Haerent animo* (August 4, 1908), in which his priestly soul is clearly reflected, in the joyful remembrance of his ordination? Inspired by the thought of St. Paul, that the priest is instituted for men in all things that concern God, he neglects nothing that can contribute to the most effective exercise of this sublime office. First of all, in spreading the living knowledge of Christian doctrine. Thus, he promulgates wise instructions to confirm its necessity, determine its object, and establish its method. This is not enough for him: he himself ensures that a new catechism is composed to adapt this teaching to all ages and all intelligences. Nor is this enough: on some Sundays, he personally explains the Holy Gospel of the day to the faithful of the parishes of Rome. Therefore, he was rightly called the Pope of Christian doctrine. He hastened to fill the barren void that the sectarian spirit of the age had created around the priesthood through the active collaboration of the laity in the apostolate. Despite the adverse circumstances, and indeed spurred on by them, Pius X, if not precisely initiating, certainly directs with renewed vigor the formation of a strong lay apostolate, united with perfect discipline to the various degrees of the ecclesiastical hierarchy. And what is admired today in Italy and throughout the world in the vast field of the Catholic Action demonstrates how providential the work of our Blessed [Pius X] has been, which reflects upon him a light that, during his life, perhaps only a few were given to fully foresee. Therefore, the ranks of the Catholic Action, among other things, *cf.* Bebr. 5, 1. * Encycl. *Acerbo nimis*, April 15, 1905.

[*Latin ed. p. 475*]

Acta Pii PP. XII 475: Quae animae electae, quas meminerunt et venerantur ut praenuntiae et promotrices sui salutaris motus, iuste merito Beatum Pium X. Alius obstaculum gravissimum se opposuit restaurationi societatis christianae et catholicae: ex una parte, enim, divisio intra ipsam societatem, et ex altera, fractura quae Ecclesiam a Civitate separabat, praesertim in Italia. Cum amplitudine et claritate mentis propriis sanctorum, sine ullo minimo praiudicio principiis immutabilibus et inviolabilibus, ille constituit regulas ad organizationem actionis popularis christianae, mitigavit rigor "non expedit," et diu praeparavit terram pro illa reconciliatione, quae pacem religiosam in Italia afferre debuit. Sed quod singulariter idoneum est huic Pontifici, est quod ipse fuit Papa SS. Eucaristiae in nostro tempore. Hic fulget, quasi divinis reflexis, intima consonantia et communio

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sentiminis in Vicario Christi cum ipso spiritu Iesu. Si hic taceamus, surgit turba puerorum, veterum et hodiernorum, ad laudandum Illum, qui scivit diripere saeculares valles, quae eos tenebant longe a suo Amico in tabernaculo. Solum in anima sapienter candida et evangelice infantili, sicut eius, potuit invenire resolutam echo ardentem suspiium Iesu: "Sinite liberos venire ad me!" et simul intellectum dulcissimi desiderii eorum currens ad amplexum Redemptoris divini. Sic ille dedit Iesum pueris et pueros Iesu. Si hic taceamus, ipsa altaria SS. Sacramenti loquantur ad testificandum exuberantem florentiam sanctitatis, quae per opera huius Pontificis Eucaristiae effloravit in innumerabilibus animis, quibus frequens et quotidiana Communicatio iam est cano fundamentale perfectionis christianae.

* * *

Carissimi filii et filiae! Hora gloriae transit super nos in hoc vespro lucifero. Et gloria quae attingit proxime Pontificatum Romanum, gloria quae irradit per totam Ecclesiam, gloria quae involvit hic propter humilem filium populi, quem Deus elegit, ditavit, exaltavit. Sed praesertim est gloria Dei, quia in Pio X revelatur arcana sapientis et benignae Providentiae, quae Ecclesiam et per ipsam mundum adiuvat, in omni aetate historiae. Quid — interrogabamur initio — significaret nomen Pii X? Videtur nobis nunc clare.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Commentarium Officiale. Per sua persona, et per opera eius, Deus voluit praeparare Ecclesiae novos et arduos munera, quae tempora futura turbulenta ei reservabant. Praeparare cito Ecclesiam concordem in doctrina, stabilem in disciplina, efficientem in pastoribus suis; laicitatem generosam, populum instructum; iuventutem sanctificatam ab initiis; conscientiam Christianam diligentem pro problematibus vitae socialis. Si hodie Ecclesia Dei, longe ab recedendo coram viribus destruentibus valores spirituales, patiatur, pugnet, et per virtutem divinam progredatur et redimat, hoc in grande parte ex actione perspicaci et sanctitate Pii X. Manifestum est hodie quod totum Pontificatum eius supernaturally dirigebatur secundum consilium amoris et redemptionis, ut animos disponeret ad affluentes pugnas nostras, et ut victorias nostras et futuras confirmaret. Vos ergo, qui illum sentitis praesentem, vivum et prope, in opere quod in vita sua fecit, et in tutela quae ab hoc die vobis adhibetur, confidite in intercessionem eius, et orate simul cum Nobis, sic: O beatus Pontifex, fidelis servus Domini tui, humilis et fidus discipulus divini Magisteri, in dolore et in gaudio, in tribulationibus et in sollicitudinibus, pastor probatus gregis Christi, averte oculos tuos ad nos, qui prostramus nos coram vestis tuis purissimis.

Ardua sunt tempora in quibus vivimus; dura labores quae ea ab eo exigent. Sponsa Christi, iam tradita in curas tuas, iterum in gravibus angustiis invenitur. Filii eius minantur a numerosis periculis in anima et in corpore.

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Spiritus mundi, ut leo rugiens, circum ambulat, quaerens quem devoret. Multi cadunt in eius vitia. Habent oculos et non vident; habent aures et non audiunt. Obcludunt oculos ad lucem aeternae veritatis; audiunt voces sirenarum, quae insidias et mendacia suggerunt. Tu, qui hic fuisti magnus excitator et dux populi Dei, sis auxilium et intercessor noster, et omnium qui se Christo sequuntur. Tu, cui cor fractum est, cum mundum vidisti in sanguinosam pugnam ruere, succurre humanitati, succurre Christianitati, quae nunc exposta est ad talia conatus; obtine a misericordia divina donum pacis durabilis, et ut aditum ad illam, reditum spirituum ad illud sensum verae fraternitatis, quod solum potest inter homines et nationes justitiam et concordiam, quae a Deo voluta est, restituere. Sic fiat!

[*Latin ed. p. 477*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

477 ACTS OF THE SUPREME HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

NOTIFICATION

The Supreme Holy Congregation of the Holy Office, by decree of the fourth day of the month of January, in the year 1951, has reduced the Priest MICHAEL COLLIN, who had already been dismissed from the Congregation of Priests of the Most Sacred Heart of Jesus and who had wandered through several dioceses, to the lay state, because he had often and in various ways violated the prescribed laws of the Church. Furthermore, the aforementioned Holy Congregation dissolved and forbade the re-establishment of the association entitled "Institut des Apôtres de l'Amour Infini - Opera degli Apostoli dell'Amore Infinito," which the aforementioned Priest had presumptuously founded without the approval of the competent Ecclesiastical Authority.

Given at Rome, from the Offices of the Holy Office, on the thirtieth day of May, in the year 1951.

Marinus Marani, Notary.

SACRED CONSISTORIAL CONGREGATION

DECREE OF THE ERECTION OF THE VICARIATE OF CASTRENSIS IN THE CANADIAN TERRITORY

The piety of the Church of Materna, and whatever things may be beneficial for the eternal salvation of the faithful, diligently strive to instruct the youth. Therefore, Our Most Holy Lord Pope Pius Divine Providence

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XII, considering the spiritual good of those who belong to the Army of the Canadian Territory, or who are in any way subject to it, and having received a favorable opinion from the Most Reverend Father Ildebrando Antoniutti, Archbishop with the title of Synnadensis in Phrygia, and Delegate Apostolic in the Canadian Territory, and with the advice of the undersigned Cardinal Secretary of the Sacred Consistorial Congregation, having heard the prayers offered to Him, has decreed:

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Commentarium Officiale: It judged and erected the Vicariate of Castres within the aforementioned Canadian Prefecture, with its seat in the city of Octaviensis. The Vicariate of Castres will consist of: a Vicar of Castres, three delegated chaplains, and chaplains of the military. The Vicar of Castres is freely appointed by the Roman Pontiff from among the local ordinaries of Canada. The Vicar of Castres is granted the power to appoint a major chaplain whose office will be that of a general vicar. The Vicar of Castres appoints all chaplains, presented or commended by the ordinaries. In the absence of the Vicar of Castres for any reason, the administration of the vicariate will temporarily be assumed by the major chaplain, if one has been established; otherwise, by the senior delegated chaplain, according to canon 106. The Vicar of Castres has personal jurisdiction, both internal and external. Each delegated chaplain enjoys the power delegated to him by the Vicar of Castres, for the land, sea, or air forces specifically entrusted to him. The Vicar of Castres entrusts the care of souls to the chaplains of the military. All chaplains of the military are subject to the jurisdiction of the Vicar of Castres, including all Canadian forces, whether land, sea, or air, who actively receive a stipend, as well as all faithful, of either sex, whether lay or belonging to a religious order, who are stably serving in the forces, provided they habitually reside in military stations or locations. Furthermore, since in the vast Canadian Prefecture there are, here and there, especially in remote places, certain military stations that have taken on the form of villages, where there are houses inhabited by soldiers and their families, schools for their children, and other similar facilities, and since the local ordinary cannot provide for the spiritual care of souls there through a parish priest or missionary or any other priest, and cannot easily access such places without great inconvenience, His Holiness has graciously deigned to grant that all those residing in the aforementioned villages shall be subject to the personal jurisdiction of the Vicar of Castres, as long as the aforementioned circumstances persist, with the local ordinary having the power to make exceptions in particular cases. The jurisdiction of the Vicar of Castres, when exercised within the territories of local ordinaries, is cumulative with their jurisdiction. Therefore, the chaplains of the military, with regard to ecclesiastical discipline,

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are also subject to the authority of the

[*Latin ed. p. 479*]

The Sacred Consistorial Congregation 479 applies to the Ordinary of the place where these matters may arise, to whom, in more urgent cases and whenever the Castrensis Vicar is unable to provide, it will be permissible to impose penalties, even canonical ones, immediately notifying the Castrensis Vicar. In the stations or garrisons, or towns, which we have mentioned above, the Castrensis Vicar exercises jurisdiction primarily and principally; secondarily, and whenever the Castrensis Vicar and his chaplains are absent or lacking, always by his own right, the Ordinary of the place and the parish priest, after due consultation with the Castrensis Vicar and the military commanders. Regarding the marriages of the subjects mentioned above, the prescription of canon 1907 § 2 of the Code of Canon Law must be strictly observed, according to which "it should be considered as a rule that the marriage be celebrated before the bride's parish priest, unless a just cause excuses it," and all the acts that, according to the law, must precede and follow the celebration of the marriage must be carefully completed. The books of baptisms, confirmations, marriages, and the deceased must be diligently prepared and kept. Concerning these matters, Our Holy Lord has ordered the present Consistorial Decree to be published, with the same validity as if it had been issued with an Apostolic letter bearing the seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 17th of February, 1951. Fr A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary. ® ^* Joseph Ferretto, Assistant.

II. B. V. MARIAE A SS.MO ROSARIO, ALSO KNOWN AS POMPEIANAE, DECREE ON THE CHANGE OF NAME. The Pontifical Sanctuary of Pompeii and the charitable works attached to it, by the Apostolic Constitution of the Most Blessed Virgin, dated March 20, 1926, were established as a Prelature nullius; to which, by a subsequent Consistorial Decree dated May 8, 1935, the territory of the Municipality of Pompeii, with its defined boundaries, was added. Since, therefore, the name Pompeii is now celebrated throughout the world and is in common use everywhere, it is primarily to indicate the Pontifical Sanctuary and its works, as well as the Prelature nullius, rather than the municipality itself.

[*Latin ed. p. 480*]

Acts of the Apostolic See - 480, Official Commentary: The Most Holy Pope Pius, by Divine Providence, Pope XII, has deigned, through the present Consistorial Decree, to benignly decree that the diocese of Pompeia shall henceforth be called the Diocese of Pompeia, retaining also another title: that of the Most Blessed Virgin Mary of the Holy Rosary. Therefore, henceforth, the diocese shall be called: Pompeia, or the Most Blessed Virgin Mary of the Holy Rosary. All contrary decrees to the

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contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 8th of May, 1951. Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary. L ÇU. S ^ ' Joseph Ferretto, Assistant.

III. DECREE CONCERNING THE PROHIBITION OF THE USE OF CIVIL NOBLE TITLES IN THE INSCRIPTIONS AND ARMS OF BISHOPS.

Having considered the provisions which have long been established concerning the use of titles and emblems of nobility in the inscriptions and arms of Bishops, namely, the Apostolic Constitution "Militantis Ecclesiae" of December 19, 1644, and the Consistorial Decree of January 15, 1915 (see Acts of the Apostolic See, vol. vii-1915, page 172), the Most Holy Pope Pius, by Divine Providence, Pope XII, having maturely considered that such secular titles of nobility have lost their former legal basis and are inconsistent with the present conditions of human affairs, has deemed it opportune to change the old and to establish new norms. Therefore, through the present Consistorial Decree, the same Most Holy Pope has deigned to decree that all Ordinaries shall henceforth entirely abstain from the use of noble titles, crowns, or other secular emblems in their seals and insignia, as well as in the inscriptions of letters and edicts, even if such titles are attached to the episcopal or archiepiscopal see. All contrary decrees, even those deserving of special mention, are of no effect. Given in Rome, from the offices of the Holy Congregation of the Consistory, on the 12th of May, 1951. Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary. L ÇU. S ^ ' Joseph Ferretto, Assistant.

[*Latin ed. p. 481*]

Sacred Congregation 481, Declaration of the IV Consistory: Whereas certain individuals, not only have dared to commit sacrilegious acts of violence against the Most Reverend Father Joseph Grösz, Archbishop of Kollotschau, but also have dared to bring Him before a secular judge, to subject Him to an unjust judgment, and to impede Him in the exercise of His archiepiscopal jurisdiction, this Sacred Consistory Congregation declares that all those who have committed such offenses, whether they be those who command them of any kind or degree, or accomplices whom the aforementioned offenses, by their very nature, require, or those who have incited them or have contributed to them in any way, provided that the offense would not have been committed without their assistance, shall incur excommunication *latae sententiae* in a special manner, reserved to the Apostolic See – according to the provisions of canons 2343 § 3, 2341, 2334 n. 2, 2209 §§ 1-3 – and other penalties according to the quality of the offenders, in accordance with the norms of the sacred canons of the Code of Canon Law. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 29th day of June, 1951. [Signed] His Eminence, Father A. I. Cardinal PIAZZA, Bishop of Sabina and Mondello, Secretary.

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[Signed] I. Ferretto, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH AND FOR CHAKO (CUEVENSIS): Decree concerning the Apostolic Vicariate of Chako: Henceforth, the Apostolic Vicariate of Chako shall be called the Apostolic Vicariate of Camiri. Whereas, in plenary sessions held on the 29th of the month of January of the current year, the Most Reverend and Venerable Fathers Cardinals, presiding over this Sacred Council for the Propagation of the Christian Faith, deliberated concerning the provision of a new Prefect for the Apostolic Vicariate of Chako in the Republic of Bolivia, they judged that the denomination of the Apostolic Vicariate should be changed, and that the Apostolic Vicariate of Chako shall henceforth be called the Apostolic Vicariate of Camiri, from the name of the city of residence of the Ordinary.

31 - ACTA, vol. XVIII, n. 10. - 2-7-1951.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary. Concerning the opinion of the Fathers, which, in a meeting on February 8th of the same year, was presented to His Holiness, Pope Pius XII, by the undersigned Secretary of this Holy Congregation, the Supreme Pontiff, graciously receiving it, deigned to approve and ratify it, and ordered that the present Decree be issued concerning the matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of the month of February, in the year of Our Lord 1951. P. Card. FTJMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodos, Secretary.

ON THE NORTHERN KATANGA (KONGOLO) REGION. DECREE: The Apostolic Vicariate of Northern Katanga shall henceforth be called the Apostolic Vicariate of Kongolo.

Since, within the territory of the Belgian Congo, the name of the Apostolic Vicariate of Northern Katanga had, according to the opinion of the Fathers of the Congregation of the Holy Spirit, ceased to be suitable for the present circumstances, this Sacred Congregation for the Propagation of the Faith decided to impose a new name upon the same Vicariate. Therefore, this same Sacred Congregation, having observed that the Ordinary of the aforementioned Vicariate, whose seat is in the city of Kongolo, which is the capital of that region, resides there, and since it is now customary for missions to be named after the place where the Ordinary of each resides, it judged it fitting to propose that the Vicariate of Northern Katanga henceforth be called the Apostolic Vicariate of Kongolo.

The opinion of this Sacred Congregation, which was presented to His Holiness, Pope Pius XII, by the undersigned Secretary in a meeting on the 8th day of the same month and year, was graciously received by the Supreme Pontiff, who ratified and confirmed it, and ordered that the

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present Decree be issued concerning the matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of the month of March, in the year of Our Lord 1951. P. Card. FTJMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 483*]

The Sacred Congregation for the Propagation of the Faith, 483, III, L, WANG-WA (ALBERCORNENSIS), DECREE: The Apostolic Vicariate of Lwangwa shall henceforth be called the Apostolic Vicariate of Abercorn.

Since the Apostolic Vicariate of Lwangwa, in Northern Rhodesia, entrusted to the care of the Society of African Missions (commonly known as the White Fathers), bore a name that, given the present circumstances, did not adequately reflect the territory traversed by the river from which it derived its name, it seemed fitting to this Sacred Congregation for the Propagation of the Faith, from the city of Abercorn, which is the capital of that region, to henceforth call the same Vicariate by that name. Therefore, this Sacred Congregation, having received a favorable opinion on this matter both from the Most Reverend Father David Mathew, Archbishop in title of Apamea in Bithynia, and Apostolic Delegate for British East and West Africa, and from the Most Reverend and Venerable Ordinary of the aforementioned Vicariate, judged it prudent to propose the change of name, as stated above, to the Most Holy [Pope].

Furthermore, the proposal of the aforementioned Sacred Congregation, which was presented by its Most Reverend Secretary in an audience on the eighth day of March of the current year to His Most Holy Lord Pope Pius XII, Providentially, was received with benevolence by the Supreme Pontiff, who decreed that the aforementioned Vicariate of Lwangwa should henceforth be called the Apostolic Vicariate of Abercorn, and ordered that the present Decree be issued concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of March in the year of Our Lord 1951.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop in title of Theodosius, from the Secretariat.

[*Latin ed. p. 484*]

Acts 484 of the Apostolic See - Official Commentary IV OF THE SUPREME NILI (TORORO) DECREE: THE APOSTOLIC VICARIATE OF SUPREME NILI SHALL HEREAFTER BE CALLED TORORO. Since the name of the Apostolic Vicariate of Supreme Nili, which is located in the territory of the Protectorate of Uganda under British jurisdiction and entrusted to the Fathers of the Society of Missionaries of Saint Joseph of Mill Hill, no longer corresponds to the nature of the place and the present

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circumstances, especially after the erection of the Apostolic Vicariate of Kampala, it was deemed necessary to proceed with a change in the denomination of the aforementioned Apostolic Vicariate of Supreme Nili. Therefore, the Most Reverend and Venerable Fathers, Cardinals of this Sacred Congregation for the Propagation of the Faith, having deliberated in plenary sessions on the 7th day of this month of the current year, and after the Most Reverend Lord David Mathew, Archbishop in the title of Apamea in Bithynia and Apostolic Delegate in British East and West Africa, had expressed his opinion on the matter, and having taken into consideration the custom already established by this Sacred Dicastery, namely, to name missions, insofar as possible, by the name of the seat of their respective Ordinary, they judged that the aforementioned Apostolic Vicariate of Supreme Nili should henceforth be called the Apostolic Vicariate of Tororo, from the name of the city of Tororo, where the Apostolic Vicar of that Vicariate resides. The opinion of the Most Reverend Fathers, having been reported to His Holiness, Our Most Holy Father Pius XII, by the undersigned Secretary of this Sacred Congregation, in an audience on the 10th day of the same month and year, was received with benevolence by the Supreme Pontiff, who ratified and confirmed it, and ordered the present Decree to be issued for this purpose. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th of May in the year of Our Lord 1951. Most Reverend Father Card. Fumasoni Biondi, Prefect. L. © S. f C. Costantini, Archbishop in title of Theodosius, Secretary.

[*Latin ed. p. 485*]

The Sacred Congregation of Rites, 485.

SACRED CONGREGATION OF RITES, in CALARITANA, concerning the canonization of Blessed Ignatius of Jaconi, a lay brother of the Order of the Friars Minor Capuchin.

REGARDING THE DOUBT: Whether and concerning which miracles it is established, in the case and to the effect of which we are speaking.

As humility is the foundation of all virtues, so pride is the root and foundation of all vices. Moreover, the deeper the humility, the greater the charity, which unites the man more and more to God, and likewise gains His favor, leading him to the summit of perfection, and often bestows divine graces for the good of the people.

Most humble Ignatius, whom the citizens of Laconi and the Brothers of Capulati are proud to call their own, imitating the virtues of the Seraphic Father, diligently observing the precepts, and exercising the office of a seeker, has brought countless souls to Christ. This ardent zeal was generously rewarded by God, either before his precious death, which occurred on May 11, 1781, or after, and even now.

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Having duly proven these virtues and miracles, he was honored with beatification on June 16, 1910.

For the cause of canonization, two remarkable healings were presented to this Congregation, concerning which this Decree speaks.

I. Raphaela Tocco, wife of Aloysius Spiga, aged seventy, was afflicted with an incurable hepatic carcinoma, as attested by the attending physicians, both those in office and the medical council of Our Congregation. On January 16, 1916, she received the sacraments. On February 13, she, with fervent prayers, implored the intercession of Blessed Ignatius, whose image she had received, and peacefully slept throughout the night. The following morning, she awoke and found herself perfectly healed, and immediately returned to her former duties in a condition better than before her illness. It is the unanimous judgment of those skilled in the art of medicine that this healing could not have been attributed to natural forces.

II. Gratia Carroni, afflicted with a tuberculous condition, was afflicted with tuberculous fibrocaseous peritonitis, with a prognosis unfavorable to life. On

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary. On August 27, 1947, the matter was in a very serious condition. Shortly after midday, after Blessed Ignatius had fervently invoked [divine assistance], the patient regained his health so perfectly that on the same day he was able to leave the house and visit his doctor. Expert physicians affirm that there are no remaining signs of the illness and that there is no danger of its recurrence. They unanimously deny any efficacy whatsoever to natural means in this healing. The processes for the first miracle, in Calaritanus, and for the second, in Nuorensis, were established with Apostolic authority. On February 6, 1949, a decree was issued concerning their legal validity. "The College of Physicians of our Congregation diligently discussed both healings on October 17 of the same year. The Preparatory Congregation met on May 23 of the following year, and on the 13th of this month, the General Congregation was convened before His Most Holy Father, Pope Pius XII, in which the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, proposed the question to be discussed: Concerning which miracles it is to be determined, and to what effect. After attentively hearing the votes of the Most Blessed Father, the Cardinals, Official Prelates, and Consultor Fathers, it was decided to postpone the final judgment for a time, according to custom, in order to implore divine approval through intensified prayers. Therefore, the date of March 27 was chosen to render the judgment, the third day after the paschal joys. Consequently, the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, and the undersigned, the Secretary of the Sacred Congregation, along with the Reverend Father Salvator Natucci, General Promoter of the Faith,

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approached His Most Blessed Father, who, after devoutly celebrating the Holy Eucharistic Sacrifice, declared: It is established that, through the intercession of Blessed Ignatius of Laconi, there was an instantaneous and perfect healing of Raphaela Spiga Tocco from hepatic sarcoma, and of Gratia Garroni from tuberculous fibrocaseous peritonitis. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 27, in the year of Our Lord 1951. 83 C. Card. MICARÌ, Bishop of Veliterna, Pro-Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 487*]

The Sacred Congregation of Rites, 487, in Lyons, or Mechlin, or Viviers, concerning the Beatification and Canonization of the Venerable Maria Victoria Teresia Couderc, Foundress of the Society of Our Lady of the Cenacle. Regarding the doubt: Can the solemn Beatification of the aforementioned Venerable proceed, given the approval of her virtues and two miracles? Saint Bernard, expounding the parable of the virgins: "The prudent virgins," he says, "placed oil in their vessels, because... besides those works which 'shine before others,' they perform certain works in secret (where only the Father sees), so that, perhaps, if the praise offered to this Mary should extinguish the flame, the oil of hidden devotion will suffice. This is the 'glory of the King's daughter from within...' Therefore, what prevails is that which is done secretly, 'seeking the secret, pressing heaven with prayers, shedding tears as witnesses of love, and conversing intimately with her beloved celestial Spouse,' according to the Apostle: "For our conversation is in heaven" (Philippians 3:20). From this heavenly converse, she drew the spirit by which she overcame difficulties and attained sanctity. Indeed, the fame of her virtues, which had remained almost hidden for nearly seventy years, after her death, which occurred on September 26, 1885, spread widely. Therefore, on July 13, 1927, Pope Pius XI, blessed be he, by his ordinary authority, ordered that the cause of Beatification be introduced, after duly considering the proceedings completed in the dioceses of Lyons, Viviers, and Mechlin. Afterwards, the Apostolic investigations were carried out, both concerning her virtues in particular, and concerning miracles, with a happy outcome. Her heroic virtues were approved by Pope Pius XI by decree on May 12, 1935: two.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - The official commentary reports that the miracles performed by the Most Holy Pope Pius XII on the 4th of this month were likewise approved. However, in order that the solemn Beatification may proceed, the sacred canons require that, in a General Congregation before the Supreme Pontiff, a doubt, which is called the "dubium," be discussed. Therefore, on the 13th of this month, the undersigned Car-

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dinal, Prefect of the Sacred Congregation, and Promoter of the Cause, put forth the following doubt for discussion in such a Congregation: Whether, with the approval of the virtues and of two miracles, Tuto may proceed to his solemn Beatification. The Most Reverend Cardinals, Officials, Prelates, and Consultors all gave their vote in the affirmative. The Most Blessed Father, however, did not wish to immediately reveal his mind, but rather, urged prayer, so that he might carefully consider this weighty matter before God. He chose the third day after Easter to pronounce his final judgment. Wherefore, with the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, present, and after having received the Holy Eucharist, he decreed: That Tuto may proceed to the solemn Beatification of the Venerable Mary Theresa Condore. This decree was then duly promulgated and recorded in the acts of the Sacred Congregation, and it was also ordered that Apostolic Letters, sealed with the Fisherman's ring, be issued concerning the solemn Beatifications to be celebrated whenever they may be, in the Basilica of the Vatican. Given in Rome, on the 27th of March, in the year of Our Lord 1951.

£8 C. Card. MICARA, Bishop of Veliterna, Prefect.

L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 489*]

The Sacred Congregation of Rites, 489. III. Regarding the canonization of the Blessed Mary Dominica Mazzarello, foundress of the Institute of the Daughters of Mary Help of Christians. Concerning the doubt: Whether, with the approval of two miracles following the grant of devotion to the aforementioned Blessed by the Apostolic See, the solemn canonization of her can proceed. The Servant of God, Pope Pius IX, admiring the abundant fruits which the Society of Saint Francis de Sales, founded by Saint John Bosco shortly before, produced in the education of young people, encouraged the latter to lay the foundations of a similar society for girls. The Saint, who had already considered this matter in his mind, decided to obey the advice, and indeed the command, of the Roman Pontiff. Since, moreover, God had granted him a keen insight, by which he could discern the character of each individual, he chose Mary Dominica Mazzarello from the Congregation of the Daughters of Mary Immaculate, judging her to be suitable to become a companion in so important a work. For she possessed profound humility, from which perfect obedience. "True obedience," as Saint Anthony of Padua says, "is humble, devout, prompt, joyful, and persevering. Humble in the heart, devout in voice, prompt in command, joyful in execution, persevering in fulfillment" (Serm. Dom. 2 Adv.) and elsewhere: "The true obedient person... is humane in suffering for his neighbor, steadfast in purpose" (Serm. D. 2, p. Epiph.). The Blessed Mary Dominica was endowed with such qualities. Nor did the trust which Saint John Bosco placed in her fail. The Institute of the Daughters of Mary Help of Chris-

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tians, under her prudent guidance, her holy example, and her vigilant action, flourished and prospered, contributing to the good of society and the Church. We have said that she provided a holy example, for she exercised heroic virtues, and with the addition of miracles, the honors of Beatification were conferred upon her by Pope Pius XI, blessed memory, in the year 1938. The cause for canonization having been resumed, two remarkable healings, considered miracles, were approved on March 17th of this year. Thus, the way to canonization is now clear, so that this Sacred Congregation has diligently observed all that is required in such cases. However, in order that this may be legally established, the sacred canons require that a General Congregation be held before the Supreme Pontiff, in which all the members of the Congregation...

[*Latin ed. p. 490*]

Acta 490 of the Apostolic See – The official record states that it is permissible to proceed with the acts pertaining more closely to the canonization. This doubt was raised by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, during a meeting of this kind held on April 3rd, to which all Most Reverend Cardinals, Official Prelates, and Consultor Fathers responded affirmatively with unanimous consent. The Most Blessed Father postponed giving his judgment until this day, so that, in the meantime, it might be illuminated by divine light through intensified prayers. Therefore, the Most Reverend Cardinals Alexander Verde, Promoter of the Cause, and the following officials of the Sacred Congregation, namely the Reverend Father Salvator Catucci, General Promoter of the Faith, and myself, the Secretary, were summoned to him, and after the celebration of the divine sacrifice, he declared: "It is permissible to proceed with the solemn canonization of Blessed Mary Dominica Mazzarello." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 1st, in the year of Our Lord 1951.

83 C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

T'. & Sf A. Carinci, Archbishop of Seleucia, Secretary.

IV. MASSILIEN. CONCERNING THE CANONIZATION OF BLESSED AEMILIA DE VI ALAR, FOUNDRESS OF THE INSTITUTE OF SAINT JOSEPH, ARISING FROM APPARITIONS.

ON THE QUESTION OF WHETHER, with the approval of two miracles following the granting of the same Blessed One veneration by the Apostolic See, it is permissible to proceed with her solemn canonization.

The degree to which Blessed Aemilia De Vi Alar attained holiness is clearly demonstrated by the bitterness, sorrows, anxieties, numerous calumnies, and many tribulations with which she was afflicted, as permitted by God. Born in the year 1797 in the town of "Gaillac" in the Archdiocesan territory of Albi, from a family of noble and distinguished

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parents, she was, from her earliest years, inclined to piety, and as she grew older, she devoted herself to every kind of charitable work, obeying the divine impulse, and founded an Institute of Sisters, which, because of the great devotion she held for the holy Patriarch Joseph, she commended to his patronage, adding his name to it.

[*Latin ed. p. 491*]

The Sacred Congregation of Rites, number 491, mindful of the words: "The Angel revealed to the holy Joseph the vision of the Incarnation, the mystery of the divine Word," recalls that Icosia, burning with missionary zeal, hastened thither with her children, where she delivered large numbers of souls to God. Moved by a most severe trial, she devoted her care to the Lord, and, heroically exercising humility, patience, charity, and other virtues, she obtained victory, not allowing God to abandon the just forever (cf. Ps., 54, 23). These virtues brought her the reputation of holiness, either before her death, which occurred in 1856 in Massiliae, or after. Therefore, with due observance of the laws to be observed, by the Most Holy Pope Pius XII, she was enrolled among the Blessed Virgins on June 18, 1939.

"Having resumed the cause of canonization, two miracles were presented, which, on the third day after the Paschal joys of this year, were approved. In order that the proceedings, entrusted to this Sacred Congregation for canonization, may be declared complete according to the law, it is prescribed that in the General Assembly of Sacred Rites, before the Supreme Pontiff, a doubt be discussed: Whether, with the approval of two miracles after the veneration granted by the Apostolic See, it is permissible to proceed to the solemn canonization of the same Blessed. This doubt was proposed on the 3rd of last month by the Most Reverend Cardinal Frederick Tedeschini, and all the Most Reverend Cardinals, Officials, Prelates, and Consultor Fathers present gave their affirmative vote. The Most Blessed Father, having heard all these things, encouraged everyone to pour forth prayers together, that His mind might be enlightened for rightly judging, before delivering the final judgment. He chose this day for that purpose. Having therefore summoned to Himself the Most Reverend Cardinals Frederick Tedeschini, Promoter of the Cause, and the undersigned Secretary of the Sacred Congregation, along with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and having celebrated the divine sacrifice of the Mass, He declared: That it is permissible to proceed to the solemn canonization of the Blessed Emilia De Vialar. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites.

Given in Rome, on the 1st of May in the year of Our Lord 1951.

[Signed] C. Card. MICARA, Bishop of Veliterna, Pro-Prefect.

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[Signed] L. S. F. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis — Official Commentary, Volume V. BOBIEN, ON THE CANONIZATION OF THE BLESSED ANTONIUS MARIA GIANELLI, CONFESSOR, BISHOP OF BOBIEN, FOUNDER OF THE CONGREGATION OF SISTERS OF BLESSED MARY OF THE GARDEN. CONCERNING THE QUESTION: Whether, with the approval of two miracles already granted after the granting of veneration to the aforementioned Blessed by the Apostolic See, it is permissible to proceed to his solemn Canonization. A certain Priest, who had enjoyed a four-year acquaintance with Blessed Antonius Maria Gianelli, before he surrendered his soul to God, testified concerning him as follows: "His entire life can rightly be considered as a constant and perpetual act of faith, hope, and charity towards God and his neighbor. The actions of his life, all his words, all his thoughts, had one and the same principle, one and the same end: the glory of God and the salvation of souls." These words perfectly describe the blessed man from his earliest years until his death. The boy, the young man, the Priest, the parish vicar, the Archpriest of Olavarense, the Bishop, never deviated from Christian perfection, but "shone as a light, and grew and increased until the perfect day" (Proverbs 4:18). This was duly recognized by the Apostolic See itself. Indeed, after the reputation for holiness was proven, Pope Leo XIII signed the commission for the cause of Introduction on June 2, 1896. After the Apostolic investigations were completed, Pope Benedict XV on April 11, 1920, declared the heroic virtues of the Venerable Servant of God, and Pope Pius XI on June 8, 1924, approved the miracles, and on July 20 of the same year, decreed: "That it is permissible to proceed to Beatification." This took place on April 19, 1925. Subsequently, in the following year, the cause, having been advanced with two miracles, and with processes carried out with Apostolic authority, and with their legal validity recognized, by a decree issued on May 1 of this year, these miracles were approved by His Holiness Pope Pius XII. Furthermore, the sacred canons prescribe that, before the Supreme Pontiff discusses the Canonization of the Blessed in Consistories, this Sacred Congregation must declare that all that pertains to it has been observed with the utmost care, and therefore: "That it is permissible to proceed to Canonization."

[*Latin ed. p. 493*]

The Sacred Congregation of Rites, number 493: What has been done: With unanimous consent, both from the Roman Cardinals, and from the Official Prelates and Consultor Fathers, a favorable vote was given. The Most Blessed Father, after receiving these votes, deferred his supreme judgment on this matter until this day, meanwhile pouring forth fervent prayers.

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Therefore, after summoning the Roman Cardinals, Frederick Tedeschini, the Promoter of the Cause, and the undersigned, the Most Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, the Secretary, and after offering the most sacred Sacrifice to the most holy God, he decreed: That it is safe to proceed to the solemn canonization of the Blessed Anthony Mary Gianelli. And he ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 11th of May in the year of Our Lord 1951. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature] L. © S. f A. CARINCI, Archbishop of Seleucia, Secretary.

VI. OF THE CANONIZATION OF BLESSED FRANCIS XAVIER M. BIANCHI, PRIEST, OF THE CONGREGATION OF CLERIC REGULAR OF SAINT PAUL THE BARNABITE.

ON THE QUESTION OF WHETHER, with the approval of two miracles granted after the Apostolic See granted the same Blessed one the right to veneration, it is safe to proceed to his solemn canonization.

If anyone should carefully consider the life of Blessed Francis Xavier Mary Bianchi, he will marvel at how this man tempered his active life, which some call contemplative, and how, by exercising both, he attained the pinnacle of Christian and religious perfection. Born in Arpino on December 2nd, 1743, from excellent parents, and from a tender age favored by heavenly blessings, he dedicated himself entirely to the divine will, from which he never deviated in any way. He joined the Congregation of Cleric Regular of Saint Paul the Barnabite. Having become a priest, he diligently attended to the sacred ministrations, and he fulfilled the duties entrusted to him with perfect sweetness and humanity, producing abundant fruit in souls.

[*Latin ed. p. 494*]

494 *Acta Apostolicae Sedis* – Official Commentary. This efficacy, however, was abundantly drawn from a profound union with God, especially from the most fervent devotion with which he regarded the most holy Eucharist, like another St. Anthony, and like Maria Zaccaria, whose piety manifested undeniable and wondrous signs. After patiently enduring long and grievous pains, on January 31st, 1815, strengthened by the sacraments of the Church, he exhaled his most excellent soul. As the fame of his sanctity grew ever greater, an informative process was established in the archiepiscopal curia of Naples and sent to Rome. Pope Pius VII, of blessed memory, on April 23rd, 1822, signed with his own hand a commission for the introduction of the cause of beatification; and, observing the legally required procedures, Pope Pius IX on February 23rd, 1857, declared the heroic virtues of the Servant of God; Pope Leo XIII on March 25th, 1892, approved two miracles obtained through his intercession by God; and on September 8th of the same year, he decreed

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that the process could proceed towards beatification, and Apostolic Letters were issued on December 19th, 1892, and the solemnity took place on January 22nd, 1893. The cause of canonization was resumed on July 5th, 1932, and, with the processes completed, on this day of May in the present year, the Most Holy Pope Pius XII declared that two healings were true miracles. In order that the office entrusted to this Congregation in these causes may be considered perfect, it is required by law that the Cardinals, Officials, and Consultor Fathers inform the Supreme Pontiff that the process may proceed to the canonization of the Blessed. This was indeed done. The Most Blessed Father decided to delay revealing his mind for some time, so that he might be further enlightened by fervent prayers from God. He chose this day. Therefore, having summoned to himself the Cardinals Alexander Verde, Promoter of the Cause, and the undersigned, Prefect of the Sacred Congregation, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, after offering divine sacrifice, he declared: "It is fitting to proceed to the solemn canonization of St. Francis Xavier Maria Bianchi." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 11th, in the year of Our Lord 1951.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

[Signature] L. © S. f A. CARINCI, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 495*]

The Sacred Congregation for Seminaries and Catholic Universities.

PORTALEGRENSIS, IN BRASILIA. DECREE: THE CATHOLIC UNIVERSITY OF PORTALEGRENSIS IN BRASILIA IS ESTABLISHED.

Among the many concerns that the Sacred Congregation for Seminaries and Catholic Universities constantly addresses, it is of the utmost importance to ensure that the seeds of salutary wisdom and virtue are implanted in the minds of young people, preparing a fertile ground for the harvest of good works, piety, and doctrine. Therefore, this Sacred Congregation is pleased to note that the religious men of the Institute of the Brothers of Marist have, since the year of Our Lord 1931, opened schools of higher studies for young people in the city of Portalegre, Brazil, and that in recent years they have established three academic Faculties, which have been approved by the civil authorities.

Since the Most Reverend Archbishop of Portalegre recently presented humble petitions for the canonical erection of a University, this Sacred Congregation has carefully examined the statutes, the regulations governing the chairs of the various Faculties, and has found that all are well arranged to achieve the intended purpose of properly instructing and educating Christian youth. Therefore, in fulfillment of its duty, the

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undersigned Cardinal Prefect of this Sacred Congregation presented the matter to the Supreme Pontiff in an audience, who, having graciously considered the petitions, deigned to grant them.

Wherefore, this Sacred Congregation for Seminaries and Catholic Universities, by the authority conferred upon it by the Most Holy Lord Pope Pius XII, elevates the aforementioned academic Faculties, together with the schools annexed to them, founded by the Brothers of Marist in Portalegre, to the status of a Catholic University, and declares it to be established, bearing the title of Pontifical University, with all rights, offices, and privileges pertaining to such institutions, provided that those things prescribed by both canonical and particular laws are faithfully observed; all contrary provisions notwithstanding.

Given at Rome, from the halls of St. Callistus, on the 1st day of November, in the year of the Jubilee of 1950, on the feast of All Saints, in solemn commemoration of the dogmatic definition of the Blessed Virgin Mary, assumed into Heaven.

[Signature] I. Card. PIZZARDO, Bishop of Alba, Prefect.

[Signature] L. © S. f C. Confalonieri, Archbishop of Nicopolis, Secretary.

[*Latin ed. p. 496*]

Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict: NOVAKCEN. NULLITY OF MARRIAGE (GARIS-HAVILAND)

Since the actual place of residence of the Lady Adine Haviland, party in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 5, 1951, at the eleventh hour, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Adine Haviland, ought, insofar as possible, to ensure that she is informed of this edictal summons.

Henricus Caiazzo, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, June 23, 1951.

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Ovidius Bejan, Notary.

[*Latin ed. p. 497*]

Answer and Vol. XXXIII, July 6, 1951 (Series II, No. XIII) - No. 11. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. LETTER ENCYCLICAL TO THE VENERABLE BROTHERS, PATRIARCHS, BISHOPS, AND OTHER LOCAL PRIMATES, ARCHBISHOPS, ORDINARIES, WHO ARE IN COMMUNION WITH THE APOSTOLIC SEE: CONCERNING SACRED MISSIONS AND THEIR PROMOTION. PIUS PP. XII. TO THE VENERABLE BROTHERS, GREETING AND APOSTOLIC BENEDICTION. Those who proclaim the Gospel, and who toil in vast fields, "ut sermo Dei currat et clarificetur," are especially present in our thoughts and hearts, as we complete the fifth and twentieth year since our predecessor, the immortal Pope Pius XI, through Encyclical Letters published, provided wise guidelines for the further development of Catholic Missions. And considering with you the progress that this most holy cause has made during this interval of time, we are filled with no small joy. Indeed, as we affirmed on June 24, 1944, when we addressed those present, 1 2 For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you. 1 2 1 77 1 Thessalonians, III, 1. 2 Acta Apostolicae Sedis, 1926, p. 65 sq. 32 - ACTA, Vol. XVIII, No. 11. - July 6, 1951.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Commentarium Officiale Pontificia Opera Missionalia moderantur — "That active force, by which the propagators of the Christian religion achieve, both in regions where the light of the Gospel already shines, and among peoples to whom it has not yet reached, such power, impetus, and amplitude, as perhaps has never been recorded in the annals of Catholic Missions." However, at the present time, while turbulent and threatening times prevail, and many peoples are divided among themselves by conflicting interests, it seems to Us most opportune to commend such a cause again and again, since the message of the Gospel proclaims human and Christian goodness to all, and urges them to fraternal love and common fellowship, which transcends the contentions of nations and the boundaries of countries. In this regard, when addressing those who direct works of this kind on a similar occasion, We added these words, among others: "... The nature of your work, which is not restricted by the limits of any nation, and your common and fraternal labor, clearly demonstrate that outstanding characteristic of the Catholic Church, which is placed before all eyes and in full view, namely, that it rejects discord, shuns disagreement, and is entirely foreign to those divisions which disturb and sometimes miserably ruin peoples; We say Christian faith and Christian charity towards all, which extends beyond all warring factions, beyond all the boundaries

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of states, beyond all regions of the earth and the vastness of the oceans, and urges and encourages each and every one of you to attain that goal, which, when achieved, will bring the Kingdom of God to all parts of the world." Therefore, having gladly seized the opportunity presented by the completion of five years since the publication of the Encyclical Letters concerning the affairs of the Church, and having already accomplished much work with great joy... * A. A. S., 1944, p. 209. "A. A. S., 1944, p. 207.

[*Latin ed. p. 499*]

We praise and encourage all, with the utmost zeal, to proceed further in this matter, as stated in the Acts of Pope Pius XII, page 499: We address all Venerable Brothers in the Episcopate, propagators of the Gospel, ministers of the sacraments, and all the faithful, whether those who labor in territories still cultivating the truth of the Christian faith, or those who, wherever they may be, offer prayers to God, or assist in establishing and supporting missions, or finally, those who, with the most serious concern, advocate for such causes.

First, it is fitting here to briefly touch upon the advancements that have happily occurred in this matter. In the year 1926, there were 400 missions; at present, there are approximately 600; and the number of Catholics residing there had not yet exceeded one hundred and fifty thousand, while today it already reaches almost two hundred and eighty thousand. At that time, there were nearly 14,000 priests, both from the foreign clergy and the native clergy; today, there are more than 26,000. At that time, almost all missions were led by priests born in foreign lands; however, after 25 years, 88 missions have been entrusted to native clergy; and in many places, now that the ecclesiastical hierarchy has been properly established and bishops have been chosen from among the local inhabitants, it becomes more evident that the religion of Jesus Christ is truly Catholic, and that, with respect to no part of the world, it should be considered foreign. Therefore, as examples, in China and in some regions of Africa, the ecclesiastical hierarchy has been established according to the norms of the sacred canons; three "Plenary" Councils have been held, the first in India in 1934, the second in Australia in 1937, and the third last year in India. The seminaries for imparting the first disciplines, which are called "minora," have greatly increased in number and strength.

[*Latin ed. p. 500*]

600 Acta Apostolicae Sedis - Commentarium Officiale. Concerning the sacred institutions for the instruction of those destined for higher studies, which twenty-five years ago, in 1777, numbered only five, at present they amount to 4,400; and many houses have been built for the candidates for the priesthood, belonging to the entire region. In Romae, the "Missionale Institutum" was founded at the Urbanianum Athenaeum; also in Romae

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and in other places, several "Facultates" and magistriates of "Missionology" have been established. Furthermore, in the same venerable city, the Petrianum College was established, in which native priests are more thoroughly and suitably prepared for the sacred disciplines, for virtue, and for the apostolate. Moreover, two Universities of studies have been founded; colleges and schools for the cultivation of higher and secondary studies, which previously numbered about 160, are now counted as more than five thousand; the number of literary academies has almost doubled; and the same can be said of the institutions for the distribution of medicines and hospitals, in which all kinds of the infirm, the sick, and even the lepers are cared for. To these are added the following: the "Missionalis Cleri Sodalitas" has grown greatly during this period; an institute was established, called "Fides," whose purpose is to investigate, compare, and disseminate news concerning religious matters; writings published by the press are increasing in number and are widely distributed; many assemblies have been held for the advancement of sacred missions, and among these, that which was held in Romae in the year turning Sacred is particularly worthy of mention, which clearly shows what and how much has been undertaken for this purpose; not long ago, in Kumasi, on the coast of Africa, which is called Aurea, a Eucharistic Congress was held, remarkable for the large number of attendees and for the wonderful fervor of piety; and finally, a special day is assigned each year by Us for the promotion of the Pontifical Work for the Holy Childhood, through prayers and contributions; all of which clearly demonstrate that the endeavors of the apostolate are flourishing, despite changing circumstances.

[*Latin ed. p. 501*]

501 The acts of Pope Pius XII, which respond suitably to the needs of our times, and to new and more appropriate initiatives, should not be passed over in silence. Furthermore, it must be noted that, during this period of years, five Apostolic Delegations have been legitimately established in various regions, which are under the jurisdiction of the Sacred Congregation for the Propagation of the Faith; moreover, there are not a few territories of sacred missions which are subject to Apostolic Nuncios or Internuncios. In this regard, it is fitting to affirm that the presence and activity of these Prelates have already produced abundant fruits; and, above all, they have ensured that the labors of the Apostolic Missionaries are carried out in a more orderly manner and with greater mutual assistance in order to achieve the same goal. To which end, our Legates have also contributed greatly, by often visiting individual regions, and by repeatedly participating in gatherings of Bishops, in which, through the experience of the local Ordinaries, matters known to them were brought to the common good, and more expeditious and easier methods of the apostolate were undertaken, with the advice given. Furthermore, this fraternal cooperation in works of

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faith has also brought about the result that civil magistrates and those who are not considered to be Catholics by name, hold the Christian religion in greater esteem. These things, concerning the progress of missionary affairs, which we have briefly touched upon during these twenty-five years, and which have come to our attention during the course of these years – namely, that large numbers of people from distant regions, having been instructed by the heralds of the Gospel, have come to Rome, seeking the divine gifts and our blessing – these things, we say, move us deeply to renew the most ardent vows of an Apostle to the Gentiles, who wrote to the Romans: "...that in some measure I may be able to come to you with joy and share in your faith with you, so that together with you I may rejoice in the fullness of your glory." 6 "Rom., i, 11-12."

[*Latin ed. p. 502*]

Acta 502 Apostolicae Sedis - Commentarium Officiale. And it seems to Us that the Divine Master Himself repeats those words to all, filled with consolation and exhortation: "Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest." However, when the propagators of the Christian truth are unequal to the present necessities, these words somehow respond to that invitation of the same Divine Redeemer: "And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest." We know, of course, that the number of those who, moved by a certain heavenly impulse, are called to that great task of propagating the Gospel throughout the whole world, is happily increasing with the hope of the Church; but much still remains to be done, and much must still be obtained through supplications to God. Considering with Our minds those countless peoples who are to be called to one fold and to one port of salvation through these sacred ministers, We raise to the Celestial Shepherd the voice of the Church: "As... you have sanctified them in us, so may you be glorified in them, that they may know you, as we also have known you, for there is no God besides you, O Lord."

These salutary advancements, which have been undertaken for the sake of the sacred missions, have not only sustained those who labor so much in sowing the divine word, but have also, through the generous shedding of blood, brought forth much fruit through actual martyrdom. For in the course of these years, there have been in some nations the most bitter attacks on the nascent Church; and even in our own times, there are in the extreme parts of the eastern world regions where... (John 4:35). (Matthew 9:37-38). (Ecclesiasticus 36:4-5).

[*Latin ed. p. 503*]

The Acts of Pope Pius XII, page 503, speak of these matters, stained as

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they are with the sacred blood of the martyrs. It has indeed been brought to Our attention that not a few faithful have suffered, and continue to suffer, for their steadfast adherence to their religion; also, devoted virgins, missionaries, indigenous priests, and even some Bishops have been driven from their homes and deprived of their possessions, and are languishing in poverty, or are held in chains, in prisons, or in places of public custody, or have even been cruelly murdered. Our heart is filled with sorrow as We recall the distress, the pains, and the deaths of these most beloved children; We pursue them all not only with paternal affection, but also with paternal veneration, for We know that their highest service has sometimes reached the dignity of martyrdom. Jesus Christ, the first among the martyrs, declared: "If they have persecuted me, they will also persecute you"; "In the world you shall have distress. But have confidence. I have overcome the world." And, "Except a grain of wheat falling into the earth and dying, it remains alone; but if it dies, it brings forth much fruit." Those Christians, messengers of Christian truth and propagators of Christian virtue, who, far from their native lands, are engaged in this most sacred work and meet their death, are seeds from which, by the will of God, abundant fruit will one day spring forth. Therefore, the Apostle Paul asserted: "We glory in tribulations"; and Saint Cyprian, Bishop and martyr, consoled and encouraged his fellow Christians of his time with these words: "The Lord willed that we should rejoice and exult in persecutions, because when persecutions arise, then the rewards of faith are given, then the soldiers of God are tested, then the heavens are opened to the martyrs. For we have not taken up the name of soldiers so that we should only think of peace, and so that we should despise and reject military service when..."

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - In hoc officio, primus ambulavit Dominus, Magister humilitatis, tolerantiae et passionis, ut quod docuit, ipse prior faceret, et quod pati hortatur, ipse pro nobis prior pateretur." Eorum etiam sunt seminatores Evangelii, qui hodie in longinquis plagis laborant, qui causam praebent haud dissimilem, quae in primitiva Ecclesiae aetate agebatur. Etenim, fere in iisdem condicionibus rerum, erant ii qui Romae versabantur, qui una cum Principibus Apostolorum Petro et Paulo, ad Romanum Imperium evangelicam veritatem inferebant. Quisquis considerat Ecclesiam nascentem eo tempore, quae nullis instructa fuerat humanis opibus, sed angustiis, aerumnis, insectationibus vexata, vehementi admiratione non percipi non potest, cernens parvum numerum Christianorum potentiam devicisse, qua forsitan numquam maior fuisset. Quod autem tunc contigit, iterum procul dubio iterumque eveniet. Quemadmodum David adulescens, potiusquam funda divino auxilio confisus, gigantem Goliath ferrea armatura ornatum prostravit, ita divina illa societas, quam Christus condidit, nulla umquam poterit terrena

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devinci potestate, sed omnes insectationes serena fronte superatura. Quamquam probe scimus hoc ex divinis oriri pollicitationibus defuturum numquam, tamen non possumus quin gratum animo nostro patefaciamus omnibus qui impavidam et invictam fidem suam Iesu Christo atque Ecclesiae, columnae et fundamento veritatis, testati sunt, eos una simul adhortantes ut eadem semper constantia coeptum iter pergant. 1 4 15 Huius invictae fidei strenuaeque fortitudinis saepissime ad Nos nuntii afferuntur, qui magno Nos solacio afficiunt. Quodsi non defuerunt qui Catholicae Ecclesiae filios ab alma hac Urbe, ab hac nempe Apostolica Sede, seiungere conarentur, quasi id debitus erga Nationem cuiusque suam postularet amor, debita requireret fidelitas; at iure meritoque iidem respondere potuerunt. 1 4 S. CYPRIANI Epist. LVI; ML, IV, 3 5 1 A. ” Cf. J Tim., I I I , 1 5.

[*Latin ed. p. 505*]

The Acts of Pope Pius XII, 505: They [the Church] must and can yield to no citizens in the paternal charity of the homeland; yet, they must earnestly strive to ensure that just freedom is enjoyed. Moreover, it must be kept especially before our minds what we have already mentioned: namely, that what still remains to be done in this matter requires immense effort and the cooperation of countless workers. Let us remember our brothers and sisters who ”sit in darkness and in shadow,” a vast multitude of people who can be estimated at hundreds of thousands, even millions. Therefore, the most loving Heart of Jesus Christ still seems to echo with lamentations: ”And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd.” And pastors are not lacking, as you well know, Venerable Brothers, who strive to lead sheep away from this one fold, from this one port of salvation; and you are also aware that the danger of this kind exists daily and grows ever greater. Wherefore, considering before God with ourselves this immense multitude of people who are still deprived of the Gospel truth, and also considering that grave difference, as is fitting, into which so many are cast, either because of the growing ”atheistic materialism,” or because of a certain doctrine called Christian, which in reality is nothing but a commentary on ”communism” and full of errors, we are compelled with the most fervent concern and anxiety to promote the works of the apostolate with all our strength and means; and we take to ourselves that exhortation given by the sacred prophet: ”Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.” And in a particular way, we commend to God in our prayers those workers of the Sacred Missions who labor in the interior

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regions of Latin America.

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis – Official Commentary concerning those very dangers, those very snares, by which the errors of heretics are spread openly or secretly, to which those who are engaged in the work are exposed. Guided by this purpose, so that the work of those who proclaim the Gospel may be all the more effective, and so that not even one drop of their sweat or their blood may be wasted, it seems fitting here to briefly outline the principles and norms by which the activity and growth of the Missionaries ought to be regulated. And it must be noted at the outset that he who is called by a certain divine inspiration to cultivate the pagan nations with the truth of the Gospel and with Christian virtue, is destined for a truly great, truly exalted office. For he consecrates his life to God, so that the Kingdom of God may be spread to the very ends of the earth. He seeks not what is his own, but what is of Jesus Christ. Finally, he applies to himself in a special way those beautiful words of the Apostle of the Gentiles: "For Christ... we are ambassadors"; "For though we walk in the flesh, we do not war according to the flesh." ; "To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all." He ought, therefore, to consider that region to which he comes to bring the light of the Gospel, as a second homeland, and to cherish it with due affection; and therefore, he should seek not earthly advantages, nor those things that pertain to his nation or to his religious institute, but rather those things that pertain to the salvation of souls. Certainly, his own people and his own confraternity should be cherished with great love, but the Church is to be loved with even greater zeal. And let him remember that nothing will be beneficial to his confraternity which is an obstacle to the good of the Church.

[*Latin ed. p. 507*]

Acts of the Popes, 507. Furthermore, it is necessary that those who are called to this kind of apostolate, while still among their own people, not only be instructed and conformed to all virtues and all ecclesiastical disciplines, but also learn those particular doctrines and arts which will be of the greatest utility to them when they are proclaiming the Gospel among foreign peoples. Therefore, it is necessary that they have knowledge of languages and sciences, especially those that will be necessary for them; and that they be sufficiently instructed in matters and reasons pertaining to medicine, agriculture, ethnography, history, geography, and other similar subjects. For, as everyone knows, these sacred expeditions primarily aim to bring the light of Christian truth more brightly to new peoples, and to have new Christians. However, it is necessary to strive for that ultimate goal – which should always be kept before one's eyes – namely, that the

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Church be firmly established among other peoples, and that a proper hierarchy, chosen from among the natives, be established for them. In a letter which We gave last year, on the ninth day of the month of August, to Our beloved Son, Peter, S.R.E. Priest, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for Propagating the Faith, We wrote among other things: "Indeed, the Church has no intention of dominating peoples, or of acquiring power over merely temporal matters, but with all zeal and effort, She seeks to bring the light of faith to all nations, to foster the growth of human and civil culture, and to promote concord among peoples." Furthermore, in the Apostolic Letter *Maximum illud*, given by Our Predecessor, the most blessed memory of Benedict XV, in the year 1919, and also in the Encyclical Letters *Rerum Ecclesiae*, published by Our most blessed Predecessor, Pope Pius XI, it was decreed that the sacred missions should strive to achieve that ultimate purpose. *Epist. Max. A. A. S., 1919, p. 440 sq.; A. A. S., 1926, p. 65 sq.; Perlibenti; A. A. S., 1950, p. 727.*

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary concerning the establishment of the Church in new lands. And We Ourselves, as We stated above, in the year 1944, when We admitted the directors of Missionary Works to Our presence, We spoke these words which follow: "The plan, which the heralds of the Gospel embrace with a great and generous spirit, aims to spread the Church to new regions in such a way that it may take root there more deeply, and that it may, as soon as possible, with no further assistance from Missionary Works, live and flourish. For these Missionary Works do not serve themselves, but it is necessary that they strive diligently and actively to achieve that high goal which We mentioned above; and when they have attained it, they will gladly turn to other undertakings." "Therefore, the sowers and propagators of the divine word do not reside in already cultivated apostolic fields, as if in their own homes, but rather it pertains to them to illuminate and hallow the entire globe with the evangelical truth and with Christian sanctity. Indeed, the goal proposed by the missionaries is this: to advance the Kingdom of the Divine Redeemer, who rose again from the victorious death, and to whom all power has been given in heaven and on earth, from place to place, with ever greater speed each day, until the very last, unknown place, until the very last, unknown man)." 2 6 27 28 It is evident, however, that the Church cannot be properly and suitably established in new regions unless there is there a suitable and appropriate organization of affairs and works, and especially unless a sufficient number of indigenous clergy are properly trained and formed. For this reason, it is pleasing to reiterate, as if borrowing them, weighty and wise sentiments from Encyclical Letters concerning Church Affairs: "... See to it that the attendance of indigenous students is as great as possible for each of you; furthermore, strive diligently to instruct and

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cultivate them in holiness, in accordance with the priestly life, and with a spirit of apostolate." A. A. S., 1944, p. 210. 2 7 Cf. MATTH., XXVIII, 18. *• A. A. S., 1944, p. 208.

[*Latin ed. p. 509*]

Acts of Pope Pius XII, 509, "joined to the common good, so that they may be prepared to sacrifice even their lives for their fellow citizens."

"Let it happen that, due to war or other political events in the territory of a Mission, one regime may suffice for another, and that the departure of external missionaries from a certain nation may be demanded or determined; let it also happen—which, indeed, will be more difficult—that indigenous people, who have attained a higher level of humanity and have touched upon a certain maturity of civil life, may desire to become autonomous, and demand from the external state that governs them, its officials, its administrators, and its missionaries, that they withdraw from their territory, and that they may not be able to achieve this except by force. What then, we ask, would befall those regions of the Church, unless, as if a certain network of indigenous priests were spread throughout the entire territory, full consideration were given to the needs of the people of Christ?"

While these things, which our predecessor wrote with almost prophetic insight, are being observed to occur in the regions of the Far East, we are deeply saddened. For there, where the Missions were flourishing, they are now, alas, under the greatest distress. We hope that the peoples of Korea and China, who are naturally endowed with noble humanity, and who have already long shone with the splendor of civil culture, may not only be freed as soon as possible from turbulent conflicts and wars, but also from that pernicious doctrine, which, seeking only earthly things, rejects heavenly things; and that they may therefore rightly appreciate the charity and virtue of external and indigenous missionaries, who strive with their labors, and even, if necessary, with the sacrifice of their lives, for nothing other than the true and genuine good of the people.

We give thanks to God for the fact that in both nations, frequent hopes for the Church have arisen from the people.

[*Latin ed. p. 510*]

Acta 510 of the Apostolic See – Official Commentary. A considerable number of dioceses have been established there, and many bishops of that nation have been appointed. To this, indeed, the external missionary efforts of Lodi are to be given credit. However, we deem it appropriate to note something concerning this matter, which we believe should be kept in mind. When the sacred missions, which were previously entrusted to visiting clergy, are now entrusted to bishops and priests of that same nation for their cultivation and governance, it is necessary that the religious institute, whose members have diligently cultivated the Lord's field with abundant

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labor, does not entirely abandon the vineyard of the Catholic Faith which it has cultivated and which is now bearing abundant fruit; rather, it will perform a useful and appropriate service if it offers its assistance to the new bishop, chosen from that people. Just as religious members frequently assist the local Ordinary in all the dioceses of the Catholic world, so likewise, these same members, even though they are from a different nation, will not cease their sacred struggle as auxiliary forces; and thus it will happily happen that the Divine Master, speaking at the well of Sychar, said: "And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth may rejoice together." Furthermore, we desire not only to exhort the administrators of the sacred missions through these Encyclical Letters, but also those of the lay order, who, "And give you all a heart to worship him, and to do his will with a great heart, and a willing mind," serve in the ranks of the Catholic Action, to offer their helpful assistance in missionary work. Indeed, it can be affirmed that this helpful service of the laity, which today we call Catholic Action, originates from the very beginning.

[*Latin ed. p. 511*]

The Acts of the Popes, 5111, XII, state that the Church did not lack origins; indeed, it received considerable assistance from it, and from it, the Apostles and other propagators of the Gospel received no small help, and the Christian religion experienced no slight growth. Therefore, Apollo, Lydia, Aquila, Priscilla, and Philemon are mentioned in connection with this, and it is written to the Philippenses: "And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life." Likewise, it has been shown that the Christian doctrine was not only spread by Bishops and priests, but also by magistrates, by soldiers, and by private citizens throughout the consular provinces. Many thousands of faithful, recently embracing the Catholic faith, whose names are unknown today, zealously strove to promote the new religion they had embraced, and thus paved the way for the evangelical truth; nevertheless, after about centum years, the Christian name and Christian virtues had already reached all the cities of the Roman Empire. St. Justin, Minucius Felix, Aristides, the consul Acilius Glaber, the patrician Flavius Clemens, St. Tarcisius, and almost countless saints and holy martyrs, who, by their labors and their abundant blood, strengthened and enriched the growing Church, may be considered as forerunners and precursors of the Catholic Action. It is fitting here to recall that most beautiful sentiment of the author of the letter to Diognetus, which even today seems full of admonition: "Christians are... they dwell in their own countries, but as if they were sojourners;... every foreign land is their homeland, and every homeland is foreign to them."

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During the course of the Middle Ages, when barbarian peoples invaded, we find princes, men, and women, as well as humble artisans and courageous women from the Christian people.

[*Latin ed. p. 512*]

•512 Acts of the Apostolic See - With the aim of strengthening their people in the true faith of Jesus Christ, so that they might be rightly and holily converted to it, and conform their morals to it, and so that, in the face of danger, religion and the state might be preserved, two Roman Consuls were present, as tradition recounts, together with Our Immortal Predecessor, Leo the Great, who bravely resisted Attila when he invaded Italy. While the city of Paris was besieged by terrifying Hunnic hordes, the holy virgin Genovefa, for whom unceasing prayers and acts of severe penance were a source of delight, diligently attended to the needs of her citizens, both in body and soul, as far as she was able, with remarkable charity. Theodolinda, Queen of the Lombards, earnestly encourages her people to embrace the Christian religion. In Spain, King Reccared attempts to bring the people entrusted to him, who had strayed from the true faith into the Arian heresy, back to the true faith. In Gaul, not only are there sacred prelates, such as Remigius, Bishop of Rheims, Caesarius, Bishop of Arles, Gregory, Bishop of Tours, Eligius, Bishop of Noyon, and many others, who are distinguished by virtue and the zeal of the apostolate, but also queens are to be seen, who, throughout that era, teach the Christian truth to the uneducated and the unrefined, and who care for the sick, the hungry, and all manner of the afflicted, raising them up and relieving them: and, as examples, Clotilda so attracts and moves the mind of Clovis to the Catholic religion, that she finally leads him most willingly to the cleansing of true life; and Radegunda and Bathilda receive the care of the sick with the greatest charity, and even heal those afflicted with leprosy. In England, Queen Bertha receives St. Augustine, the apostle of that people, and, devoted to her husband, King Ethelbert, she urges him to receive the evangelical precepts with a willing ear. And scarcely have the Anglo-Saxons, whether nobles or from the lowest ranks, whether men or women, whether old or young, embraced the Christian faith, when, as if moved by the impulse of divine love, they are bound to this Apostolic See by the closest bonds of piety, fidelity, and obedience. And likewise, in Germany, a most wondrous sight is to be seen.

[*Latin ed. p. 513*]

The Acts of Pope Pius XII, page 513, recounts how Saint Boniface and his companions, through their apostolic journeys, diligently cultivated those regions. Indeed, the sons and daughters of that strong and generous people, moved by a certain fervor of spirit, actively offered their assistance to monks, priests, and bishops, so that the light of the Gospel truth might

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shine more widely each day in those vast regions, and that Christian precepts and Christian virtues, with abundant fruits of salvation, might flourish more and more. Therefore, at no time did the Catholic Church, not only through the tireless labor of the clergy, but also through the devoted efforts of lay people, fail to bring forth new growth in religion, and to lead peoples to prosperity in all matters. Everyone knows what Saint Elizabeth of Thuringia, Landgravine, accomplished for this purpose in Germany; what King Saint Ferdinand accomplished in Castile; and finally, what Saint Louis IX accomplished in France. These, indeed, through their sanctity and their diligent work, contributed a salutary influence to various aspects of society, either by founding beneficial institutions, or by propagating the true religion, or by bravely defending the Church, or, above all, by setting an example for all. Nor are those associations of lay people, which flourished during the course of the Middle Ages, unknown, in which artisans and craftsmen of both sexes were included, who, although living in the world, nevertheless kept before their eyes a certain high ideal of evangelical perfection, and to which they strove eagerly, and with whom, together with the clergy, they urged all others to strive diligently. Indeed, the conditions of things that existed in the early times of the Church are still found, in many regions, today among those who are engaged in missionary work; or at least, the needs of those people demand that we respond to them and provide for them, just as was necessary in ages past. Therefore, it is entirely necessary that people of the lay order associate their generous, diligent, and industrious work with the apostolic ministry of the hierarchical clergy, in the most faithful groups of the Catholic Action.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Commentarium Officiale. The works of catechists are certainly necessary, and we desire to render them the due praise; nevertheless, no less necessary is the diligent care of those who, moved only by divine charity, readily offer their services and assistance in the administration of the sacred rites, without receiving any reward. Therefore, we desire that everywhere, according to the ability of Catholic men and Catholic women, associations be established, as well as of young people who are devoted to the study of literature and disciplines, of workers and artisans, of those who dedicate themselves to gymnastic and athletic exercises, and of other pious societies, which may be called auxiliary missionary forces. In establishing and organizing these societies, the integrity, virtue, and zeal of the members should be considered and valued more than their number. Furthermore, it must be noted that nothing is more effective in gaining the trust of fathers and mothers in missionary work than to take the most diligent care of their children. Indeed, if these children turn their minds to Christian truth and their conduct to the pursuit of virtue, they will contribute not only to the strength, honor, and adornment of their

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own families, but also to that of the entire community; and it often happens that, if the life of the Christian community has somewhat weakened, they happily restore it to its former vigor. Although, as has been made clear to all, the Catholic Action must exert its force above all to promote the works of the Christian apostolate, nothing prevents those who are attached to its ranks from also participating in associations whose purpose is to bring social and political matters into conformity with the principles and reasons of the Gospel; nay, rather, as citizens, and as Catholics, they have the right to do so, and it is their duty.

Moreover, young men, especially those who are cultivated in letters, in the best disciplines, and in noble arts, are the future...

[*Latin ed. p. 515*]

The acts of Pope Pius XII, number 516, and the course of future events demonstrate how greatly it is necessary that the utmost care be taken regarding the games, schools, and colleges of students. Therefore, we earnestly exhort the directors of the Sacred Missions, that, sparing no efforts and incurring no expense beyond their means, they promote these endeavors with all their strength. Literary games and schools, in particular, offer this benefit: that they establish suitable connections between missionary and ethnic groups of every kind, and that, above all, the youth, whose minds are easily molded, are more readily drawn to understanding, appreciating, and embracing the Catholic doctrine. These cultivated young people, as all know, will govern the state in the future; and the multitudes of the people will follow them as leaders and teachers. The Apostle of the Gentiles also revealed the highest wisdom of the Gospel before a gathering of the most learned men, when, before the Athenian Areopagus, he announced the unknown God. If, even with this method employed, there will not be many who completely convert themselves to obeying the precepts of the Divine Redeemer, there will nevertheless be more who will experience a certain pleasant emotion, considering the surpassing beauty of this religion and the charity of its followers. Furthermore, the games and colleges of students are most useful for refuting every kind of error, which today, especially through the activities of non-Catholics and communists, are spreading ever more widely and are openly or secretly instilled in the minds of young people. No less useful is it to publish and disseminate appropriate writings by means of the printing press. We believe that it is not necessary for us to elaborate much on this matter; for it is clear to all how much newspapers, periodicals, and commentaries are effective, either in setting forth truth and virtue in their light and impressing them upon minds and souls, or in exposing falsehoods, disguised in the guise of truth, or in refuting those false statements, which either offend religion or, with great detriment to souls, present acutely debated social issues in a misleading way. Therefore,

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we strongly advise...

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Commentarium Officiale: We praise those Pastors who are eager to widely disseminate such writings, carefully and diligently composed and produced with the art of Gutenberg. Although much has already been accomplished for this purpose, much still remains to be done. We also commend these works and endeavors, by which, to the best of their ability, assistance is provided to those suffering from all kinds of illnesses, infirmities, and distresses; we speak of medical institutions, hospitals for receiving and caring for those afflicted with leprosy, dispensaries for the opportune distribution of medicines, and various other establishments in which provision is made for the elderly, mothers, infants, and others in need of assistance. These, indeed, which appear to us as the most beautiful flowers, in the field where the sowers of the Gospel work, place the Divine Redeemer Himself before our eyes, who "went about doing good, and healing all." Undoubtedly, these works of charity prepare and attract the hearts of the Gentiles with the greatest effectiveness, leading them to profess the Christian faith and to embrace Christian precepts; and thus, Jesus Christ commanded the Apostles: "Into whatsoever city you shall enter, and they receive you not... heal the sick who are in it, and say to them: The kingdom of God is come near to you." 36 3 7 Nevertheless, it is necessary that those religious men and sacred virgins who feel themselves called to diligently perform these tasks, while still residing in their own homeland, acquire the mental and spiritual aids that modern arts of this kind require. We know that there are no lacking devout virgins who, having received diplomas in the public exercise of this discipline, having diligently investigated terrible diseases, such as leprosy, and having discovered suitable remedies for them, deserve to be honored with praise. To these, as to all missionaries, we offer our congratulations for their generous work.

[*Latin ed. p. 517*]

The acts of Pope Pius XII, page 517, stand witness, and with paternal benevolence we commend them, marveling at their exalted charity. However, concerning medicine and surgery, it will certainly be fitting to enlist the aid of laymen, even men, who have not only acquired the necessary qualifications for the practice of this art, but who are also willing to leave their homeland to serve as missionaries, and who are also endowed with the necessary virtues of sound doctrine.

Now, we proceed to another matter, which is of no less importance, if not of greater gravity; we desire to address something concerning social matters, in order to establish norms for justice and charity. While the tenets of the communists, which are constantly put forth today, easily deceive the simple minds of the people, to our ears they sound like the words of Jesus

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Christ: "I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat." It is absolutely necessary that the correct principles, which the Church teaches for this purpose, be diligently, carefully, and effectively implemented. It is absolutely necessary to protect all peoples from these pernicious errors, or, if they have already been infected by them, to liberate them from these errors with doctrines that propose only the present world as the sole goal for men, and which commit all things to the power and judgment of the State, thus diminishing the dignity of the human person to such an extent that it is almost reduced to nothing. It is absolutely necessary to teach all, both privately and publicly, to strive for our immortal homeland, as exiles, and to aspire to the eternal beatitude to which we are destined for all eternity, which we must one day attain through truth and virtue. Christ alone is the avenger of human justice, and the comforter of human pain, which in the present time cannot be avoided.

[*Latin ed. p. 518*]

S18 Acta Apostolicae Sedis - Official Commentary; it alone shows us the port of peace, justice, and eternal joy, to which, indeed, all, redeemed by the divine blood, ought to arrive after this earthly life. Nevertheless, it is the duty of all, as far as possible, to alleviate, soothe, and relieve the anxieties, miseries, and sorrows with which our brothers are afflicted, even in this present life. In many matters concerning social affairs, charity can somewhat remedy unjust conditions; but this is not enough. For justice must first flourish, dominate, and truly be brought to fruition. In this regard, it is fitting to recall what was said in Latin, during the celebrations of the Nativity of Jesus Christ, before the Sacred College of Cardinals and a gathering of prelates, in the year 1942: "The Church, as she has condemned those various forms of socialism that follow the doctrine of Charles Marx, so also she now again condemns, as her office demands, and as the eternal salvation of men requires, those insidious and deceptive ways of reasoning which are gravely endangered by such fallacies. However, the Church cannot ignore, nor fail to consider, that those who strive to improve their condition often, in their efforts, offend against something that is not only not in accordance with nature, but also opposes God's ordinance and the limits established by Him for earthly goods. Although, therefore, the paths and methods of which we have spoken above must be rejected as utterly pernicious, how can a Christian, how can a priest, close his ears to that plea which bursts forth from the depths of the soul, and which demands justice in the community founded by the just God, and fraternal solidarity among all men? To disregard this, to remain silent, is a sin before the eternal God; and it contradicts the teaching of the Apostle, who, while teaching that it is necessary to utterly refute falsehoods, also teaches that it is necessary to meet those who are in error with great kindness, to consider their

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arguments, to foster hope, to encourage their aspirations... Therefore, the dignity of the human person..."

[*Latin ed. p. 519*]

The Acts of Pope Pius XII, 519, are founded upon this principle, which may be considered a natural foundation: namely, that all men have the right to use earthly goods in order to live; and this right corresponds to the primary duty of attributing a certain private ownership to each individual, as far as possible. Legal norms, which originate from human laws and regulate the right of private property, can be changed, and may grant more or less restricted use of things; but if the sincere intention is to promote the peace and tranquility of human society, it is absolutely necessary to ensure that workers, who are already fathers of families or who will become so, are not subjected to such economic servitude as is incompatible with the rights of human persons. It makes little difference whether this servitude arises from excessive power of private individuals, or rather, from the absolute power of the State in all things; indeed, when the supreme authority of the State dominates the entire life of citizens, both public and private, and even attempts to invade the thoughts, intentions, opinions, and even the conscience itself, such a deficiency in freedom results, from which greater and greater harms and ruin can occur, as experience demonstrates. It also pertains to you, Venerable Brothers, who, with your diligence, labor in the territories of the Catholic Missions, to carefully ensure that these principles and norms are put into effect. Taking into account the particular and varied conditions of places and things, and in meetings of Bishops, in synods, and in other assemblies, strive, as far as you are able, to promote prudent associations, organizations, and institutions that seem necessary for these times and for the character of your people. This pastoral duty undoubtedly requires that the flock entrusted to you not be led astray from the right path by new errors, disguised in the guise of justice and truth, and by wicked suggestions.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Commentarium Officiale. Evangelizatores, qui vobiscum una sollerte operantur, etiam in hac causa omnibus praestent et praeexcellant; ita enim certo habebunt illud non sibi fore dictum: "Filii huius saeculi prudentiores filiis lucis..." Opportunum tamen erit ut, quotiescumque fieri potest, idoneos sibi adsciscant ex ordine laicorum catholicorum viros, qui probitate rerumque tractandarum prudentia conspicui, eiusmodi incepta suscipiant et provehant.

40 # # y # - Superioribus aetatibus amplissimus missionalium apostolatus campus nec statutis circumscribebatur terminis ecclesiasticarum dicionum, nec Religiosis Ordinibus vel Sodalitatibus una cum succrescente clero indigena excolendus concedebatur. Quod quidem, ut omnes norunt,

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hodie plerumque evenit; atque evenit etiam interdum ut nonnullae regiones religiosis viris demandatae sint provinciae peculiaris eiusdem Instituti. Nos profecto huius rei utilitatem cernimus; quandoquidem hisce rationibus ac normis catholicarum Missionum ordinatio expeditior ac facilior redditur. Contingere tamen potest ut ex hoc agendi modo haud levia incommoda ac detrimenta oriantur, quibus mederi pro viribus opportunum est.

Iam Decessores Nostri causam eiusmodi datis Litteris, quae supra memoravimus, pertractarunt, ac sapientissimas hac de re dederunt normas; quas Nobis placet in praesens iterare ac confirmare, vos paterne adhortantes ut easdem "pro cognito ac perspecto, quo flagratis, religionis animarumque salutis studio, piis accifiatis animis atque ad obtemperandum compositis." Territoria ea quidem, quorum curam navitati Apostolica Sedes vestrae demanda, ut ea Christo Domino adiungeretis, cum sint plerumque amplissima, fieri interdum potest, ut missionalium ex Institutis cuiusque vestris longe sit numerus quam necessitas.

41 4 0 Luc. XV, 8.

41 Cf. A. A. S., 1919, p. 444; et A. A. S., 1926, pp. 81-82.

[*Latin ed. p. 521*]

Acta Pii PP. XII 521 requires. Therefore, let there be no doubt: just as in a properly constituted diocese, other religious men, whether from another sodality or clerical or lay religious order, and other religious women from another congregation, are permitted to assist and provide aid to the Bishop, so too, for the propagation of the Christian faith, for the instruction of indigenous youth, and for promoting other similar benefits, it is permissible to invite and admit religious members and missionaries, who are not from your own sodality, whether they possess the priesthood or belong to lay institutes. Indeed, religious orders and congregations rightly take pride in the mission given to them for evangelizing ethnic peoples, and in the contributions made to the Kingdom of Christ up to this day; but they must remember that they have not received the territories of their missions by some particular and perpetual right, but are subject to the will of the Apostolic See, to which, therefore, the right and the duty belong to provide for their proper and complete cultivation. Therefore, the Roman Pontiff does not fully fulfill his apostolic duty merely by distributing territories of greater or lesser size among various institutions; but – which is of greater importance – he must, with all diligence and care, ensure that these very institutions send forth missionaries, and especially those who are suited to the regions entrusted to them, who will be abundantly sufficient to illuminate those regions with the light of Christian truth and to provide effective service.

Furthermore, there remains another matter that we desire to make very clear to everyone. The Church, from its origins to our own time, has always

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followed the wisest rule, according to which whatever good, whatever is honest and beautiful that various peoples possess from their own nature and their own genius, the Gospel that they embrace does not destroy or extinguish. Indeed, when the Church calls peoples to a higher humanity and a more cultivated life, under the auspices of the Christian religion, it does not adopt the manner of one who fells a luxuriant forest.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - The official commentary makes no account of that which cuts down, prostrates, and destroys, but rather of that which plants a good seed in rough trees, so that they may one day bear sweeter and more delicious fruits and ripen. Human nature, although infected with an hereditary stain due to the miserable fall of Adam, nevertheless possesses something naturally Christian within itself; and this, if illuminated by divine light and nourished by divine grace, can sometimes be elevated to the virtue of its true name and to supernatural life. Therefore, the Catholic Church has neither scorned nor rejected the doctrines of the Gentiles, but rather, freeing them from every error and every impurity, has perfected and completed them with Christian wisdom. Thus, it has also graciously received, diligently cultivated, and brought to such a height of beauty their ingenuous arts and liberal disciplines, which had already reached a certain high level. Moreover, it has not entirely suppressed the particular customs of the people and their ancestral institutions, but has, in a certain way, sanctified them; and it has even led their festivals, changed in their manner and form, to the commemoration of martyrs and to the celebration of sacred mysteries. In this matter, St. Basil writes excellently: "Just as those who intend to dye something prepare it beforehand with certain treatments, and only then apply the color, whether purple or some other: so too, if we are to have an indelible glory of virtue remaining in us at all times, let us first be prepared by these external things, and then let us learn sacred and secret doctrines: and accustomed as we are to see the sun as if in water, let us turn our eyes to the light itself..." Certainly, just as the proper life of a tree is to scatter its fruit in due season, and yet even the leaves, though stirred about by the branches, contribute something to its adornment: so too, the primary fruit of the soul is the truth itself, but it is not ungrateful for the adornment of external wisdom, as if the leaves were to provide both shade and an agreeable appearance to the fruit.

[*Latin ed. p. 523*]

"Acta Pii PP. 523 XII," and also that most excellent Moses, whose name is renowned among all men for his wisdom, having been educated in the disciplines of the Egyptians, came to contemplate Him who is. Similarly, it is also related that the wise Daniel, instructed in the wisdom of the Chaldeans in Babylon, eventually came to touch upon sacred

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doctrines. And We Ourselves, in Our first Encyclical Letters of the Supreme Pontificate, wrote these words: "...The heralds of the Divine Word, through countless investigations undertaken with great labor and study over the course of time, have come to know better and more worthily the civil customs and institutions of various peoples, and to cultivate and promote their own intellectual adornments and talents in such a way that the increase of the Gospel of Jesus Christ may more easily and abundantly take root there. Whatever in the customs of peoples is not inextricably linked to superstitions and errors is, with good will, carefully considered by none, and, if possible, preserved." And in the prayer which We addressed to the directors of the Pontifical Missionary Works in the year 1944, We said among other things: "The herald and preacher of the Gospel of Jesus Christ is the Apostle. The office which he fulfills does not demand that the people of Europe, having adopted a certain civil order, be of that kind, nor in any way another, in order to be transferred and propagated, like a transplanted tree, to the distant lands of the missions; but rather, that the new peoples, who sometimes boast of the most ancient and cultivated civilization, be instructed and molded in such a way that they become apt and prepared to receive, with a willing and active spirit, the principles of Christian morals and Christian life: principles which, indeed, can be compatible with any civil order, provided that it is sound and wholesome, and which can confer upon it a fuller power to achieve the safeguarding of human dignity and happiness. Catholic natives..."

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Commentarium Officiale 4,5 "cives sunt, haud desinunt tamen esse terrenae etiam suae patriae cives" (They are citizens, but they do not cease to be citizens of their own earthly homeland).

4 7

Noster felix predecessor, Pius XI, ordinavit, in anno jubilaeario MDCCCXXV, ut ampla expositio de rebus missionariis pararetur, cuius exitum, felicissimum sane, ipse describit his verbis: "Res quasi a Deo prodita videtur, ex qua novo quodam testimonio vivam Ecclesiae Dei compaginem, ubique gentium unam cohaerere, experiundo etiam comperimus... Reapse ingentis instar immensique libri exstitit et adhuc prostat Expositio" (The matter seems to have been revealed by God, from which a new and living testimony of the Church of God arises, that the communion of all nations may be united, and we have also experienced it... Truly, a book of immense size and importance has appeared, and the exposition still stands).

4

Nos quoque, ducti eo consilio, ut egregia promerita expeditionum sacrarum, praesertim quae ad cultiorem humanitatem peculiari modo spectant, quam plurimis innotescerent, per elapsum Anni Sacri, copiam uberem documentorum colligeremus, et, ut scitis, haud procul a Vaticanis

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Aedibus publice ad spectandum exhiberemus, per quae scilicet, sive apud gentes iam excultas sive apud populos rudioris adhuc ingenii, christiana optimarum artium instauratio, a missionalibus inventa, luculenter ostenderetur. Exinde revera patuit quantopere ad ingenuarum artium profectum et ad studia, quae de hac re apud Athenas pertractantur, Evangelii praeconum opera contulerit; patuit quoque Ecclesiam nativo cuiusvis gentis ingenio non obstare, sed illud potius quam maxime perficere. Benignissimo autem Deo illud referimus acceptum, quod singulari studio atque favore omnes huiusmodi eventum exceperint, palam profecto testantem missionalem rem auctis pollere viribus amplioribusque vigere incrementis. Siquidem sacrorum operariorum navitate, apud ethnicas gentes inter se loco dissitas moribusque dissimiles, Evangelii afflatus adeo animis inflatur (Indeed, by the zeal of sacred workers, the spirit of the Gospel is so inflamed in the hearts of ethnic peoples, who are divided among themselves in place and manners).

46 Cf. Ephes., II, 19.

47 A. A. S., 1944, p. 210.

48 Allocutio 10 ianuarii 1926.

[*Latin ed. p. 525*]

The Acts of Pope Pius XII, page 525, attest to the great benefit it has brought, so that it has presented worthy testimonies of such excellent endeavors. Hence, it has been seen that the Christian faith, inherent in the minds of men and expressed in congruent morals, can elevate human minds to accomplish the most exquisite works, which are truly a never-failing praise of the Catholic Church and the most splendid ornament of divine worship. You remember that, through Encyclical Letters concerning Church Affairs, it was strongly commended, namely, the Missionalis Cleri Sodalitas, which seeks to enlist men from both the clergy and students of the sacred disciplines to promote, with united efforts and all available means, the cause of Catholic Missions. We, who have observed the prosperous progress of this Sodalitas, as we have said above, are greatly pleased, and we earnestly desire that it may grow ever wider, and that it may stimulate the clergy and the faithful entrusted to them to be increasingly eager to assist in missionary works. This Sodalitas is, in a certain sense, a source from which, like streams flowing to flourishing fields, other similar pontifical institutions draw, namely, the Propagation of the Faith, the Society of St. Peter the Apostle for the Native Clergy, and the Society of the Holy Childhood. We shall not linger in words in illustrating the excellence, necessity, and outstanding merits of these Works, which Our Predecessors have enriched with abundant treasures of indulgences. It pleases Us greatly that the contributions of the faithful, especially those assigned to aid the Missions, are increased, but above all, We desire that all should offer prayers to the Almighty God, that

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He may assist those called to missionary duties, and that the pontifical Works, which We have mentioned, may be promoted as much as possible, given their names. You are not unaware, Venerable Brothers, that a feast has recently been instituted by Us to be celebrated in a special way by children, so that the work of the Society of the Holy Childhood may be supported through prayers and contributions. May our little ones thus learn to earnestly implore God for the salvation of the infidels; and may they—

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary: That it may come to pass that the seeds of the missionary apostolate, suitably planted in the hearts of those still innocent, may flourish. Furthermore, it pleases Us to honor with praise all those endeavors, undertaken with such great diligence, which the Religious Institutes pursue for the same cause, so that the Pontifical Missionary Works may be aided with all possible means; and also to express Our paternal benevolence to those groups of women who diligently labor in the making of liturgical vestments and other items. Finally, We declare to all administrators of the Church, especially to those most dear to Us: that the efforts made by the Christian people for the salvation of the non-believers will bear the best fruits of renewed faith; and that increased zeal for sacred missions will correspond with an equal increase in piety. We do not wish to bring these Encyclical Letters to a conclusion without carefully turning Our mind and thought to the clergy and to all the faithful, and expressing to them Our most heartfelt gratitude. Indeed, We have also observed that this year, Our sons have increased the generosity of their aid and support for the Missions, not insignificantly. Certainly, nowhere can your charity be more usefully placed than in this work, which is destined to promote the Kingdom of Christ more widely and to minister to the salvation of so many who have risen up in faith; since the Lord Himself «And he gave to every one of them commandment concerning his neighbour.» * 4 In this regard, We wish to reiterate, with renewed urgency, what We wrote in a letter to Our beloved son, Peter, Prefect of the Sacred Congregation for the Propagation of the Faith, on the ninth day of the month of August, in the year 1900, and which concerns the following: «All the faithful... should persevere in the undertaking of promoting sacred missions, increase their efforts for their good, offer incessant prayers to God, assist those called to missionary service, and provide them with the necessary assistance according to their abilities.» 19 Eccli., XVII, 12.

[*Latin ed. p. 527*]

Acta Pii Pp. 527. "XII. Ecclesia enim corpus Christi mysticum est, in quo «And if one member suffer any thing, all the members suffer with it.» Quapropter, cum plura ex his membris hodie acerbis doloribus et

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vulneribus affligantur, omnes fideles sacro officio tenentum ut, cum eis quadam virium animorumque necessitudine, se coniungant. In quibusdam locis missionariis, furor bellicus non paucas ecclesias, nec sedes missionariorum, scholas, valetudinaria, horrendum in modum vastavit et delevit. Ad haec damna reparanda, ad tot aedificia denuo exstruenda, totus orbis Catholica, quem constat singulari erga sacras expeditiones sollicitudine et caritate tenere, idonea subsidia liberaliter praestabit." Vobis, Venerabiles Fratres, probe cognitum est universam paene hominum consortium in oppositas acies, pro Christo scilicet vel contra, hodie procli cursu prolabi. Humanum genus gravissimo in praesens discrimine dividitur, ex quo aut Christi salus, aut teterrimae ruinae sequentur. Actuosa Evangelii praeconum sollertia ac navitas Christi Regnum amplificare quidem contendit; at alii praecones sunt, qui cum ad materiam omnia referant, ac beati aeternique aevi spem quamlibet reiciant, ad condicionem homines indignissimam adducere conantur. 50 5 1. Maiore igitur ratione Catholica Ecclesia, amantissima omnium hominum mater, quotquot in terrarum orbe habet, universos advocat filios ut intrepidis evangelicae veritatis satoribus sociam pro viribus operam praestare studeant, collatione stipis, precum suffragio, caelestiumque ad missionalium munus vocationum praesidio. Eos deinde materne compellat ut misericordiae induant viscera, ut velint apostolici laboris, si non re, studio tamen esse participes, ut denique irritum cadere ne sinant benignissimi Cordis Iesu votum, qui «venit...»" 1 Cor., XII, 26. 41 A. A. 8., 1950, pp. 727-728. "Cf. Coloss., III, 12.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary 5 3, to seek and to save that which was lost." If they have contributed, in any way, to enlightening and renewing even a single member of a household with the light of the Christian faith, let them know that a certain divine power, which will grow ever greater with time, has sprung forth from this; if they have assisted in the institution of even one sacred minister, then the fruits of the Eucharist, of the apostolic ministry, and of sanctity will abound for them. For all the faithful are united in one and the same most excellent family, whose members, militant, expiatory, and triumphant, share their goods with one another. Therefore, nothing seems more fitting than the dogma of "Holy Communion" to properly instill in the minds and wills of the Christian people the usefulness and importance of sacred missions. With these paternal principles, opportune published guidelines and norms, we are confident that, upon the completion of the fifth and twentieth year since the Encyclical Letters concerning Church Affairs were published, all Catholics will draw encouragement to strive for new and ever greater advancements in sacred missions. In the meantime, encouraged by this most pleasing hope, we impart, with a generous spirit, the Apostolic Blessing

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to each and every one of you, Venerable Brothers, and to the clergy and the entire people, especially to those who, either at home through prayer and contributions, or among foreign peoples through their dedicated work, promote this most sacred cause, as a pledge of heavenly gifts and a witness of our paternal benevolence. Given at Rome, near Saint Peter, on the second day of the month of June, in the feast of Saint Eugene I, in the thirteenth year of Our Pontificate. PIUS PP. XII "Luke, XIX, 10.

[*Latin ed. p. 529*]

Year and Volume XXXIII, August 11, 1951 (Series II, Volume XIII) - No. 12. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF THE BLESSED CAELITIA DE VIALAR AND MARY DOMINICA MAZZARELLO, VIRGINS, IN THE BASILICA OF THE VATICAN, ON THE TWENTY-FOURTH DAY OF JUNE, A.D. 1951. In response to a most urgent, insistent, and extremely urgent request made by the Advocates of the Sacred Congregation, by the Most Eminent Cardinal Clemente S.R.E. Micara, Prefect of the Congregation of Rites, and by the Reverend Father Anthony Bacci, Secretary of Briefs to Princes, in the name of His Holiness, the following was declared: The hour has arrived of great importance. He who acts in the place of Jesus Christ on earth will issue a decree. The angels rejoice; the demons tremble; and the Church of Chiesanuova receives encouragement in virtues. Especially the lily of purity, which shines untarnished in these holy virgins, most sweetly calls all mortals to the heavens. Then, Our Most Holy Lord, with all present standing, Himself seated in the Chair and wearing the mitre, solemnly pronounced the following, drawing from the fullness of His Apostolic ministry: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles. 34 - ACTA, Volume XVII, No. 1*. — 1 1 - 8 - 1 9 " 1 .

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. With mature deliberation, and frequently imploring divine assistance, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City; We declare and define Blessed Emilia de Vialar and Blessed Maria Domenica Mazzarello, Virgins, to be Saints, and We add them to the Catalogue of Saints, decreeing that their memory should be devoutly observed each year by the entire Church, on the day of their birth, that is, of Emilia, on the twenty-fourth of August, and of Maria Domenica, on the fourteenth of May, among the Holy Virgins who are not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. HOMILY. MOST HOLY LORD, VENERABLE BROTHERS,

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BELOVED SONS. While we recall the lives of the holy virgins, whom we have today adorned with the emblems of sanctity in this great solemnity of human and divine affairs, the virtue of Christian fortitude is foremost in our minds, with which these, from a tender age, overcame all things, and with which they strove to advance along the arduous path to evangelical perfection, and to instill this in their companions with all their strength. To leave the paternal home, to say farewell with a willing and generous spirit to the joys of this earthly life, which one may hope for in fortune or in adversity, to desire nothing else, to ask for nothing but to obey the will of God, who called them to great works: all these things reveal their character, which, if strong and vigorous by nature, was also so abundantly nourished and strengthened by divine grace, that it was truly wondrous. To behold. This invincible strength of spirit shone most brightly in both virgins, when it was necessary to guide and moderate the nascent Communities, so that they might overcome and surmount every kind of difficulty. For, with no negligence...

[*Latin ed. p. 531*]

Acta Pii PP. XII 531: Per diligentia, et per labores prolixis, scholae litterariae, ad puellas educandas, praesertim illas conditionis tenuioris, in multis locis apertae sunt; et propter eandem causam, collegia, officinae, et domus pupillarum fundatae sunt. Praeterea, virgines Sodalitatis sacrae, utraeque, incitatae amore erga suam Antistitam, auxilium dederunt eis qui in angustiis, miserijs, et tribulationibus erant; et, curandis morbis corporum, ita se adhibuerunt, ut saepe languentes, etiam animos infirmorum, ad meliora tempora et ad felicitatem maiorem, erigerent. Nec hoc sufficit; sed, tam Aemilia de Vialar, quam Maria Dominica Mazzarello, vehementer cupientes nomen Christianum propagare, etiam in regiones longinquas, quae adhuc evangelica veritate non illuminatae sunt, filias suas misere, quae missionibus praestare possent, et eos in institutione puellarum et mulierum, praesertim in rectitudine, summopere adiuvarent. In his multiplicibus et gravibus operibus, res mirabilis est: nempe, Antistitae sacrarum virginum harum, quamquam tam occupatae curis, sollicitudinibus, et laboribus, quamquam oppressiones pericula, angustias, et difficultates, nihil umquam amisisse videntur, illam serenitatem et suavitatem, quae quasi dote innata in animis eorum videbatur. Sed haec non omnino innata erat; sed caelitus insita, caelesti gratia alata, amore erga Deum et erga proximum confirmata et consolidata. Nam cum Divino Redemptore arctissime et perpetuo coniunctae erant; cum eo enim familiariter colloqui et vehementer desiderare, eorum erat gaudium. Ex hac igitur flagranti caritate, vis potentissima exoriri solebat, cui facile erat omnia vincere et superare. Hoc optime ille aureus libellus de imitatione Christi explicat, in quo haec leguntur, dignae intentione: (i) "Magna res est amor, bonum omnino magnum; quod solum leve facit omne onerosum,

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et aequaliter fert omne inaequal." 1 1 Cfr. Matth. XI, 30.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Commentarium Officiale. For it bears a burden without burden, and makes all that is bitter sweet and savory. The noble love of Jesus impels to great works, and excites to always desire that which is more perfect... Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more delightful, nothing more full, nothing better, in Heaven and on earth; because love is born of God, and it cannot rest, except in God, above all created things. The lover flies, runs, and rejoices; he perseveres, and is not bound. He gives all for all, and has all in all; because he rests in one supreme good, above all things, from which all good flows and proceeds. This our world has much to learn from these most beautiful and salutary sayings; much that it may receive from imitating the examples of holy living of these virgins. Today, men are too often turned away from eternal goods to fleeting and perishable things, and they miserably indulge in them, as if the pleasures of this earthly life could fully satisfy their desires. And so it happens that, by the variety of things and the vicissitudes of events, they are constantly agitated, and their minds and souls are therefore always restless, because they do not find rest in God, whom they do not seek. But when—which happens not rarely—the path to virtue and to good deeds becomes more difficult, where can they draw the necessary strength and fortitude, if they do not cling thirstily to the source of heavenly grace? They easily fall and perish; and since their wills are weakened for this reason, they do not aspire to the heights, but rather, unfortunately, sink to the depths. Therefore, all of you who are present, and also those who are far away, whether you hear these words of Ours as if present through the help of the art of radio, or whether you will read them at some time through accounts, turn your minds and hearts to the light that shines forth from these holy ones, and to...

[*Latin ed. p. 533*]

Acts of Pope Pius XII, 533: "Heaven invites you so vehemently. Be certain that there is nothing more beautiful, nothing more pleasing, nothing more fruitful in this mortal life than virtue. For Christian virtue restrains and directs the movements of the mind, tempers wills, and compels us to act bravely and rightly; it gives peace in anxiety, solace in labors, serenity in trials, and in the works of the apostolate, which today belong not only to the clergy, but also to the lay order, it imparts that zealous eagerness which is required by all for the salvation of souls. May the Holy See grant that this may come to pass, so that as if a sacred new flower may bloom in this miserable land; and may all, faithfully fulfilling their respective duties, enjoy the light of that inner tranquility, which is as it were a reflection and a foretaste of the eternal blessedness that they will one day attain. Amen.

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APOSTOLIC CONSTITUTION: Concerning the Prefecture of Ambanja, raised to the rank of Apostolic Vicariate of the same name.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter:

It is customary for the Apostolic See to promote, by right and merit, any Church among the ethnic groups that has made significant progress in religion and in the number of the faithful through the apostolic labor of evangelizers. This, we have learned with joy, has now occurred in the Prefecture of Ambanja, thanks to the diligent efforts of the Order of the Friars Minor Capuchin Missionaries. Therefore, after deliberation with the Most Reverend Fathers, our Cardinals, of the Sacred Congregation for the Propagation of the Faith, we have decreed that said Prefecture be raised to the rank and dignity of an Apostolic Vicariate."

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary. Therefore, in order that this work may be completed, with the consent of those who are concerned, or of those who presume to be concerned, after mature deliberation and certain knowledge, We, by the fullness of Our Apostolic power, erect and establish the Apostolic Prefecture of Ambanja on the island of Madagascar as an Apostolic Vicariate, with the same boundaries; and We desire that it be entrusted, with diligent care, to the members of the Order of Friars Minor Capuchin, for Our pleasure and for the good pleasure of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate and to its temporary Ordinaries all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their Ordinaries throughout the world enjoy by common right, and We likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and decreed, We wish and decree to be valid and effective, notwithstanding anything to the contrary. We wish that these Letters, whether in their entirety or in excerpts, even if printed, shall have the same force and validity as if they were presented in these very documents, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this decree of provision, erection, constitution, commission, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and fifty-one, on the eighth day of the month of March, in the twelfth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary, P. Card. FTMASONI BIONDI. 8. Congregation for the Propagation of the Faith, Prefect, Ludovicus Kaas, Apostolic Protonotary. Joseph Caprio, Apostolic Protonotary. Loco, © Plumbi Reg. in Cane. Ap.,

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vol. LXXXI, n. 25 - Al. Trussardi.

[*Latin ed. p. 535*]

From the Acts of Pope Pius XII, 535 II, Pittsburgh (Greensburg): A portion of the territory belonging to the Diocese of Pittsburgh is being separated to form a new diocese, to be called Greensburg.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

From the highest office of the apostolate, which has been divinely entrusted to Us, though undeservedly, We must also diligently see to it that, if any diocese is distinguished by its size and the number of its faithful to such an extent that it cannot be properly governed by a single, even the most vigilant, pastor, it should be divided, and a new diocese established, entrusted to another bishop.

Moved by this consideration, and after consulting with Our venerable Brothers, the Most Reverend Cardinals who preside over the Consistorial Affairs of the Holy Roman Church, We have deemed it fitting to accept the petition presented by the Most Reverend Brother Hamlet John Cicognani, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in the United States of North America, in which, with the favorable opinion of Our beloved Son, Dionysius, Cardinal Dougherty, Archbishop of Philadelphia, and the Most Reverend Brother John Francis Dearden, Bishop of Pittsburgh, the Apostolic See requests that a portion of the territory currently belonging to the Diocese of Pittsburgh be separated, so that a new diocese may be established.

Therefore, We, after duly considering all matters and with certain knowledge, and in order to better promote the good of the Christian faithful and to provide for their needs in a manner more suited to the circumstances, and by the fullness of Our apostolic authority, We separate from the extensive territory of the Diocese of Pittsburgh the four civil counties commonly known as Armstrong, Indiana, Westmoreland, and Fayette. We establish and constitute a new diocese within this territory, which We decree shall be called Greensburg, with its episcopal seat in the principal city of Westmoreland County, commonly known as Greensburg.

Furthermore, the church dedicated to the Most Holy Sacrament, which exists in this city, We raise to the dignity of a Cathedral Church; and accordingly, We grant to it, and to the Bishops of Greensburg for the time being, all rights, honors, insignia, and privileges, as are customary for other cathedrals throughout the world.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Official Commentary: The churches [established] enjoy the same rights and privileges as other churches, and are subject to the same burdens and obligations as other local Ordinaries. We

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establish this new cathedral church of Greensburg as a suffragan of the metropolitan church of Philadelphia, and We subject its current bishops to the jurisdiction of the Archbishop of Philadelphia. Furthermore, We decree that until a Chapter of Canons can be established for the cathedral, diocesan Consultors shall be chosen and appointed to handle legal matters. We desire that the episcopal table of the new diocese be endowed with revenues and the offerings of the faithful, for the benefit of which the diocese itself was established. We also command that, as soon as it is possible, a diocesan seminary, at least a small one, be established in accordance with the sacred canons and norms of the Holy Congregation for Seminaries and Universities. Regarding the governance and administration of this diocese, We order that the election of a Capitular Vicar or Administrator, in the event of a vacancy, and the rights and obligations of the clergy and laity, and other matters of this kind, be governed according to what the sacred canons prescribe. With regard to the clergy in particular, We decree that, as soon as these Our Letters are demanded for execution, the clergy of that church shall be considered to belong to the territory in which they legitimately reside. Finally, We desire that all documents and records pertaining to the new diocese and its clergy and faithful be, as soon as it is permissible, delivered from the chancery of the diocese of Pittsburgh to the diocese of Greensburg. For all of the matters above, as established and decreed, We appoint the venerable Brother mentioned above, the Apostolic Delegate in the United States of America, or whoever presides over the execution of this delegation, to oversee the execution, and We grant him the necessary and appropriate powers, including the power to delegate, to achieve the purpose in question, and We impose upon him the obligation to transmit to the Holy Consistorial Congregation, as soon as possible, an authentic copy of the executed acts. These present Letters are firm, valid, and effective, and shall have and obtain all their full and complete effects, and must be inviolably observed by all to whom they pertain; and, if anything should happen to be attempted against them by anyone, knowingly or unknowingly, through any authority, We will and decree that it be entirely null and void, notwithstanding any contrary provisions, even those worthy of special mention. Furthermore, We decree that copies or excerpts of these Letters, even if printed, but signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office, shall have the same full faith as these Letters themselves that are presented here. To no one, however...

[*Latin ed. p. 537*]

The Acts of the Popes, 537, do not permit anyone to infringe upon or contradict this division, establishment, constitution, subjection, statute, mandate, delegation, derogation, or our will. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the indig-

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nation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1951, on the tenth day of March, in the twelfth year of Our Pontificate. For the Holy Roman Church, EUGENIUS Cardinal TISSERANT, Secretary. Fr. A. I. Card. PIAZZA, Dean of the Sacred College. S. C. Consistorialis a Secretis, Albertus Serafini, Apostolic Protonotary. Joseph Caprio, Apostolic Protonotary. Loco © Plumbi Reg. in Cane. Ap., vol. LXXXI, n. 59 - AL Trussardi. III GU AT IM ALEN. A NEW DESCRIPTION OF THE ECCLESIASTICAL DISTRICTS IN GUATEMALA AND NEW DIOCESES ARE ESTABLISHED, NAMELY ZACAPENSIS, JALAPENSIS IN GUATEMALA, SOLOLENSIS AND S. MARCI IN GUATEMALA, AND AN APOSTOLIC ADMINISTRATION FOR NUTUMS, EL PETEN. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF ALL. The solicitude for all the Churches in the Catholic world, divinely entrusted to the Roman Pontiff, demands that the boundaries of dioceses, especially those that are distinguished by their extent of territory and the number of the faithful, be changed so that, with an increase in the number of pastors, the governance of the Lord's flock may be administered more easily and healthily. With this purpose in mind, We, after hearing the favorable opinions of our venerable Brothers, the Most Reverend Cardinals of the Sacred Consistory, and after the prayers offered to Us by the venerable Brother John M. Aemilius Castellani, Archbishop—

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Official Commentary, under the title "Perge," and in the Republic of Guatemala, the Apostolic Nuncio, having earnestly requested that a decision be made concerning a new diocesan division and the erection of four cathedral churches and one Apostolic Administration, we have, with a willing heart, deemed it fitting to assent. Wherefore, having obtained, as far as necessary, the consent of others who may have an interest, and after mature deliberation and certain knowledge, by the fullness of Our Apostolic power, We first separate from the territory of the archdiocese of Guatemala the civil provinces commonly called Zacapa, Ghiquimula, Izabal, Jalapa, El Progreso, Retalhuleu, and the part thereof belonging to the province commonly called Mazatenango or Suchitepéquez; and from the territory of the diocese of Alta Verapaz, the civil provinces commonly called San Marcos, Èuehuetenango, El Quiche, Solóla, and the remainder that adjoins the province commonly called Mazatenango or Suchitepéquez; and furthermore, from the territory of the diocese of Vera Paz, the civil province commonly called El Peten and the municipality commonly called Morazán. Having completed this separation of dioceses, We erect new dioceses, to be called Zacapa, Jalapa in Guatemala, Sololá, and San Marcos in Guatemala, and furthermore, an Apostolic Administration, at the request of the Holy See, which shall be

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called El Petén. Therefore, the archdiocese of Guatemala shall henceforth be contained within the boundaries of the civil provinces commonly called Guatemala, Santa Rosa, Escuintla, Sacatepéquez, and Ghimaltenango. The diocese of Alta Verapaz shall encompass the boundaries of the civil provinces commonly called Quezaltenango, Totonicapán, and Retalhuleu. The diocese of Vera Paz shall be restricted to the boundaries of the civil provinces of Alta Vera Paz and Baja Vera Paz, recently established by civil authority. The diocese of Zacapa shall encompass the civil provinces of Zacapa, Ghiquimula, and Izabal; and We establish the episcopal see in the city of Zacapa, and We elevate the church dedicated to God in honor of Saint Peter, the Prince of the Apostles, which is there, to the rank of a cathedral church. The diocese of Jalapa in Guatemala shall be contained within the boundaries of the civil provinces of Jalapa, Jutiapa, and El Progreso, as these now exist, with modifications to their boundaries. We establish the episcopal see of that diocese in the city of Jalapa, and We elevate the church dedicated to God in honor of the Expectation of the Birth of the Blessed Virgin Mary, which is there, to the rank of a cathedral church. The diocese of Sololá shall be encompassed within the boundaries of the civil provinces of Solóla, El Quiche, and Mazatenango or Suchitepéquez. We desire that the episcopal see of that diocese be established in the city of Sololá, and We adorn with the title of cathedral the parish church of the Blessed Virgin Mary Assumed into Heaven, which is there. The diocese of San Marcos in Guatemala shall contain two civil pro-

[*Latin ed. p. 539*]

Acta Pii Pp. XII 539: The provinces of San Marcos and Huehuetenango. The episcopal see shall be established in the city commonly called San Marcos, and we elevate the church dedicated to Saint Mark the Evangelist to the dignity of a cathedral. Furthermore, the Apostolic Administration of EI Petén shall encompass the territory of the province commonly called EI Petén, according to the will of the Holy See. To these newly established cathedrals and their respective bishops, we grant all rights, insignia, favors, and privileges, by which other cathedrals in the world and their prelates commonly possess; we also subject them to the same burdens and obligations to which other bishops are bound. Moreover, we decree that, just as the dioceses of Alta Verapaz and Vera Paz, so too the new dioceses of Zacapa y Santo Cristo de Esquipulas, Jalapa, Sololá, and San Marcos, shall be suffragan to the metropolitan Church of Guatemala, and that their respective bishops shall be subject to the metropolitan Archbishop of Guatemala. In order that the divine worship may be exercised in these newly established cathedrals with the splendor that is fitting, we decree that a College of Canons be established in each of them, according to the norms established in other Apostolic Letters; and in the meantime that this episcopal senate is lacking, a group of diocesan consultors shall be

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chosen and appointed to carry out the functions of the senate. Each of the new dioceses shall establish an episcopal fund from the revenues of the curia and the offerings of the faithful. Regarding the division of goods, we command that the prescription of canon 1500 of canon law be observed. With regard to the governance, administration, vicariates, the election of a capitular vicar in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, in the dioceses which we have now established, we strictly command that those things which the sacred canons prescribe be observed. Furthermore, it is of the utmost importance that each of the new bishops establish a seminary in each diocese, according to canon law and according to the regulations established by the Holy Congregation for Seminaries and Universities, so that young men called by the Lord may be formed for the service of the Church. Moreover, we decree that, as soon as these Our Letters have been put into effect, the clergy of the Church shall be considered to be assigned to the territory in which they legitimately reside. We also command that all documents and records pertaining to the new dioceses, their clergy, the faithful, and temporal goods, be transmitted by the Curias of Guatemala, Alta Verapaz, and Vera Paz to the Curias of Zacapa y Santo Cristo de Esquipulas, Jalapa, Sololá, and San Marcos, and to the Apostolic Administration of EI Petén, as soon as it is permissible, so that they may be diligently preserved in their respective archives. Finally, concerning the ancient sanctuary commonly called El Señor de...

[*Latin ed. p. 540*]

640 Acta Apostolicae Sedis - Commentarium Officiale. Concerning Esquipulas, which exists in the newly established Zacapa diocese, having considered the sentiments of Our mind, that it is venerated with extraordinary and magnificent devotion not only by the inhabitants and neighboring peoples, but also by the faithful who, for the purpose of pious pilgrimage, come there even from distant regions; and desiring that the splendor and magnificence of that Sanctuary be increased, We decree that it be placed under the jurisdiction of the Zacapa Ordinary and governed by special laws. For all of these matters, so that those things which have been arranged and established above may be carried out, We choose the venerable Brother mentioned above, the Apostolic Nuncio in Guatemala, and We grant him the necessary and appropriate powers, including the power to delegate to any man holding ecclesiastical office, to carry out the aforementioned purpose, and We impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the acts of the completed execution. Furthermore, these Letters and everything contained within them, even if any person, or those who believe they have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall

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never, at any time, be subject to any defect of surreptition, or fraud, or nullity, or of Our intention, or by any other means, even substantial or unforeseen, be deemed invalid, impugned, or brought into controversy, but rather, they shall always remain and be considered valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these things, We will and do decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, which may be contrary to these, even those worthy of special mention, to all of which We derogate by these present enactments. Finally, We decree that to copies, extracts, or even printed versions of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, the same full faith shall be given as would be given to these present Letters if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone, with audacious temerity...

[*Latin ed. p. 541*]

The Acts of the Popes, volume 541, chapter XII, states that anyone who should presume to attempt this will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, near St. Peter's, in the year of Our Lord 1951, on the tenth day of the month of March, in the twelfth year of Our Pontificate. For the Holy Roman Church, Cardinal TISSERANT, Secretary. Father A. I. Card. PIAZZA, Dean of the Sacred College, Congregation of the Holy See for the Affairs of Bishops. Arthur Mazzoni, Apostolic Protonotary. Albert Serafini, Apostolic Protonotary. *Loco* © Plumbi Reg. in Cane. Ap., vol. LXXXI, n. Iß - Al. Trussardi. IV. The Diocese of Santa Maria (Passo Fundo) is divided and a new Diocese of Passo Fundo is established. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event. If any diocese extends itself over too large a territory and abounds in a greater number of the faithful, the Apostolic See endeavors to divide it and to establish a new diocese, entrusting it to the care of another pastor. Moved by this sentiment, We, with the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are entrusted with Consistorial Affairs, and with the consent of the Venerable Brother Charles Chiarlo, Archbishop with the title of Amideno and Apostolic Nuncio in the Brazilian Republic, have gladly approved the requests made by the Venerable Brother Anthony Reis, Bishop of Santa Maria, to the Apostolic See, that he may determine to separate the northern part of his diocese and to establish a new diocese from it. Having therefore,

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as far as necessary, obtained the consent of others who may be concerned or who may presume to have an interest, and desiring to reward the zeal of the clergy and the good conduct of the faithful, after mature deliberation and with certain knowledge, by Our Apostolic authority, We separate from the Diocese of Santa Maria six civil municipalities, as they now exist, which...

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis – The Official Commentary is commonly called: Passo Fundo, Carasinno, Sarandi, Gfetulio Vargas, Erechim, Marcelino Ramos, taking the last part of this area, which is located on the right bank of the Apuré River. We erect and establish a new diocese, to be called the Diocese of Passofundo, encompassing these municipalities; its boundaries will therefore be: to the north, the Diocese of Lages, bordered by the Uruguay River; to the east, the Prefecture Nullius of Vaccaria, defined by the Apuré River, now Ligeiro, and the Archdiocese of Portalegre in Brazil; to the south and west, the Diocese of Saint Mary. We establish this new Diocese of Passofundo as a suffragan of the Metropolitan Church of Portalegre in Brazil, and we subject its current Bishops, for the time being, to the jurisdiction of the Metropolitan Archbishop of Portalegre in Brazil; we establish the episcopal see in the city of Passo Fundo, from which the diocese derives its name, and therefore we elevate this city to the episcopal rank, with all the rights and privileges pertaining to episcopal cities; we also establish the episcopal cathedral in the church dedicated to the Most Blessed Mary Aparecida, the beloved Patroness of all of Brazil, located in the same city of Passo Fundo, and therefore we elevate this church to the dignity of a cathedral; and we grant to it and to the current Bishops of Passofundo all the rights, honors, insignia, privileges, favors, and graces, with which other cathedrals and their Bishops commonly enjoy, and we likewise subject them to the same burdens and obligations as others. Furthermore, desiring to promote the greater adornment and utility of the Cathedral of Passofundo, we decree that a Chapter of Canons be established in it, according to the norms to be set forth in Apostolic Letters. As long as the diocese lacks a College of Canons, diocesan consultants will be chosen and appointed according to the law for legal matters. The episcopal mensal is constituted from the revenues of the Curia and the offerings of the faithful, for the benefit of the diocese itself, which has been established. We also desire that, as soon as it is permissible, at least one Seminary be established, according to the sacred canons and the norms established by the Holy Congregation for Seminaries and Universities, from which young men will be chosen to be sent to the Pontifical College Pio in the city of Rome, so that they may be formed in the hope of the Church under our watchful eye. As for the governance and administration of this new diocese, we command that the election of a Capitular Vicar or Administrator, in the event of a vacancy,

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and other matters pertaining to the rights and obligations of the clergy and the faithful, be observed according to what the sacred canons prescribe. With particular regard to the clergy, we decree that as soon as these Letters of Ours are brought into effect,

[*Latin ed. p. 543*]

The acts of Pope Pius XII are considered to pertain to that same clergy of the Church, within whose territory they legitimately reside. Finally, We desire that all documents and acts pertaining to the new diocese and its clergy, faithful, and temporal goods, be transmitted from the Curia of the Diocese of Saint Mary to the Curia of Passo Fundo as soon as possible, for careful preservation in a properly established archive. With regard to all of the above, as We have ordered and established, We appoint the Most Reverend Brother, the Apostolic Nuncio in the Republic of Brazil, or whoever presides over the execution of the Nunciature's actions, to carry out these matters, and We grant him the necessary and appropriate powers, including the power to delegate any person holding ecclesiastical office, to accomplish the aforementioned purpose, and We impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as it is permissible, an authentic copy of the executed acts. Furthermore, these Letters and everything contained within them, even if any individual, or anyone who believes their interests are involved, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptitiousness, or of fraud, or of nullity, or of any other defect, whether substantial or unforeseen, and shall not be challenged or brought into dispute, but shall, as having been made and issued with full knowledge and authority, always remain valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if anyone, through any authority, knowingly or unknowingly, should attempt to contravene these, We declare and decree that it shall be utterly void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other provisions of the Roman Pontiffs, Our Predecessors, which may be contrary to these, including those worthy of special mention, to all of which We hereby derogate. Finally, We decree that to copies, extracts, or even printed versions of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, the same full faith shall be given as would be given to the present Letters if they were presented or shown. To no one shall it be permitted to infringe upon or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone, with audacious

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temerity...

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - He who should presume to alter this official commentary will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the tenth day of the month of March, in the twelfth year of Our Pontificate. For the Holy Roman Church, Cardinal TISSERANT, Prefect. Father A. I. Card. PIAZZA, Dean of the Sacred College, Secretariat of the Congregation of the Consistory. Franciscus H-annibal Ferretti, Apostolic Protonotary. Bernardus De Felicis, Apostolic Protonotary. In Cane. Ap., vol. LXXXI, n. 51 - Al. Trussardi. V. A CENTRAL CANADIAN TERRITORY IS SEPARATED FROM THE CENTRAL CANADIAN EXARCHATE AND A NEW APOSTOLIC EXARCHATE IS ESTABLISHED, NAMED: THE APOSTOLIC EXARCHATE FOR THE RUTHENIAN FAITHFUL OF THE PROVINCE OF SASKATCHEWAN. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, Concerning the religious well-being of those Ruthenians dwelling in the Canadian Dominion, We, exercising the supreme office entrusted to Us, by Apostolic Letters sealed with the leaden seal, dated the third day of the month of March, in the year nineteen hundred and forty-eight, divided the Apostolic Exarchate in Canada into three parts, and established and constituted three Exarchates, central, eastern, and western, for the Ruthenian Christian faithful residing there. Now, since the Ruthenian people appear to be increasing daily, especially in the central Canadian Dominion, the Sacred Congregation for the Eastern Church, having previously heard the venerable Brother Hildebrand Antoniutti, Archbishop with the title of Synnadensis in Phrygia and Apostolic Delegate in the Canadian Dominion, and with the favorable opinion of all the Ruthenian Bishops of Canada and other men skilled in this matter, it seemed useful to separate a territory from the Apostolic Exarchate of the Central Canadian Dominion in order to establish a new Exarchate.

[*Latin ed. p. 545*]

The Acts of Pope Pius XII, 545. We, having heard the venerable Brother, Our Most Reverend Cardinal, Prefect of the Sacred Congregation for the Eastern Churches, having considered all matters carefully, and with the greater good of the Lord's flock before Our eyes, with certain knowledge and by the fullness of Our apostolic authority, separate a territory from the Apostolic Exarchate of the Ruthenians in the Central Canadian Province, whose boundaries shall be the same as the limits of the Province of Saskatchewan and the territories to the north thereof, and We erect and

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establish it as a new Apostolic Exarchate for the Ruthenian faithful of the Province of Saskatchewan. The seat of this new Exarchate shall be in the city of Saskatoon; and We raise and elevate to the rank and dignity of a Cathedral Church the church dedicated to Saint George, located in the same city, and We grant it all the rights, privileges, honors, and prerogatives enjoyed by other Cathedrals of the Church, provided that they are exercised according to the approved rite and legitimate customs. Furthermore, for the time being, We grant to the Prelate of the Exarchate all the rights, insignia, and privileges enjoyed by other Exarchs throughout the Catholic world; and We also subject him to all the duties and obligations to which other Exarchs are subject, according to the norms of the sacred canons and the particular law of the Ruthenian Church. In order that the Exarch may be able to exercise not only jurisdictional, but also ordained functions within the boundaries of his Exarchate, as Bishops do in their dioceses, he shall be adorned with the episcopal character and title, and therefore, We shall grant him a titular church from the Apostolic See. Furthermore, We desire that this new Exarchate be immediately subject to Us and to the Apostolic See. We further decree that the Apostolic Exarchate which was previously called the Central Canadian Province shall henceforth be called the Apostolic Exarchate for the Ruthenian faithful of the Province of Manitoba. We also decree that the Exarch shall appoint six or at least four Consultors, priests commended for their piety, prudence, and learning, residing in the episcopal seat or in nearby places, who shall be available to advise and assist him in the governance and administration of the Exarchate, and who shall be able to assist him in the solemn celebration of the sacred rites. The Exarchate's income, until stable revenues are established, shall be constituted by contributions similar to those of a cathedral, which the Ordinary, after hearing his Consultors, shall establish, as well as by collections from the faithful, for whose benefit the Exarchate has been established. We also hope that, as soon as it is possible to establish a seminary for all Ruthenian young people from the Canadian Province in order to foster vocations to the Church, the Exarch will take care to establish at least a small seminary in the new Exarchate as soon as possible. As for other matters, such as the rights of the clergy and the faithful...

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary: Concerning the duties, and regarding controversies, if any should arise, between the Exarch and the Latin Bishops, concerning the most rigorous application of the Byzantine rite in the sacred ceremonies, We command that those sacred canons and norms already established by the Apostolic See be observed. Furthermore, We decree that as soon as these Letters have been demanded for execution, all and each, both secular clergy and religious of both sexes

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residing in the provinces of Manitoba and Saskatchewan, shall be considered to belong to that Apostolic Exarchate, in which each one actually resides, as well as the ecclesiastical goods. We further command that all documents and acts pertaining to this new Exarchate be transmitted to the Curia of this place as soon as it can be done, from the Chancery of the old Exarchate, so that they may be diligently preserved in its archives. For all the matters above stated and established, We delegate to the venerable Brother mentioned above, the Apostolic Delegate in Canada, or to him who will preside over the execution of this, the authority to delegate to any man constituted in ecclesiastical dignity, and We impose upon him the obligation to transmit, as soon as possible, an authentic copy of the acts of the completed execution to the Holy Congregation for the Eastern Churches. Moreover, these present Letters and everything contained therein, even concerning those who are present, or who presume to have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptition, or of prevarication, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, but that they, as having been made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, through any authority, anything should happen to be attempted against these, We will and decree that it shall be entirely void and of no effect, notwithstanding, as may be necessary, the rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary things, even those worthy of special mention, to all of which We derogate by these presents. Finally, We will that these Letters, or extracts, even printed, but signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the same full credence.

[*Latin ed. p. 547*]

The Acts of Pope Pius XII, page 547, which would be granted by these present Letters, if they were presented, shown, or exhibited. However, no one is permitted to infringe upon or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the nineteenth day of the month of March, on the feast of St. Joseph, in the thirteenth year of Our pontificate. For His Eminence,

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the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Oriental Church, and Chancellor for the Holy Roman Church, Cardinal TISSERANT. O. Card. MICARA /S. College Dean. f Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Protonotary Apostolic College. Ludovicus Kaas, Protonotary Apostolic. *Loco* g& Plumbi Reg. in Conc. Ap., vol. LXXXI, n. 37 - Al. Trussardi. APOSTOLIC LETTER: IN THE REPUBLIC OF THE PHILIPPINE ISLANDS, AN APOSTOLIC NUNTIATURE IS ERECTED BY POPE PIUS XII. For the eternal memory of the matter. — Moved by paternal charity, with the aim of promoting the well-being and progress of the faithful, and also the spread of the Catholic faith, and having carefully considered the public matters that exist between the Apostolic See and the governments of nations, We have decided to erect an Apostolic Nuntiature in the Philippine Islands, because We believe that this will be beneficial to both the Church and the Republic established there. Therefore, having considered all things diligently, moved by Our own impulse, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these Letters, We erect an Apostolic Nuntiature in the Republic of the Philippine Islands, with its seat established in the city of "Manila," and We grant to this Nuntiature all and each of the privileges, honors, and immunities that are proper to such Legations. This...

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - We publish, establish, and decree that these present Letters shall remain forever valid and effective; and that the Apostolic Nunciature, which We have established in the Philippine Islands, shall henceforth fully support and assist; and that proper judgment and definition shall be rendered; and that whatever may be attempted in this regard by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared null and void from this moment forward. All contrary things to the contrary notwithstanding. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of April, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Lord, to the Cardinal Prefect of the Pontifical Diplomatic Office, Gildo Brugnola. LETTER TO HIS EMINENCE, CARDINAL CLEMENTE MICARA, ARCHBISHOP OF VELITRE, PRO-PREFECT OF THE HOLY CONGREGATION FOR RITES, GENERAL VICAR OF HIS HOLINESS IN THE CITY: CONCERNING THE NEW STATUTE GIVEN TO THE ITALIAN ASSOCIATION OF SAINT CECILIA. Your Eminence, It is certainly well known that the Roman Pontiffs have shown great zeal throughout the centuries to ensure that sacred music, which holds such importance in the Catholic liturgy, remains entirely worthy of its sanctity and of divine worship. In this constant work of protection and promotion, Our Predecessors, directly or through the Sacred Congregations of the Ro-

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man Curia, issued norms and resolved doubts concerning the style and use of musical art in liturgical functions. And because these norms and resolutions might be more easily put into effect, the Supreme Pontiffs favored and encouraged the emergence and development of pious associations among the clergy and the faithful, with the primary purpose of ensuring the proper observance and dissemination of the norms issued by the Holy See on this matter. It is undoubtedly the case that among these pious associations is to be included the Italian Association of Saint Cecily, which has been encouraged and blessed on many occasions by this Chair, and which has, in this recent period, demonstrated a commendable and fruitful...

[*Latin ed. p. 549*]

Acts of Pope Pius XII, 549, concerning activity within the faithful for the restoration of sacred music in Italy, according to the most wise directives given at the beginning of his pontificate, through the Motu Proprio "Inter pastoralis officii," by the glorious Pope Pius X, whom, with great joy of our soul, we are preparing to proclaim Blessed. Already, our immediate predecessor, Pope Pius XI of venerable memory, as early as September 15, 1934, anticipating the new needs arising from the changing times and circumstances, entrusted the Presidency of the Italian Association of Saint Cecily with adapting its statutes and regulations, and with submitting them for examination and approval to this Apostolic See. However, various circumstances prevented proceeding with this work at that time, the opportunity for which, however, became increasingly urgent, as demonstrated by the requests that, in the meantime, have been repeatedly made by those who have had the opportunity to recognize how valuable the work of the Association is for the revival of sacred music in the pastoral life of the dioceses of Italy. The present Presidency of the Association, which we ourselves have encouraged, has undertaken the revision of the old statutes and has not failed to consult the Italian Episcopate and the religious superiors, whom we know to be interested in this subject of such importance for the spiritual well-being of Christian communities, and whom we hope will always and by every means promote collective prayer, animated by the mysterious and wondrous wave of ecclesiastical chant. Following this, a text of a new statute was prepared, no less accurate than simple and obvious, which, in the present circumstances, seems wisely to gather the experience of the previous work and opens the way to a new prosperity for the Cecilian Association. Therefore, it is very pleasing to our heart, as a tribute to the holy memory of our Venerable Predecessor, Pope Pius X, restorer of the discipline of music in the sacred functions, to announce to you, Cardinal, that we have examined the aforementioned statutes and have found them to our satisfaction, and we gladly approve them; and, while we present them here for your consideration, we are pleased to point out that it is our

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will that you, in your capacity as Pro-Prefect of the Sacred Congregation of Rites, assume the functions of Cardinal Protector of the Italian Association of Saint Cecily, and that you lovingly and wisely take its high direction. It certainly does not escape you, and we would like it not to escape anyone who cares about the revival of the religious life of our populations, the importance of this our act, intended to reawaken the beautiful and

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - An Official Commentary on the venerable tradition of sacred music; and confident that Our decree will be readily followed by the Holy See and that of the Italian clergy and faithful, We invoke divine assistance upon the aforementioned Association, while from the heart We impart to all the Apostolic Blessing. From the Vatican, June 2, 1951, the xm year of Our Pontificate.

PIUS PP. XII

ALLOCUTIONS

I. To the Most Reverend Man, César Coloma Silva, an orator *extra ordinem* with special mandates from the Military Ordinariate of Ecuador, presenting public letters to the Supreme Pontiff.

Your Excellency:

For the third time, within a period of less than seven years, We are given the opportunity to receive an Extraordinary and Plenipotentiary Ambassador from Ecuador, who deposits his Credentials in Our hands. And once again, as in all previous occasions, this solemn act is characterized by the elevated expressions of that one whom the supreme authority of the State, the Most Reverend President of the Republic, has designated to represent his noble people before Us.

Your Excellency, after a long career – filled with labors and experiences, in his homeland and abroad, and even within the Ministry of Foreign Affairs – which has offered him the most favorable opportunities to distinguish himself in the service, not only of his country, but also of all humanity, now sees in his mission in this Eternal City and in the high office that he so brilliantly begins to exercise, a most special gift of Divine Providence.

And We, how could We fail to offer the warmest welcome, filled with paternal benevolence and with heartfelt joy, to the new representative of the Ecuadorian people, so close to Our heart, who, with such sentiments and with such noble intentions, crosses for the first time the thresholds of the Apostolic Palace?

The Republic of Ecuador, as has been very well said, is in its entirety that wondrous knot of peaks and volcanoes; of valleys and waterfalls; *It dwells

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on the 18th day of the month of June, in the year 1951.*

[*Latin ed. p. 551*]

From the Acts of Pope Pius XII, 551, concerning beautiful, majestic, and sublime spectacles, which form your celebrations. But We would venture to add that the Ecuadorian people are also like a spiritual extension of their mother mountain range, because, like it, they know how to be magnificent in greatness, gentle and profound in the depths of their feelings, and full of strength and ardor for all great endeavors. This faithful people, which in the month consecrated to the Most Sacred Heart of Jesus of the year nineteen hundred and forty-nine, sang a "Hosanna" to the Eucharistic Lord in its capital—which is also the beloved homeland of Your Excellency—whose echo has not yet faded; this people of old and profound faith, before whose Episcopate and before whose representatives and pilgrims We were given to canonize, during the recent Holy Year, a heroine of the faith, a worthy daughter of theirs, an honor to all of Spanish America and to Mother Spain, Mariana de Jesus de Paredes; this people, obedient and devoted to its authorities, but always diligent, with attentive vigilance, regarding its religious rights and liberties, must know that its aspirations are Ours, and that Ours are also its concerns and its desires; and that We, with regard to them, could scarcely experience greater joy than to know that it is guaranteed—in collaboration with all good people—that freedom of movement in the religious, cultural, and, especially, educational fields, without which its magnificent treasure of Catholic faith could be diminished and certainly prevented from producing its fruitful and salutary effects. In all nations, the best and most faithful citizens are those who consider their relationships with their people and with their state institutions not as the mere result, limited in place and time, of a worldly and transient fact, but rather as a part, and a very important part, of their moral conception of life and of the world. The more deeply the citizen feels bound to the eternal foundations of faith and divine law, the more solid and resilient will be the bonds that unite him with the State itself. We are fully confident that all those in whose hands are power and responsibility will realize that no State can render a better service to what constitutes the fundamental premises of its internal peace and order, of its cultural and social progress, and of its fruitful collaboration in the great and common interests of Christianity and of humanity, than by guaranteeing to the religious forces that operate within its territory that freedom of action, which will ultimately prove beneficial even to civil society itself.

[*Latin ed. p. 554*]

Acta 554 Apostolicae Sedis - Commentarium Officiale. The friendly cooperation upheld by your predecessor will be ably carried on, to strengthen the ties that bind His Majesty's realm to this Holy See. Your Excellency may

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rely on Our complete confidence, while We pray that God will bless your labours and make your stay in Rome happy and fruitful.

III. To those who attended the International Catholic Congress, held in Rome, for the purpose of promoting a worthy condition of rural life:

Be here welcomed, dear sons and daughters, whom a common attachment to Christian principles and Catholic social doctrine has gathered from all parts, from the most distant overseas lands, as well as from the closer regions of Europe, to discuss the problems of rural life. You emphasize, at this moment, the spirit in which you have conducted your debates, expressing the desire that, through its supernatural virtue, the blessing of the Vicar of Jesus Christ may enrich your conclusions and results.

With a commendable breadth of vision, your Congress has sought to extend its study to all those who live in the countryside, some directly engaged in working the land to provide the plant and animal products intended to satisfy their own needs and those of their fellow men, while others live among them and provide them with the various services that are necessary to them.

A double observation, before any reasoning, imposes upon even the least attentive the conviction of the importance of these problems. On the one hand, the fact that the largest fraction of humanity lives in the countryside, either in isolated farms, or in villages, or in towns; on the other hand, the fact that, while these problems immediately concern these populations, they, through their indirect influence, are of primary concern to all of humanity and are related to the internal structure of the State and even of the Church, due to the profound influence they exert on the biological, intellectual, spiritual, and religious development of humanity.

Already Our Predecessor, Pope Pius XI of blessed memory, in his Encyclical *Quadragesimo anno*, speaking of the favorable or unfavorable consequences of the economic system of industrial capitalism, had drawn attention to the inhabitants of the countryside. This issue has lost nothing of its importance.

[*Latin ed. p. 555*]

Acta Pii PP. XII 555 concerning its gravity. Alongside its influence on the overall development of the entire economy (and this state of affairs persists), this economic system inevitably exerts its influence on the spiritual, social, and material conditions of rural populations. Indeed, one can say that the destiny of all humanity is at stake: will we, or will we not, succeed in better proportioning this influence so as to preserve the unique character of the spiritual, social, and economic life of the countryside, and to ensure that it has, if not a dominant, at least an equal influence on the entirety of human society? Would there be, in this area, causes of irreconcilable conflicts? Certainly not. As long as we remain within the natural conditions

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of human life and its perfection, the division of labor and functions cannot inevitably generate such conflicts. Every sound mind must recognize that the economic system of industrial capitalism has contributed to making possible, and even stimulating, the progress of agricultural productivity; that it has, in many regions of the world, raised the physical and spiritual life of the rural population to a higher level. Therefore, it is not the system itself that should be blamed, but the danger it poses if its influence were to alter the specific character of rural life, assimilating it to the life of urban and industrial centers, and making the "countryside," as understood here, a mere extension or appendage of the "city." Such a practice, and the theory that supports it, is false and harmful. It is, as is well known, Marxism that professes this: it has fallen into the superstition of technicalism and excessive industrialization. The "collectivization" of agricultural labor, in the manner of a factory; the degradation of the countryside, reduced to being nothing more than a reserve of labor for industrial production – this is where Marxism leads. But this is also where the fundamental principles of economic liberalism lead, as soon as the pursuit of profit, on the part of financial capitalism, weighs heavily on economic life, and as soon as the interconnectedness of the national economy is considered unilaterally in terms of the market, as a mere mechanism of prices. And here are identical consequences for rural populations exploited by industrial capitalism: either a simple reservoir of labor; or lethargy in a miserable existence, subjected to the most dangerous tensions. While not being the sole cause of the "rural exodus" that is deplored almost everywhere today, the predominant role given to the interests of industrial capitalism in the production and distribution of resources...

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Commentarium Officiale. The arrival of industry, playing its role. Therefore, to speak only of "abandonment" would be to minimize this painful phenomenon. We must, with all honesty, say "exodus," so that everyone may understand how a one-sided development of the economy leads to the disintegration of the human and social structure of an entire people. Finally, in the absence of a capable and enterprising rural population, the land, left fallow through negligence or exhausted by clumsy exploitation, gradually loses its natural productivity, and the social economy itself is drawn into a crisis of the most serious kind. Today, opportunities arise to decide whether to continue pursuing a one-sided and shortsighted "profitability," or whether to direct it towards the entire social economy, which is its objective end. Here are some examples: the aid planned for "backward" regions; the agrarian reform, fortunately begun here and there; emigration and immigration, facilitated by international regulations; a better regional grouping of complementary national economies; a better distribution of productive forces throughout the national territory. All

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these measures must aim, among other things, to ensure that the people of the countryside everywhere retain their own character, their own influence, their own value in the economy and in society. This is precisely what must be emphasized when we lament the defects and frictions in human relationships, which result from the structures of work in the world of capitalist industry. Indeed, we complain that labor, as it were, has "lost its soul," that is, its personal and social meaning in human life; we complain that labor, oppressed on all sides by a multitude of organizations, sees this human life transformed into a gigantic automatism, of which men are the unconscious cogs; we complain that technology, "standardizing" all gestures, harms the individuality and personality of the worker. A universally applicable remedy may be difficult to find; nevertheless, the work of farmers offers a powerful defense against all these disorders. We are thinking here first of peasant farming, of family farming. This is the rural class that, through the entirety of its social character, and also through its economic role, forms, as it were, the core of a healthy peasantry. This is not to deny the usefulness, often the necessity, of larger agricultural enterprises. Nevertheless, in constant contact with nature, as God created and governs it, the farmer knows by experience that...

[*Latin ed. p. 557*]

The acts of Pope Pius XII, page 557, state that human life is in the hands of its Author. No other form of association is so suited to family life, as a spiritual, economic, and legal unit, and even in matters of production and consumption. However arduous this labor may be, man still finds himself master of his world through activity within the community: of the family, of the surroundings, and also, subsidiarily, of various economic cooperatives, provided, however, that they remain, in truth and not merely in appearance, founded on the responsibility of all participants. As for modern technology, to the extent that it must today serve the interests of agricultural labor, it will naturally adapt to the concrete realities of each particular case; in this way, it will preserve the individual character of agricultural work. Far be it from Us to indulge in any unrealistic romanticism. With much patience and skill, the rural world must be guided back to the path of its salvation, its defects must be combatted, and the fascination of a world foreign to it must be overcome. Furthermore, modern social legislation must also offer its benefits to rural populations, but in accordance with their own character. Above all, they must be given the opportunity for a sound education, wisely adapted to their needs, stimulating their professional development. Moreover – it goes without saying – We cannot insist too strongly that Catholic populations receive a serious Catholic education. It is particularly pleasing to Us to be able to welcome your Congress precisely at this time, when international agricultural organizations and institutions, which have already commendably demonstrated their worth,

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are establishing their headquarters in the Eternal City or continuing to develop their activities there. And We are pleased to assure all the Offices and Institutes of the United Nations, which are intended to provide international assistance to the working man, that the Church is always ready to support them with its most sympathetic collaboration. From the bottom of our hearts, We pray that divine Providence may bless so many efforts, and We bestow upon you, with the warmest affection, Our Apostolic Blessing.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Commentarium Officiale. NUNTIUS RADIOPHONICUS PUELLIS SODALIBUS AB ACTIONE CATHOLICA HISPANIAE, OB CONVENTUM NATIONALEM MATEITI COADUNATIS, QUINA LUSTRA AB ORTA IPSARUM SODALITATE CELEBRANTIBUS.

"Amadísimas hijas, jóvenes católicas españolas que, reunidas en Madrid, clausuráis vuestra tercera Asamblea Nacional, conmemorativa de los primeros veinticinco años de vuestra Asociación: ¡Qué fácil Nos resulta, dada la proximidad del Año Santo, imaginarnos lo que en estos momentos será esa Plaza de la Armería! Nos basta evocar vuestra gran peregrinación de Julio y Nos parece que escuchamos otra vez los vítores y aclamaciones que salen de vuestras gargantas, que vemos vuestros rostros encendidos, vuestras sonrisas de satisfacción filial, vuestros ojos velados por las lágrimas. Pues henos de nuevo entre vosotras, hijas amadísimas, a lo menos con el espíritu y con la voz; pero ahora, lo primero para presentar Nuestra gratitud al Señor, que tanto os ha ayudado en este cuarto de siglo; luego para expresaros también a vosotras Nuestro reconocimiento por el bien que habéis hecho; y, finalmente, para responder a vuestra legítima expectación con algunas sencillas orientaciones. Gracias al Señor, sí; porque vuestra vida no ha sido fácil, sobre todo si se tiene en cuenta que, tras los días de la infancia, no tardaron en venir aquellos otros, bien amargos, en que vuestra ruta había de quedar señalada con flores de martirio. ¿Quién no verá la mano del Altísimo en vuestro prodigioso renacer, apenas pasada la tormenta, hasta llegar, en poquísimo tiempo, al esplendor actual? ¿Y quién no se sentirá movido a entonar un himno de alabanza y de gratitud al Dador de todo bien, considerando que todo esto ha sido realizado por vosotras, necesitadas especialmente de auxilio por ser jóvenes? 'In omnibus gratias agite; haec est enim voluntas Dei in Christo Iesu': In all things give thanks for this is the will of God in Christ Jesus concerning you all. 1 Gracias también a vosotras por el bien que habéis hecho. Y quien lo quiera conocer, ahí tiene esos cinco lustros de historia, tan llenos que, sin poderlo evitar, Nos sentimos movidos a compararlos a esos..."

[*Latin ed. p. 559*]

The Acts of Pope Pius XII, 559, speak of fruit trees which now, in your

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generous fields, bend their branches to the ground, as if they could not bear the very sweet weight of their abundant fruits. Three General Assemblies, one of them in the midst of a heroic climate; countless retreats and weeks of devotion; your presence in Zaragoza and Santiago, in Fatima and in "Rome"; so many journals and publications; your clear social sense expanding apostolically through your specialized branches; and, above all, your inexhaustible charity, well demonstrated, for example, with the needy children of Europe and with the poor churches and missions, in the latter case, through your Father in Rome. May God reward you for it! May He repay you for so much good will, so much spirit of sacrifice, and so much good that you have done. We have already had the opportunity to praise all of this; today, on your silver anniversary, seeing you prepared, with a determined spirit and without the slightest sign of weariness, to conquer the future; hearing your purpose to "be witnesses of Christ" everywhere, we give you a single instruction: Young Spanish women of the Catholic Action: in the name of the Lord, and for the honor of the Church and of Spain; always forward! Forward with your piety. Sometimes it seems to us that the most characteristic aspect of your vocation consists in bringing everywhere, with that sympathetic and natural charm that you know how to find when necessary, that aura of spirituality, of religiosity, of simple and accessible devotion that the treacherous secular breeze of our days would like to sweep away from the home, the workshop, the office, the place of recreation, and relegate, under seven locks, into the darkness of the sacristy. No; "Omnia in Christo et per Christum" (All things through Christ and in Christ), Christ all and in all, Christ present everywhere. And if you ask us how you will accomplish this, we answer that primarily with your Christian modesty. Without affectation or reserve, with good cheer and determination, impose everywhere the good tone of your modesty and your chastity, as a natural expression of your piety. Forward with your social sense. "You cannot be absent from the social sphere," you have been told at your Congress. But We add to this: precisely in that sphere, a great mission awaits you, bridging the distances between social classes within the youth fraternity of your association; influencing those in authority so that they remember their duties, and, renouncing luxury and ostentation, running according to 2 Colossians 3, 11.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Commentarium Officiale, assisting those most in need; and forming the younger members, preparing them for greater professional training, the foundation of their just redemption. Go forward, therefore, with your apostolate. What doors will be closed before a young Cattolica, whose presence is further adorned with the attractions of her purity and innocence? Will there be a heart capable of rejecting her requests, especially if she knows how to make them with the eloquence of

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a strong young woman, who fears no one and moreover knows that she is in the right? You can reach all spheres to purify them, to perfume them with your virtues, to imbue them with the "For we are the good odour of Christ unto God, in them that are saved and in them that perish," to win souls. Strive, and strive without rest, especially for the sanctification of young Spanish women, so that from them may come the Christian mothers of tomorrow, and from these mothers, Christian homes which must be the foundation of a Spain faithful to its tradition and its faith! Many of your sisters, from many other nations, surround you at this moment; and from Spain itself, there are many other young women, especially the Marian Congregations, good soldiers of the Catholic Action, just like you, and whose campaign in favor of the morality of spectacles will undoubtedly count on your collaboration; not a few Venerable Brothers of ours are present in the Episcopate. All of this should serve to make you understand that the world, the Church, and your Fatherland are looking at you, and expect something of you. Young Cattolicas: do not disappoint so many hopes, and may the new stage, which now begins, surpass, if possible, the previous one, which now ends! The undertaking is arduous, but your spirit is strong, and the grace from above, duly implored and deserved, will never be lacking to you. As a pledge of this, and as a testimony of our paternal affection, we give you, most beloved daughters, Our Apostolic Blessing, with the intention of blessing not only you and your families, but also all branches of the great family of the Catholic Action, all those who cooperate with it in the apostolate, all those who at this moment hear Our voice or are present in this place, and through them, the entire beloved Spanish people.

[*Latin ed. p. 561*]

The Most Holy Sacred Congregation of the Holy Office.

561 ACTA OF THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE. Thursday, June 27, 1951.

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the dissertation of Father Leo Seiller, O.E.M., published in the periodical *«Franziskanische Studien»* (Münster in Westphalia, 1948-49), under the title *«La psychologie humaine du Christ et l'unicité de personne»*, be placed in the Index of Prohibited Books.

And on the following Friday, June 28 of the same month and year, the Most Holy Pope Pius, by Divine Providence, XII, in his customary audi-

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ence granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered that the resolution of the Most Eminent Fathers be made public.

Given at Rome, from the Offices of the Holy Office, on July 12, 1951.

Marinus Marani, Notary of the Most Holy Sacred Congregation of the Holy Office.

II. DECREE. Thursday, July 18, 1951.

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after examining the acts and documents pertaining to the alleged apparitions of the Blessed Virgin Mary in the village of Heroldsbach, in the archdiocese of Bamberg, and after the vote of the Most Reverend Consultors, decreed:

«That the aforementioned apparitions are not supernatural; therefore, the relative cult exhibited in the aforementioned place and elsewhere is to be prohibited; and that priests who, in the future, participate in said illicit cult will, by that very fact, incur suspension from divine office.»

3 6 - ACTA, vol. XVIII, n. 12. - 11-8-1951.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - Official Commentary. And on the following Friday, the 19th of the same month and year, the Most Holy Lord, Our Lord, Pope Pius, by Divine Providence, XII, having granted a customary audience to the Most Reverend Lord Assessor of the Holy Office, approved, confirmed, and ordered to be published the decree of the aforementioned Fathers. Given in Rome, from the offices of the Holy Office, on the 25th of July, 1951. Marinus Marani, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION CONSISTORIAL.

INSTRUCTION CONCERNING MILITARY VICARIATES.

It has always been the concern of this Apostolic See that the general laws of the Church be observed by all, everywhere, piously and religiously, as far as possible; but, owing to particular circumstances of things and of men, it sometimes appears necessary to establish new norms in order to provide for the new needs of the faithful. Therefore, this Holy Congregation Consistorial, for the common good, derogating from the existing law to the extent necessary, decrees the following:

I. He who performs the office of Military Vicar possesses ordinary and special jurisdiction for the exercise of the spiritual good of those faithful entrusted to him.

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II. The jurisdiction which the Military Vicar enjoys is personal, and extends only to those subjects who are listed in the Consistorial Decree of the erection of each Military Vicariate, even if those same individuals are stationed in military bases and in places particularly assigned to the military.

The jurisdiction of the Military Vicar is not exclusive; therefore, it does not in any way diminish the authority of the local Ordinary over persons, bases, and places reserved for the military (that is to say: military barracks, armories, airports, military hospitals, etc.): and this jurisdiction in no way grants an exemption, nor does it cause the military chaplain to be removed from the diocese.

However, in those places, the local Ordinary and the parish priests exercise authority over the subjects of the Military Vicariates only secondarily; it is necessary...

[*Latin ed. p. 563*]

The Sacred Consistorial Congregation, number 563, therefore establishes the following: certain works are to be joined together by a bond, and actions and functions are to be carried out with concord, especially outside the walls of the military.

III. A canonical residence is not recognized unless it is diocesan or parochial. However, for the causes of dependents, or contentious matters among themselves, or criminal matters, the Vicarius Castrensis designates a diocesan or metropolitan tribunal, once and for all, to be approved by the Apostolic See.

IV. Whenever new buildings are to be specially assigned to the military, or ships or airplanes are to be blessed, and in other similar cases, the following rule is to be observed: if the ceremony is requested by the leaders of the military, the Vicarius Castrensis confers the blessing; if this is not possible, the Ordinary of the place where the ceremony is to take place, having been previously notified by the Vicarius Castrensis, may, by his own right, confer the blessing; if, however, the ceremony is requested by civil authorities, the Ordinary of the place is competent.

V. The Vicarius Castrensis shall inform the Ordinaries of the places about the chaplains who are sent to their dioceses or who depart from them.

VI. The Vicarius Castrensis shall determine that the books of baptisms, confirmations, marriages, and the deceased, which are kept according to the usage approved by the Church in the Roman Ritual (Title XII, I-IV), shall be kept either in the general archive of the Vicariatus Castrensis or in the archive, if one exists, of the military chaplains, with the obligation, however, to send an authentic copy of these books to the Curia of the Vicariatus Castrensis at the end of each year, according to Canon 470, § 3 of the Code of Canon Law.

VII. The Vicarius Castrensis has the power to establish the Order of the

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Divine Office and to perform the sacred rites according to the usage of the military chaplains, as circumstances suggest, in accordance with the laws of the Church, especially the Constitution Divino afflatu of November 1, 1911 (A. A. a. III, 1911, pages 633-651), and the Motu Proprio Abhinc duos annos of October 23, 1913 (A. A. S., a. V., 1913, page 449), as well as the instructions issued or to be issued by the Congregation of Sacred Rites. The chaplains can use this Order wherever it is convenient for the military, celebrating and offering Mass in churches or in chapels reserved for the military.

VIII. The Vicarius Castrensis may grant quinquennial and, where customary, decennial dispensations, as other Ordinaries of the place may obtain.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Official Commentary IX. The Vicar of Castrum is obligated to present a report to this Holy Congregation, every third year, concerning the activities and the state of the Vicariate. X. Each military chaplain should remember that, in exercising the care of souls entrusted to him by the Vicar of Castrum, he is bound by the duties and obligations of parish priests, rendering what is due to whom it is due. XI. Military chaplains, as well as the Vicar of Castrum, are not obligated to apply the Mass for the benefit of the people; however, if they receive a salary or a significant emolument from this office, the Vicar of Castrum can impose upon them the obligation to apply the Sacrifice of the Mass on the days prescribed by Canon 306 of the Code of Canon Law; and this should be their rule. XII. Those priests who are appointed to the office of military chaplain should "shine with the splendor of holiness, and be worthy ministers of Christ, faithful dispensers of the mysteries of God, and be instructed to be effective helpers of God in every good work" (Pius PP. XII, Adhort. Menti Nostrae, A. A. S., vol. XLII, September 23, 1950, p. 658), so that they may diligently perform their pastoral duties, spurred on by the impulse of their vocation, and above all, they may strive for the salvation of souls, so that they may shine forth as living examples of the apostolate of Christ. Furthermore, the Vicar of Castrum should take into account the exhortation of the Most Holy Lord: "We exhort you, Venerable Brothers, to, as far as possible, not involve inexperienced priests in the midst of affairs, nor to assign them to places either far from the city, the principal seat of the diocese, or from its more celebrated towns. For if they were to be in such a state of life, isolated, inexperienced, exposed to dangers, lacking prudent teachers, they would undoubtedly suffer inconveniences, and their zeal could diminish." (Adhort. Menti Nostrae, loc. cit., p. 692). XIII. The best and most experienced priests should be chosen for the office of military chaplain, but with the special regulations for them provided by the Holy Office for Religious matters being observed; and, if possible,

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they should be assigned to places where the house of their Religious order is located. XIV. Chaplains should wear the ecclesiastical habit according to the legitimate customs of the place, and they should not wear military attire unless their ministry requires it or civil laws require it, but they should always use a special sign of their ecclesiastical office. Furthermore, if it is appropriate, they should always wear the tonsure or clerical cap, according to the norms of the sacred canons. XV. In order that the chaplains may be moved by the desire to fulfill the divine will, it is necessary that the spirit of prayer never languish or be dulled in them. They should be provided with constant nourishment through the devoutly celebrated Eucharistic Sacrifice, and through all those things that, having been proven by long use,

[*Latin ed. p. 565*]

The Sacred Congregational Congregation, desiring above all things that the minds of men abstain from sins and pursue more solid virtues, which, among spiritual exercises, is certainly the most important.

XVI. The forms and methods of the apostolate, promoted by properly instructed and prepared chaplains, are of such great importance and gravity today, given the particular needs of the Christian people.

XVII. Chaplains should strive to attend the gatherings or conferences of soldiers, according to Canon 131 of the Code of Canon Law, in the diocese in which they reside.

XVIII. The Military Vicar shall issue testimonial letters to those who, having earned a stipend, aspire to enter a religious order or to receive Holy Orders, whenever the sacred canons require such testimonial letters from the Ordinary of the place.

The Most Holy Lord Pope Pius, by Divine Providence, Pope XII, having heard the report of the undersigned Cardinal of the Sacred Congregation, has deigned to approve this instruction and has ordered it to be made public, notwithstanding any contrary provisions, even those deserving special mention.

Given in Rome, from the offices of the Sacred Congregational Congregation, on the 23rd of April, 1951, on the feast day of Saint George the Martyr.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary.

[Signature] L. © S. Iosephus Ferretto, Assistant.

II. LETTER TO THE MOST REVEREND CARDINALS AND THE MOST EXCELLENT ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES OF THE SPANISH TERRITORY.

Following the divine mandate to provide the faithful with aids to eternal salvation, appropriately addressing each and every need, the Apostolic See, as is known, has recently concluded an agreement with the authorities

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of the Spanish Nation regarding the jurisdiction of the Military Vicariate of Spain, as well as the spiritual care of Catholics, to be more effectively carried out through the help of Catholic priests. The task of these priests is by no means light, since they must be prepared to be present in the camps, in military stations, in airports, in naval armories, and in hospitals, to address all kinds of difficulties. In addition to these, they are joined by others, to provide assistance to the soldiers in matters of piety.

[*Latin ed. p. 566*]

The Acts of the Apostolic See - Official Commentary 566 strive to accomplish, and sometimes, even in religious institutions, among those who are almost uneducated or who are little concerned with matters pertaining to the soul, especially among young people, who, free from the watchful care of their parents, may initially be attracted by unrestrained freedom. In these circumstances, the following measures certainly seem appropriate: "For a great door and evident is opened unto me" (1 Corinthians 16:9), for indeed, a rich harvest is now prepared. However, in order that this new order may yield abundant beneficial fruits, and that "Giving no offence to any man, that our ministry be not blamed" (2 Corinthians 6:3), it is necessary that the priests who are assigned to the office of military chaplains be distinguished by doctrine, piety, and zeal for souls, and be eager for the glory of God, so that they may be fit to impart the norms of the Christian life to the soldiers and to provide them with the assistance necessary for the apostolate, adapted to the needs of the times. This Holy Congregation hopes that the importance of this matter will be understood by each local Ordinary with a Catholic spirit, so that the concern that each exercises for his own diocese will not be separated in any way from the common good of souls. Therefore, let Bishops, as pastors of souls, remember that the work of the pastoral ministry will be fulfilled if they are willing to freely present and grant to the Military Vicar some of their own priests, who are indeed adorned with suitable virtues, with whom he can properly exercise spiritual care for the soldiers, and among whom each Prelate will be permitted to count some of the sheep from his own flock. There is no doubt that the local Ordinaries of the Spanish territories, with their zeal, will strive to fulfill the wishes and exhortations of the Holy See. If these measures are implemented, one can be confident that the Spanish youth, not lacking in any help for salvation, will make daily spiritual progress and will contribute abundantly to both civil and Christian society, with the divine favor of pastors. Given at Rome, from the offices of the Holy Congegration of the Consistory, on the 2nd of June, 1951, on the feast of Saint Eugene, Pope. † Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary. L. S. Joseph Ferretto, Assistant.

[*Latin ed. p. 567*]

The Sacred Congregational Congregation, 567 III, regarding CHURCH

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APPOINTMENTS. His Most Holy Lord, Our Pius XII, by the Divine Providence, Pope, through successive decrees of the Sacred Congregational Congregation, has deigned to provide new pastors for the following churches: on May 28, 1951. — To the titular archiepiscopal Church of Tyana, he appointed the Reverend Bernard John Alfrink, from the archdiocese of Utrecht, Consultant of the Pontifical Biblical Commission and Professor of Old Testament Exegesis at the University of Nijmegen, whom he appointed Coadjutor to the Most Eminent and Reverend Father, John, Cardinal de Jong, Archbishop of Utrecht. on May 29. — To the cathedral Church of Nusca, the Reverend Guidon Casullo, parish priest of the Church of St. John the Baptist in the city of Ariano. — To the titular episcopal Church of Bencenna, the Reverend Thomas Loras Lane, Vice-Chancellor of the archiepiscopal Curia of Dubuque, whom he appointed Auxiliary to the Most Reverend Father, Henry Patrick Rohlman, Archbishop of Dubuque. on June 1. — To the cathedral Church of Segunta, the Reverend Paul Gurpide Beope, canon of the cathedral Chapter and General Vicar of the diocese of Pamplona. on June 11. — To the titular archiepiscopal Church of Hierapolis in Syria, His Excellency, Leon Jacob Ossola, formerly Bishop of Novara. on June 14. — To the united cathedral Churches of Faliscoduni and Acquipendi, the Reverend Aloysius Boccadoro, Urban Antistite, Parish Priest of the Church of St. Siri in the place called "San Remo," in the diocese of Ventimiglia. on June 20. — To the metropolitan Church of St. Andrew and Edinburgh, the Reverend Gordon Gray, rector of the Minor Seminary at "Blairs." — To the cathedral Church of Aberdeen, the Reverend Francis Walsh, from the Missionaries of Africa. on June 25. — To the titular episcopal Church of Edistiana, the Reverend Peter Joseph Rivera Mejia, parish priest of St. Rose of Cabal, in the diocese of Manizales, whom he appointed Auxiliary to the Most Reverend Father, Bernard Botero Alvarez, Bishop of Santa Marta. on June 29. — To the metropolitan Church of Nueva Segovia, recently...

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Official Commentary: The Most Reverend Father James Sancho, until now Bishop of Nueva Segovia, has been appointed. — The Most Reverend Father Peter Paul Santos, until now Bishop of Oacer, has been appointed to the Metropolitan Church of Oacer. — The Most Reverend Father Joseph Cuenco, until now Bishop of Iaren, has been appointed to the Metropolitan Church of Iaren. — The Most Reverend Father James Hayes, until now Bishop of Cagayan, has been appointed to the Metropolitan Church of Cagayan de Oro. — The Reverend Father William Vincent Gremigni, until now Bishop of Teramo and Atri, has been appointed to the Cathedral Church of Novara. July 2. — The Reverend Father Peregrinus De La Puente, O.P., Superior of the House of the Most Holy Trinity in Rome, has been appointed Titular Bishop of Mylasa and

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established as the Prelate "nullius" of Batanes and Babuyan. July 5. — The Reverend Father Gerard Coderre, honorary canon of the cathedral church of Joliette and diocesan director of the Catholic Action, has been appointed Titular Bishop of Aegaeae and established as Coadjutor with right of succession to the Most Reverend Father Anastasius Forget, Bishop of Saint John of Quebec. July 7. — The Reverend Father Norbert Forero, canon of the cathedral chapter of Tunja, has been appointed Titular Bishop of Hilta and established as Auxiliary to the Most Reverend Father Raphael Afanador and Cadena, Bishop of Neo Pamplona. July 9. — The Reverend Father William Van Zuylen, General Vicar of the diocese of Liège, has been appointed Titular Bishop of Druas and established as Coadjutor with right of succession to the Most Reverend Father Lewis Joseph Kerkhofs, Bishop of Liège. July 10. — The Reverend Father Francis Xavier Nufio, Vice-Chancellor of the metropolitan curia of Guadalajara, has been appointed Titular Bishop of Syedra and established as Coadjutor with right of succession to the Most Reverend Father Ignatius Placencia and Moreira, Bishop of Zacatecas. July 15. — The Most Reverend Father Emmanuel Pius Lopez Estrada, until now Bishop of Veracruz, has been appointed to the Metropolitan Church of Veracruz. July 28. — The Reverend Father John L. Paschang, pastor, official of the archiepiscopal curia, and parish priest of the church of the Holy Cross in the archdiocese of Omaha, has been appointed to the Cathedral Church of Grand Island.

[*Latin ed. p. 569*]

Sacra Romana Rota 569. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citations éditoriales. I. AFFAIRE DE NULLITÉ DE MARIAGE (GROSSI-BROSOWIC). Puisque le lieu actuel de résidence de Madame Anne Brosowic, partie dans cette cause, est inconnu, nous la citons pour qu'elle comparaisse, soit en personne, soit par un procureur légitimement constitué, au siège du Tribunal de la Sainte Rote Romaine (Roma, Palazzo della Cancelleria) le 3 octobre 1951, à 11 heures et demie, afin de discuter de la question litigieuse, ou de signer le document ci-dessous, et pour fixer la date de la décision de la cause devant la Rote. Existe-t-il une nullité du mariage dans ce cas ? Les Ordinaires des lieux, les curés, les prêtres, et tous les fidèles qui ont connaissance du lieu de résidence de la dite Anne Brosowic, doivent, autant que possible, la prévenir de cette citation.

Pericles Felici, Juge.

De la Chancellerie du Tribunal de la Sainte Rote Romaine, le 30 juin 1951.

Hugo Felice, Notaire.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Official Commentary II BUGELLEN. NULLITY OF MARRIAGE (SALERNO-PERINO). Since the actual place of residence of Lady Laetitia Ferino, involved in this cause, is unknown, we sum-

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mon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 15, 1951, at 12 o'clock, to discuss the doubt in question, or to subscribe to it, and to set a date for the final decision of the case before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Laetitia Perino, ought to take care to inform her of this edictal citation.

Emmanuel Bonet, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 6, 1951.

Hugo Felice, Notary.

[*Latin ed. p. 571*]

The Roman Curia Diary:

Monday, June 18, 1951: The Holy Father received in a solemn audience His Excellency, Dr. CESAR COLOMA SILVA, Extraordinary and Plenipotentiary Ambassador of the Republic of Ecuador, for the presentation of his credentials.

Saturday, June 23, 1951: The Holy Father received in a solemn audience His Excellency, Sir WALTER ROBERTS, K. C. M. G., M. C., Extraordinary Envoy and Plenipotentiary Minister of Great Britain, for the presentation of his credentials.

Monday, August 6, 1951: The Holy Father received in a solemn audience His Excellency, Dr. GIUSEPPE KRIPP, Extraordinary Envoy and Plenipotentiary Minister of the Federal Republic of Austria, for the presentation of his credentials.

ALLARO: SACRED CONGREGATION OF RITES

Tuesday, June 26, 1951: In the Palace of Congregations at St. Callisto, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates and Officials, and the Reverend Theological Consultors, discussed the heroic virtues of the Servant of God, Elena Guerra, foundress of the Oblates of the Holy Spirit, known as the "Sisters of St. Zita."

Tuesday, July 24, 1951: In the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates and Officials discussed:

a) The introduction of the cause for beatification and canonization of the Servants of God:

1. Elena Bettini, foundress of the Institute of the Daughters of Divine

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Providence.

[*Latin ed. p. 572*]

Acts 572 of the Apostolic See - Official Commentary 2. Concerning Maria Rosa Molas y Valve, foundress of the Congregation of Our Lady of Consolation; b) concerning the resumption of the cause of canonization of the Blessed Oliver Plunket, martyr, Archbishop of Armagh, Primate of Ireland. Furthermore, a report concerning the writings of the Servant of God, Gerolamo Jaegen, was examined. On Tuesday, July 31, 1951, the Sacred Congregation of Rites, acting as a preparatory body, convened in the Palace of Congregations at San Callisto, where the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the Servant of God, Maria Celina dellç, Presentation, a Religious of the Second Order of St. Clare.

SECRETARY OF STATE – APPOINTMENTS. By letters from the Secretary of He State, the Holy Father, Pope Pius XII, of blessed memory, deigned to appoint:

June 14, 1951. The Most Reverend and Illustrious Cardinal Bufimi Ernesto, as a Member of the Pontifical Commission for Biblical Studies.

June 20, 1951. The Reverend Father Genovesi Vittorio, of the Society of Jesus, as a Consultor to the Sacred Congregation of Rites for Causes of beatification and canonization.

Likewise, by letters from the Secretary of State, the Holy Father, Pope Pius XII, of blessed memory, deigned to appoint:

Apostolic Protonotaries *ad instar participantium*:

March 15, 1951. Monsignor Kallarakel Giacomo, of the diocese of Changanacherry.

April 6, 1951. Monsignor Genco Giovanni, of the prelatura *nullius* of Altamura.

Domestic Prelates of His Holiness:

February 15, 1946. Monsignor Castex Giovanni M., of the archdiocese of Toronto.

Monsignor Cullinane Michele G., of the same archdiocese.

Monsignor Egan Guglielmo, of the same archdiocese.

Monsignor Kirby Gerardo G., of the same archdiocese.

Monsignor O'Connor Giovanni Martino, of the same archdiocese.

[*Latin ed. p. 573*]

From the Roman Curia Diary, 573, October 11, 1949. Monsignor Andrea Leroux, of the diocese of Le Mans. April 6, 1950. Monsignor Alessandro Dessa, of the archdiocese of Calcutta. Monsignor Giovanni B. D'Souza, of the same archdiocese. May 12. Monsignor Emanuele G. Mendes das Neves,

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of the archdiocese of Loanda. December 15. Monsignor Wilson Gladstone O.S., of the apostolic vicariate of Jamaica. January 24, 1951. Monsignor Gerard C. Hartmann, of the archdiocese of Utrecht. January 27. Monsignor Bonaventura De Luca, of the archdiocese of Chieti. February 15. Monsignor Paolo Brezanóczy, of the diocese of Kaschau. Monsignor Giuseppe Rambelli, of the diocese of Forlì. January 21. Monsignor Luca Selwanga, of the apostolic vicariate of Uganda. March 16. Monsignor Donai J. Herlihy, of the diocese of Kerry. March 17. Monsignor Pietro Guglielmotti, of the diocese of Vallo della Lucania. Monsignor Alfredo Pinto, of the same diocese. April 10. Monsignor Basilio Kushnir, of the apostolic exarchate of Central Canada. April 16. Monsignor Emerico Link, of the diocese of Kaschau. Extraordinary private chamberlains to His Holiness: 30. April 15, 1950. Monsignor Giuseppe Cardijn, of the archdiocese of Malines. Monsignor Giuseppe Devroede, of the same archdiocese. Monsignor Edmondo Leclef, of the same archdiocese. Monsignor Vittorio Sempels, of the same archdiocese. May. Monsignor Gabriel Emanuele Nunes, of the archdiocese of Loanda. July 8. Monsignor Francesco G. Op de Coul, of the diocese of Ruremonda. July 21. Monsignor Guglielmo Nolet, of the diocese of Haarlem. December 24. Monsignor Quirino Paganuzzi, of the diocese of Piacenza. February 21, 1951. Monsignor Paolo Mukasa, of the apostolic vicariate of Uganda. Monsignor Pietro Ngabo, of the same apostolic vicariate. January 27. Monsignor Lorenzo Castellani, of the suburbicarian diocese of Palestrina. Monsignor Agapito Simeoni, of the same diocese. March 9. Monsignor Luigi De Maio, of the archdiocese of Sorrento. Monsignor Giovanni Andreini, of the diocese of Treviso. January 15. Monsignor Giovanni Kachiramattam, of the diocese of Tiruvalla. Monsignor Matteo Nedungatt, of the same diocese.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - March 17th, April 14th, 1951. Official Commentary. Monsignor Salvatore Boccuti, of the diocese of Vallo di Lucania. Monsignor Gennaro Infante, of the same diocese. Monsignor Francesco Marrocco, of the same diocese. Monsignor Giovanni Valpondi, of the diocese of Bertinoro. Monsignor Giuseppe Giuliani, of the archdiocese of Ferrara. Chamberlain of Honour, Extraordinary, with sword and mantle, of His Holiness: March 12th, 1951. Mr. Francesco Ceccopieri (Rome). Chamberlain of Honour, in purple attire, of His Holiness: March 4th, 6th, 16th, 1951. Monsignor Giuseppe Marchi, of the diocese of Cesena. Monsignor Mario Sabatini, of the diocese of Urbania and Sant'Angelo in Vado. Monsignor Emilio Silvestri, of the same diocese. April. Monsignor Giovanni Bruno (Rome). Monsignor Egisto Gervasi (Rome). Monsignor Modesto Marcelloni (Rome). Monsignor Vincenzo Zampetta (Rome). Chamberlain of Honour, Extraordinary, with sword and mantle, of His Holiness: March 11th, 1950. Mr. Ernesto Warland, of the diocese of Bruges. July 8th. Mr.

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Ludovico Centra (Rome). February 3rd, 1951. Mr. Luciano Giacomuzzi, of the archdiocese of Udine. March 28th. Mr. Ottavio Flaiani, of the diocese of Teramo. March 2nd. Mr. Enrico Benigni (Rome). March 21st. Mr. Mario Silvagni (Rome). April 27th. Mr. Bo F. Gorthon, of the Apostolic Vicariate of Sweden. HONOURS. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to bestow: The Order of Saint Gregory the Great, civil class: October 6th, 1950. Upon Mr. Giuseppe M. Rottier, of the diocese of Haarlem. January 15th, 1951. Upon Mr. Oscar Wieselgren, of the Apostolic Vicariate of Sweden. January 31st. Upon Mr. Riccardo Boylan, of the diocese of Brooklyn. March 8th. Upon Mr. Massimiliano C. E. Bongaerts, of the diocese of Haarlem. March 30th. Upon Mr. Lorenzo Maria Betteloni (Italy).

[*Latin ed. p. 575*]

Diary, March 31st, April. Roman Curia, 575, 1951.

To Mr. Remedia Giovanni, of the suburbicarian diocese of Porto and St. Rufina.

To Mr. Lamaro Vincenzo, of the archdiocese of Bari.

To Mr. Galli Ettore, of the diocese of Cremona.

The Knighthood of the Order of St. Gregory the Great, civil class: June 14, 1950.

To Mr. Estourgie Carlo, of the diocese of 's-Hertogenbosch.

July 16th.

To Mr. van Asten Guglielmo A., of the same diocese.

August 13th.

To Mr. Verbiest Gerardo, of the same diocese.

To Mr. Veeger Luca Antonio, of the same diocese.

To Mr. Sterenborg Teodoro, of the archdiocese of Utrecht.

September 19th.

To Mr. Welters Francesco Saverio, of the diocese of Ruremonda.

September 26th.

To Mr. Mes Luigi Giovanni, of the diocese of Haarlem.

September 27th.

To Mr. Van Dijk Giuseppe A., of the diocese of Breda.

September 23rd.

To Mr. Deiters Bernardo W. A., of the archdiocese of Utrecht.

October 4th.

To Mr. Schoenmaekers Gregorio, of the diocese of Haarlem.

October 6th.

To Mr. De Wit Giovanni Uberto, of the diocese of 's-Hertogenbosch.

December 18th.

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To Mr. Bouwman Leonardo, of the archdiocese of Utrecht.

December 19th.

To Mr. Van Os Antonio Giuseppe M., of the diocese of Haarlem.

January 8, 1951.

To Mr. van der Meer de Walcheren Pietro B. A. M., of the diocese of Breda.

January 21st.

To Mr. Mann Enrico, of the archdiocese of Utrecht.

March 8th.

To Mr. Batenburg Giovanni G., of the same archdiocese.

March 16th.

To Mr. Migliarini Gaetano, of the diocese of Osimo.

March 30th.

To Mr. Arcaleni Roberto, of the diocese of Città di Castello.

April 10th.

To Mr. Zama Ignazio (Rome).

The Grand Cross of the Order of St. Sylvester the Pope: March 9, 1951.

To Mr. Count Guicciardini Paolo, of the archdiocese of Florence.

The Commanderate of the Order of St. Sylvester the Pope: August 21, October 15, 1950.

To Mr. Veraart Giovanni A., of the diocese of Haarlem.

To Mr. van den Eerenbeemt Ermanno, of the same diocese.

February 21, 1951.

To Mr. De Nardo Giulio (Rome).

March 4th.

To Mr. Cardona Jaramillo Antonio (Colombia).

[*Latin ed. p. 576*]

March 12, 13, 16, 17, 28, 30; March 31; April 5, 6, 10, 16; *Apostolicae Sedis* – Official Commentary, 1951.

To Mr. Riccardo Foresti (Rome).

To Mr. Emilio Barbieri, of the Archdiocese of Bologna.

To Mr. Giorgio Filippi, of the Archdiocese of Turin.

To Mr. Enrico De Sanctis (Rome).

To Mr. Gaetano De Stefanis (Rome).

To Mr. Vittorio Biavati, of the Archdiocese of Bologna.

To Mr. Manfredo De Vita (Rome).

To Mr. Giovanni Varnero, of the Apostolic Vicariate of Eritrea.

To Mr. Leonida Belum, of the Diocese of Pesaro.

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To Mr. Giuseppe Rettani, of the same Diocese.
To Mr. Enrico Romanini (Rome).
To Mr. Alfredo Lovelli, of the Archdiocese of Taranto.
To Mr. Ercole Colonna, of the Archdiocese of Bari.
To Mr. Giacomo Giacobelli, of the same Archdiocese.
To Mr. Savino Abbasciano, of the Diocese of Andria.
To Mr. Vittorio Aziz Khayat, of the Diocese of Tolemaide.
To Mr. Prediliano Beni, of the Diocese of Tivoli.
The Knighthood of the Order of Saint Sylvester the Pope:
October 12, 1949.
To Mr. Arnold Willemsen, of the Diocese of Aix-la-Chapelle.
January 5, 1950.
To Mr. Giuseppe Larcelet, of the Diocese of Langres.
To Mr. Robert d'Estaintot, of the Archdiocese of Paris.
January 25.
To Mr. Giovanni Maria Abry, of the same Archdiocese.
To Mr. Luigi Boissy, of the same Archdiocese.
To Mr. Gustavo Claudio Buravent, of the same Archdiocese.
To Mr. Paolo M. Villanou, of the same Archdiocese.
August 13.
To Mr. Lodovico Delon, of the Diocese of Tulle.
September 29, 1950.
To Mr. Carlo M. Kunen, of the Diocese of Breda.
October 4.
To Mr. Carlo Pietro Tholens, of the Diocese of Haarlem.
January 24, 1951.
To Mr. Tommaso Bucci, of the Archdiocese of Milan.
February 10.
To Mr. Pietro Giovannini, of the suburbicarian Diocese of Palestrina.
February 20.
To Mr. Touflk bey Marar (Jordan).
February 21.
To Mr. See vola Mariotti, of the Diocese of Pesaro.
March 13.
To Mr. Giuseppe Greco, of the Archdiocese of Otranto.
To Mr. Luigi Micheli, of the same Archdiocese.
To Mr. Mario Sergi, of the same Archdiocese.
March 17.

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To Mr. Giuseppe Neglia, of the Diocese of Acqui.

March 21.

To Mr. Alfredo Lori (Rome).

[*Latin ed. p. 577*]

Year and Volume XXXIV, September 18, 1951 (Series II, Volume XIII) - No. 13

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

ENCYCLICAL LETTER

TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE MONTH OF MARY, ESPECIALLY THE RECITATION OF THE HOLY ROSARY.

PIUS PP. XII

To the Venerable Brothers, greetings and the Apostolic Blessing.

Considering the great benefits of times past, we have never ceased, since, by the counsel of Divine Providence, we were raised to the supreme Chair of Peter, to entrust the fortunes of the human family to the most secure patronage of the Virgin Mother, and, as you know, we have given exhortations on this matter, not once, but repeatedly.

How diligently, how eagerly, and with what concord the Christian people everywhere have responded to Our exhortations, is known to you, Venerable Brothers; and this was most beautifully demonstrated by the magnificent religious ceremonies held in honor of the most august Queen of Heaven; and especially by the declaration of joy throughout the entire world, which, in a certain way, came to Our eyes when, last year, we solemnly proclaimed that the Virgin Mary, body and soul, had been raised to Heaven by an innumerable multitude surrounding Her, from the Forum of Peter.

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37 - Acts, Volume XVIII, No. 13 - September 18, 1951.

[*Latin ed. p. 578*]

Acta 578 Apostolicae Sedis - Official Commentary. Indeed, if these matters are pleasing to consider, and if the hope of divine mercy consoles us, yet, certainly, there are not lacking in the present time grave causes of sorrow, which trouble and distress our heart. You know, Venerable Brothers, the times in which we live, which are truly calamitous: we do not yet see the fraternal concord among nations restored everywhere, but we see that minds are everywhere disturbed by hatreds and animosities, and the dangers of bloody conflicts still threaten peoples. Moreover, there is that most severe storm of persecution, which, in many parts of the world, deprives the Church of its freedom, and through every kind of calumny and oppression, and sometimes even through the shedding of the blood of martyrs, severely afflicts it for a long time. How many and what dangers we see to which the minds of many of our children are exposed, so that they abandon the ancestral faith and most miserably depart from the unity with this Apostolic See! And finally, we cannot entirely pass over in silence that new and heinous crime, about which we have wished to warn not only you, Venerable Brothers, but also the entire clergy, individual parents, and even those who govern the state, with the greatest sorrow of mind; we say that those most wicked acts are committed against the innocent purity of children. It is not even unusual for the times, alas, that there are those who dare to tear away the very flowers, those who, in the mystical garden of the Church, are the most beautiful hopes of religion and the state. Those who consider these things will not be surprised if the people groan under the weight of divine chastisement, and are so held back by the fear of greater calamities. However, considering the weight of so many evils, do not despair, Venerable Brothers, but remember that divine oracle: "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you."* With greater confidence, turn your hearts to the most holy Virgin, to whom the Christian people always and above all flee in times of distress.

* Matt 7:7.

[*Latin ed. p. 579*]

Acts of Pope Pius XII, 579: It was fitting, since she was "made for the salvation of the entire human race." 2 Therefore, we look forward with joyful expectation to the return of the month of October, in which the faithful, with more frequent visits to the sacred temples, are accustomed to implore Mary through the prayers of the most holy Rosary. These very prayers, Venerable Brothers, we desire to encourage this year with greater zeal than ever, because we have clearly perceived the efficacy and power of this prayer in obtaining the help of the Mother of God. Indeed, although it is permissible to obtain her favor through various forms of prayer, we

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believe that the Rosary, as its heavenly origin rather than its human origin strongly recommends, is the most suitable and most fruitful means of doing so. What is more fitting, what is more beautiful than the prayer of the Our Father and the angelic salutation, with which this mystical crown is adorned? Moreover, when the repetition of prayers is accompanied by the contemplation of the sacred mysteries, it becomes all the more beneficial, so that a clear and easy path is opened for all, both the simple and the uneducated, to foster and defend the faith. And truly, through frequent meditation, the mind gradually draws forth the inherent power, is wonderfully inflamed with the hope of eternal goods, and is led with courage and gentleness to follow the footsteps of Christ and his Mother. Finally, this prayer, repeated so many times with the same formulas, far from being sterile or annoying, possesses, as experience shows, the wonderful power of inspiring confidence in those who pray, and of imparting a gentle force to the maternal Heart of Mary! Therefore, Venerable Brothers, let it be your concern that the faithful, taking advantage of the opportunity of the coming month, may perform this most fruitful work of prayer with the utmost diligence, and that its dignity, power, and excellence may become increasingly evident to the Christian people. 3 St. Irenaeus, *Adversus Haereses*, III, 22; *MG*, V, 959.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary. It is Our most fervent desire that, within the domestic walls, this practice flourish everywhere, be religiously guarded, and grow with new vigor. For it is in vain that one strives to heal the ills of civil society, unless the domestic society, the very foundation and cornerstone of all human life, is diligently ordered according to the norms of the Gospel. To this arduous task, We commend the practice of the Rosary within the home. How pleasing and acceptable to God it is to see, as the day ends, the Christian family gathered in praise of the most august Queen of Heaven! Then, parents and children, withdrawing from their daily labors, are gathered together before the image of the Virgin, with a wondrous harmony of souls; they are then piously united with those who are absent, with those who have passed from this life; and finally, all are bound together by the sweetest bond of love to the most Blessed Mary, who, as a most loving Mother among her children, is present to bestow abundantly the gifts of domestic unity and peace. Thus, the home of the Christian family, conformed to the example of the Holy Family of Nazareth, becomes a dwelling place of earthly sanctity, and truly a sacred temple, in which the Rosary, not only as a particular form of prayer, ascends daily to Heaven with pleasing fragrance, but also proves to be a most effective school of Christian discipline and Christian virtue. For the wondrous mysteries of the Redemption, intended to be contemplated, will be presented to the aged, so that, having before their eyes the shining

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examples of Jesus and Mary, they may become accustomed to drawing from them daily lessons for life, finding solace in them in difficult and harsh circumstances, and moved by them, they may be drawn more effectively to the treasures of heavenly goods, "where neither moth nor rust corrupt." And for the minds of the young, the principal tenets of the Christian faith will be so instilled, that from them will spontaneously spring forth a love for the most merciful Redeemer, as they, following the shining example of their parents, who revere the majesty of God with bowed knees, will already from their tender years... 38 Luke 12:33.

[*Latin ed. p. 581*]

The Acts of Pope Pius XII, page 581, for many years attest to how much prayers, commonly addressed to the seat of God, are efficacious. Therefore, we reaffirm and declare without doubt that we place great hope in the Most Holy Rosary to heal the evils of our times; for the Church, not relying on force, on arms, or on human resources, but supported by the highest aid obtained through such prayers, and as if fortified by a sling like that of David, has the power to fearlessly confront the enemy of hell, to whom a youthful shepherd can address these words: "Thou comest to me with a sword and a spear and a shield; but I come to thee in the name of the Lord of hosts... and let all the earth know that the salvation of the Lord is not in sword nor in spear." Therefore, we earnestly desire that all, Venerable Brothers, you leading and encouraging, may respond with united hearts and voices, and with the same fervor of charity, to these paternal exhortations. If the evils and the machinations of evil increase, may the piety of all goods likewise increase and grow daily; and may those who are most devoted to our most loving Mother strive, especially through this manner of prayer, which is certainly most dear to her, that better times may dawn for the human race and for the Church. Let us pray that the most powerful Mother of God, invoked by so many voices of her children, may grant that those who have strayed miserably from truth and virtue may return to it with a renewed spirit; that hatreds and animosities, which are the sources of all discord and every kind of misery, may be happily resolved; that peace, which is true, just, and lasting, may shine forth, first among individuals, then in families, and then among peoples and nations; and finally, that the rights of the Church, as is fitting, being securely established, that beneficial power which arises from her may freely permeate the hearts of men, the orders of citizens, and the very fabric of the republic, uniting the family of peoples in a fraternal bond; and may it lead them to that prosperity which befits all duties and rights. 1 Kings 17, 44, 49.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary: Let these [things] be maintained, defended, and composed in such a way that they harm no one,

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and let them be increased daily by mutual cooperation and effort. And let this not be absent from your minds, Venerable Brothers and beloved sons, while you are devoted to praying the new Rosary of Mary, nor let this be absent, we say, from those who are miserably held captive, in prisons, in the fields under public custody [Kampen]. For, as you know, among them are even sacred pastors, removed from their sees because they defended with a steadfast heart the sacred rights of God and the Church; they are sons, fathers, and mothers of families, torn far from their domestic hearths, leading an unhappy life in unknown lands and under unknown skies. Just as we embrace all these with a special paternal love, so too, moved by that fraternal love which Christian religion nourishes and strengthens, commend them to the altar of the Virgin Mother of God, and entrust them to her maternal Heart in humble prayer. Her own, without doubt, will most sweetly soothe and comfort their pains, with the hope of an eternal reward; and also, as we strongly believe, she will bring an end to all these miseries as soon as possible. Be not in doubt, Venerable Brothers, that with the diligent care that you are accustomed to, you will communicate these paternal exhortations of Ours to your clergy and people in the most appropriate manner; and also, be certain that all those everywhere who are our sons in Christ will readily and gladly respond to this Our invitation, as a witness to Our good will and a pledge of heavenly graces, which We bestow upon each and all of you, and upon each of your flocks – especially those who, in particular, have piously recited the Rosary of Mary according to this Our intention, especially during the month of October – Our Apostolic Blessing, bestowed with abundant charity. Given at Rome, at St. Peter's, on the fifteenth day of the month of September, in the year 1931, in the thirteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 583*]

Acta Pii PP. XII 583. CONSTITUTIONES APOSTOLICAE. I. DE BAHR-EL-GEBEL.

APOSTOLIC PREFECTURE OF BAHR-EL-GEBEL, ERECTED WITHIN THE APOSTOLIC VICARIATE OF THE SAME NAME.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER:

If, through the tireless labor of preachers of the Gospel, the Catholic cause has brought forth abundant fruits in a certain Church, newly established among the nations, it seems fitting to raise that Mission to a higher degree of dignity.

Therefore, since the Apostolic Prefecture of Bahr-el-Gebel in Anglo-Egyptian Sudan, entrusted to the members of the Congregation of the Sons of the Sacred Heart of Jesus for apostolic works, has experienced,

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especially in recent years, considerable growth in religious matters and missionary endeavors, We, after deliberation with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also with the favorable opinion of the Most Reverend Father David Mathew, Archbishop with the title of Apamea in Bithynia, and Delegate Apostolic in British East and West Africa, having carefully considered all matters and with certain knowledge, and having provided what is necessary, and with the consent of those whose interests may be involved, by the fullness of Our apostolic power, We raise the aforementioned Apostolic Prefecture of Bahr-el-Gebel, with its name and boundaries remaining the same, to the rank and dignity of an Apostolic Vicariate, and We wish to entrust it, as before, to the same members of the Congregation of the Sons of the Sacred Heart of Jesus, for Our pleasure and that of the Apostolic See.

To this new Apostolic Vicariate of Bahr-el-Gebel, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Vicariates and their prelates are commonly endowed and enjoy, and We subject them to the same obligations and duties with which others are bound.

All of these things, as above established and decreed, We declare to be valid and to remain so, notwithstanding any contrary provisions.

Copies or excerpts, even printed ones, of these documents, unless they bear the hand of a notary, are not valid.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Official Commentary. We wish that the documents, subscriptions, and seals, bearing the names and official positions of those constituted in ecclesiastical dignity or office, should be held to have the same full validity as if they were presented and attested by these same individuals. No one shall be permitted to infringe upon or contradict this decree, erection, concession, statute, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twelfth day of April, in the thirteenth year of Our Pontificate. For His Holiness: The Cardinal Secretary of State, Ernest Tissierant. P. Card. Pumasoni Biondi, Dean of the Sacred College. Prefect of the Congregation for the Propagation of the Faith. Alphonse Carinci, Archbishop of Seleucia. Joseph Caprio, Apostolic Protonotary. Loco ℔ß Plumbi Reg. in Cane. Ap., vol. LXXXI, n. 54. - Al. Trussardi. II OF DODOMA (DODOMAENSIS) The Apostolic Prefecture of Dodoma is raised to the rank of an Apostolic Vicariate, named Dodoma. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. In the Tanganyika region under British jurisdiction, the Apostolic Prefecture of Dodoma, through the dili-

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gence and efforts of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, whose members have, as we have learned, achieved such great growth, especially in recent times, has become worthy of being raised to a higher rank. Therefore, after consultation with the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after also receiving the favorable opinion of the Venerable Brother David Mathew, Archbishop of...

[*Latin ed. p. 585*]

The Acts of the Popes, 585, under the title of the Bishop of Apamea in Bithynia, and as Apostolic Delegate in Eastern and Western Africa and in Great Britain, having carefully considered all matters and with certain knowledge, and in order that it may be fitting, with the consent of those who are concerned, or of those who presume to have an interest, by the fullness of Our Apostolic power, We erect and establish the Apostolic Prefecture of Dodoma, which We have mentioned, as the Apostolic Vicariate of Dodoma, and We entrust it to those Missionaries whom We have mentioned above, for Our own and for the good pleasure of the Holy See, as We have desired before. Therefore, We grant to this new Apostolic Vicariate of Dodoma, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates throughout the world and their prelates are lawfully endowed, and We subject them equally to the same burdens and obligations, by which others are bound. We will and command that all these things, as above established and constituted, be and remain valid, notwithstanding any contrary things whatsoever. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same validity as if they were present, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this decree, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord 1951, on the tenth day of the month of May, in the thirteenth year of Our pontificate.

For the Holy Roman Church:

Cardinal TISSERANT, Chancellor

P. Card. FUMASONI BIONDI, Dean of the Sacred College

Arthur Mazzoni, Prefect of the Congregation for the Propagation of the Faith

Protonotary Apostolic Bernard De Felicis

Protonotary Apostolic

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Loco iii Plumbi Reg. in Cane. Ap., vol. LXXXI, n. 62 - Al. Trussardi.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC LETTER CONFERRED UPON THE PAROCHIAL CHURCH DEDICATED TO THE VENERABLE MARY, MOTHER OF GOD, OF THE MOST HOLY ROSARY, AND SAINT BENEDICT OF PANNORMUS, KNOWN AS "THE BLACK," LOCATED IN THE CITY OF "PAYSANDÚ," WITHIN THE TERRITORY OF SALTO, IN THE DIOCESE OF URUGUAY.

PIUS PP. XII

For the perpetual memory of the matter.

It has always been the custom of the Holy Mother Church to enlighten and cultivate civil society, and to vindicate peoples into freedom, "for by that freedom Christ has freed us." As the Kingdom of Christ is extended more and more throughout distant and scattered regions, so too do the flowers of religion and the arts flourish, and more abundant fruits are produced: indeed, inhabitants, "sometimes not a people," later, illuminated by the light of Christ, become "the people of God." It has become evident that this has also occurred in the Uruguayan territory, which, having received the proclamation of the Gospel through the Brothers Minor Franciscans, attained such a degree of human cultivation that, in the past century, it was happily vindicated and became a self-governing entity. A prominent monument of this religious and civil history is the parish church, which, located in the city commonly called "Paysandú," in the Diocese of Salto, was built in 1860 and dedicated to the Venerable Mary, Mother of God, of the Most Holy Rosary, and Saint Benedict of Pannormus, in 1873, and is frequented by a large number of the faithful and is greatly admired. Indeed, with its height and breadth, and adorned with two sacred towers, it was constructed in the "classical" style, as it is called, by renowned Italian artists, whether architects or painters, in such a way that it seemed to express, in some way, the likeness of the Patriarchal Basilica of the Vatican. However, it is the liturgical and religious life that flourishes within it that most attracts the hearts of the faithful. From the year 1881, while Saint John Bosco was still alive, the members of the Society of Saint Francis de Sales, to whom the church was entrusted, have fostered piety, especially the Eucharist and devotion to Mary, to the greatest extent. Having considered all of this, our beloved son, Aloysius Vaula, Priest and Salesian Inspector, humbly offered prayers to Us that the aforementioned parish church in the city of "Paysandú" be...

[*Latin ed. p. 587*]

The Acts of Pope Pius XII, 587, indicate that we deem it fitting to raise

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[the church] to the dignity of a Minor Basilica. However, in order to increase the piety of the faithful more and more, we have decided to readily accept such petitions, supported by the most excellent recommendation of the Venerable Brother Alafridi Viola, Bishop of Sarbensis in Uruguay. Furthermore, having heard from our Venerable Brother Clement, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and concerning the fullness of our Apostolic power, by the force of these present letters and perpetually, we have decreed to adorn and honor the parish church, dedicated to God in honor of the Blessed Virgin Mary, Mother of God, of the Most Holy Rosary, as well as to Saint Benedict and Saint Philadelphus, called "Niger," of the Order of the Friars Minor Franciscans, a Confessor, located in the city of "Paysandu," within the boundaries of the diocese of Saltensis in Uruguay, with the title and dignity of a Minor Basilica, with all the liturgical privileges pertaining to that title, notwithstanding any objections whatsoever. We decree these things, establishing, determining, and declaring that these present letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall fully benefit the church to which they pertain, now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given from the Vatican, under the Fisherman's ring, on the eleventh day of the month of November, in the year 1949, in the eleventh year of our pontificate. By special mandate of the Most Holy Father, to the Cardinal Gildo Brugnola, Prefect for the dispatch of Pontifical Diplomatic affairs.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Official Commentary II

SAINT MARY GORETTI, VIRGIN AND MARTYR, IS DECLARED THE PRINCIPAL PATRON SAINT, TOGETHER WITH SAINT AGNES, VIRGIN AND MARTYR, OF THE DAUGHTER SODALITY.

PIUS PP. XII

For the perpetual memory of this event.

— The Jubilee Year, which is commended to the memory of men not only for this reason, but also because We have solemnly promoted, with due honor, the blessed girl Mary Goretti, adorned with the praise of chaste virginity and crowned with a purple diadem, in the magnificence of the Forum of Peter, amidst a multitude of the faithful, the young women have rightly rejoiced, who, fighting under the banners of the Most Holy Virgin and Saint Agnes, are associated in the Sodality which they call the "Pious

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Union of the Daughters of Mary." For just as the Blessed Agnes, Saint Mary Goretti, forewarned by the love of Christ, resisted corruption more strongly than one would expect for such a young age, and, though she scarcely had the strength to recover, she bore the beautiful trophies of victory with her blood profusely shed. And it seems that this happened not without a special divine plan, in this recent age in which impiety and wickedness have fully overwhelmed the world, so that a new and shining example may shine forth for all youth, so that they may form their morals and virtues upon it. And it was a source of joy that this illustrious heroine, before closing her eyes in a pious and modest death, after being weakened by her wounds, wished to be enrolled among the Daughters of Mary. Therefore, the Association of the Daughters of Mary, rejoicing almost as if it were a domestic triumph, adds to its "Primary Pious Union" near Saint Agnes outside the walls of the City, and establishes her, together with Saint Agnes, as its heavenly Patroness, so that, those who share the same laurel of chastity and struggle, may be perpetually protected by their patronage. These desires were humbly presented to Us by our beloved son Aloysius Smith, the present Abbot General of the Regular Canons of the Lateran, and also the Supreme Moderator of the Sodality of the Daughters of Mary. And We, in order that this venerable and unblemished flower of the human race may spread its heavenly fragrance more widely, and that young girls may be more strongly encouraged to love, preserve, and defend chastity, We have gladly decided to hear these supplications. Therefore, after consultation with the Sacred Congregation of Rites, having carefully considered all the relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare by these letters, perpetually and in perpetuity, that Saint Mary Goretti, Virgin and Martyr, is the Daughter Sodality's—

[*Latin ed. p. 589*]

By the grace of God, Pope Pius XII, We, mindful of the spiritual needs of Our beloved children, and desiring to foster devotion to the heavenly patrons, do hereby establish and declare the Most Holy Virgin Mary, together with Saint Agnes, as principal patrons, granting them all the honors and liturgical privileges that rightly belong to the most important patrons of congregations. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective, and shall have their full and complete effect; and that they shall fully apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of November, in the year 1950, in the

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twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brignola, Prefect of the Congregation for Affairs of the Church, to the Pontifical Diplomats.

TO THE REVEREND FATHER KILIAN LYNCH, PRIOR GENERAL OF THE ORDER OF THE BROTHERS OF BLESSED MARY OF MOUNT CARMEL:

UPON THE COMPLETION OF THE SEVENTH CENTURY SINCE THE INSTITUTION OF THE HOLY SCAPULAR OF THE CARMELITES.

The manifold manifestations of sincere Catholic piety which have characterized the celebration throughout the world of the seventh centenary of the institution of the Scapular of Our Lady of Mount Carmel have afforded Us much joy and consolation of spirit. It is with especial affection, therefore, that We extend to you, beloved son, and to all Our dearly-beloved children of the Carmelite family, Our paternal congratulations, as the hymn of prayerful praise and joyful thanks evoked by the centenary celebrations is swelling to its grand finale. Wafted out over the waves which lap the shores of Kent, this hymn will be taken up in divers tongues by the faithful of the various nations of the earth who have donned the Scapular, that, under the inspiration of the Mother of God, they may grow in the likeness of her divine Son, Jesus Christ. But, in the storied halls and hallowed grounds of the...

[*Latin ed. p. 591*]

Acta of Pope Pius XII, 591, II, Addressed to the Most Reverend James, Titular Archbishop of the Saints Boniface and Alexis, and Most Reverend Cardinal Dom Barroso Câmara, Archbishop of São Sebastião do Rio de Janeiro, whom We appoint as Our Legate to the Congress of the Confederation of the United States of America on Catholic Education.

PIUS PP. XII: Beloved Son, health and the Apostolic Blessing.

Indeed, during the past month of May of the year 1950, through Our Letter, which began with the words "Most Gratefully," We have gladly congratulated you on the ardent zeal with which the Confederation of the United States of America on Catholic Education is preparing for its upcoming Congress, to be held in this city, the capital of Brazil. We also touched upon the principal matters that will be discussed there, concerning various pedagogical methods in the present time, and We recalled the norms for imparting a Christian education to youth, which those who are engaged in the work of education must faithfully observe.

Since the matter under discussion is of such great importance and significance, concerning not only individuals but also the domestic and civil society itself, We have decided to be present in some way and to preside over this Congress. Therefore, We, Beloved Son, who diligently govern this noble metropolitan see and shine with the splendor of the Roman purple,

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hereby appoint you as Our Legate through these Letters, and We declare that you shall preside over the upcoming Congress on Catholic education from all of America, in Our name and with Our authority.

In the meantime, We implore God with humble prayer that He may enlighten and guide the minds and hearts of those who will be present there, and that He may lead their deliberations and proposals to a successful outcome. May the auspices of this divine work and the testimony of Our special benevolence be the Apostolic Blessing, which We bestow with great affection in the Lord upon you, Beloved Son, and upon all members of the Confederation of Catholic Education, and upon all those who are associated with their work.

Given at Rome, near Saint Peter's, on the fourth day of the month of July, in the thirteenth year of Our Pontificate, 1951.

PIUS PP. XII.

[*Latin ed. p. 592*]

Acta 592 of the Apostolic See - Official Commentary III TO THE MOST REVEREND DOM CAROL, BISHOP OF CARMEL, TITULUS OF SAINT PANCRATIUS, HOLY SEE, PRESBYTER, CARDINAL DE VASCONCELLOS MOTA, ARCHBISHOP OF SÃ£o Paulo, PRESIDENT OF THE CONVENTION HELD IN THE FEDERAL CAPITAL TO CELEBRATE THE SEVENTH CENTENARY FROM THE FOUNDATION OF THE HOLY SCAPULAR OF THE CARMELITES.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

Since the seventh centenary of the foundation of the sacred Scapular of the Blessed Virgin Mary of Mount Carmel is approaching, as We have learned, a plan has been initiated to celebrate, during this month, a Marian Congress throughout the nation, to which You, Beloved Son, as the distinguished moderator of this esteemed See, will solemnly preside. We also know that the faithful Brazilians have already given splendid demonstrations of piety and love towards the Heavenly Queen in what is called the "Pilgrimage of Mary."

We are certain that, with the imminent centenary celebrations, with Your presence and that of other sacred prelates, with the attendance of the people and their fervent devotion, and with the participation of public officials, it will be a magnificent triumph for the Virgin of Mount Carmel, and that, through the devotion to the holy Scapular, it will happily contribute to the progress of souls.

Therefore, We not only commend and adorn with praise this pious and salutary undertaking, and We follow up with Our good wishes, but We also freely grant You the power to, after the sacred pontifical rite has been performed, and with the faithful present, bless in Our name and with Our au-

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thority, offering plenary indulgences to them, for the benefit of the Church.

Meanwhile, as a pledge of Our heavenly help and of Our special charity, We impart to You, Beloved Son, and to all those who participate in the Marian celebrations, Our Apostolic Blessing in the Lord.

Given in Rome, at Saint Peter's, on the sixth day of the month of July, in the thirteenth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 593*]

Decrees of Pope Pius XII, 593, IV, to the Most Reverend Adeodatus Ioannes, Bishop of Sabina and of Mandelense, and to Cardinal Piazza, Prefect of the Secretariate of the Sacred Congregation. The Pope appoints him as his legate to celebrate the millennial festivities in Catania, in honor of St. Agatha, the patron saint of that city.

PIUS PP. XII. To our Venerable Brother, greetings and the Apostolic Blessing.

In the ancient city of Catania, as we have learned with pleasure, the millennial festivities will be celebrated next month of August, after the Holy Virgin Agatha, through her glorious martyrdom, has merited the crown. This celebration, with its abundance of festive decorations, the magnificence of the sacred rites, the presence of distinguished prelates and civil authorities, and the diligent attendance of the faithful from all over Sicily, will undoubtedly be a public and fervent expression of gratitude for the countless benefits that the illustrious and venerated Patron has obtained for her devoted clients throughout the course of many centuries. Furthermore, this millennial commemoration will not only bestow a new splendor and growth upon the devotion to the heavenly Intercessor, but will also suitably foster in the people the desire to imitate the virtues with which the intrepid Martyr shone. Therefore, since nothing is more important to us than to encourage the faithful to emulate the excellent deeds of their predecessors, and to urge them to a zealous profession of faith and a holy life, we gladly approve and strongly commend the appropriate initiatives undertaken to honor St. Agatha for this millennial occasion. Indeed, so that we ourselves may, in a certain way, be present at and preside over these celebrations, we choose and appoint you, our Venerable Brother, who, having been co-opted into the most distinguished College of Cardinals, renders such important services to us in the Roman Curia, as our Legate, to preside over the sacred ceremonies that will soon take place in Catania in honor of St. Agatha, bearing our person. Furthermore, with our words, we exhort the people of Catania and all the faithful who will attend the sacred ceremonies, especially the young, that nothing would be more pleasing to the heavenly Patroness, nor a better way to honor that Martyr, than if, amidst the many

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corruptions and temptations of this age, always keeping before their eyes the shining example of St. Agatha, they faithfully maintain the integrity of their morals.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - The Official Commentary, let them preserve and, with a steadfast and unwavering spirit, openly and manifestly profess the Catholic faith. Furthermore, that the upcoming celebrations may bring a greater abundance of fruit to the Christian people, We grant you the faculty, that, on a designated day, after the Sacred pontifical rite has been performed, in the presence of the faithful, you may, in Our name and with Our authority, bestow a plenary indulgence upon them, for the benefit of the Church, as prescribed. May the Apostolic Blessing, which We impart to you, Venerable Brother, and together with the Archbishop of Catania and his Coadjutor, as well as to all other prelates and all those who are present at the solemnities, be a foretaste of heavenly grace and a witness of Our special charity, be earnestly given in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of July, in the thirteenth year of Our pontificate. PIUS PP. XII

TO THE FAITHFUL IN THE CITY OF SÃ£o SebastiÃ£o do Rio de Janeiro, GATHERED FOR THE CATHOLIC EDUCATION CONFERENCE HELD BY THE CONFEDERATION OF THE ENTIRE AMERICAS.

* Venerable Brothers and beloved sons, With the utmost interest, from the very beginning of its preparation in this beloved city, We have followed your Congress, and now, with the work happily concluded, We are moved to address you once again, to crown and bless it in the name of He who is our only Master – *Unus est Magister vester* – and whose pedagogy you are, and strive to be, ever more faithful followers and apostles. When, just a few days ago, you, coming from all parts of the American continent, entered that marvelous Brazilian metropolis, it seemed to Us that We saw the divine Redeemer, who, from the lofty granite pedestal from which He overlooks the city, extended His arms to you in a wide gesture of welcome, repeating the words that transformed the world: "Let the little children come to Me, for the kingdom of heaven belongs to such as these." He witnessed your sessions, He attended your deliberations, He certainly...

* Given on the 5th day of the month of August, in the year 1951.

[*Latin ed. p. 595*]

The Acts of Pope Pius XII, page 595, have inspired your resolutions; and it is in Him, and through Him, that Our words wish to be first a congratulation and commendation, and then an exhortation and encouragement. We offer congratulations and commendation for the most notable increase and the growing importance that your Confederation is attaining, as is clearly demonstrated by the present Congress, both by the number and

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the caliber of the members who comprise it; we offer congratulations and commendation for the great work already accomplished in favor of the most noble cause of Education, which is ultimately the sacred cause of the Kingdom of God. The hopes expressed three years ago, at the Congress held in La Paz, are becoming a comforting reality; and the results already achieved, as they are a sure promise of even greater things to come, are a powerful incentive to constantly strive for ever higher goals. And what goal is more elevated than the effective and universal realization of the theme discussed at the Congress? Let Us refer to it, not to elaborate on it again, after it has been so thoroughly explained by so many and such competent experts, but to emphasize its transcendence and relevance, which is great in all times, and supremely great in these our times. What is more transcendent in the life of humanity than education? The child, the adolescent (as has already been said and well), is "a hope": a promising hope for the family, the nation, and all of human society; but simultaneously, a precious hope for the Church, for Heaven, and for God Himself, in whose image and likeness he was made, whose Son he is or should be. In order that this hope may not fail, but may be fully realized, it is necessary to educate him, and to educate him well. Physical education, which strengthens the energies of the body; intellectual education, which develops and enriches the capacities of the spirit; above all, moral and religious education, which illuminates and guides the intellect, which forms and strengthens the will, which disciplines and sanctifies customs, and which alone gives to the image of God the likeness to the divine prototype, making him worthy to appear in the eternal galleries. Education that neglects to be moral and religious is mutilated of its greatest and best part, it neglects the most noble faculties of man, it deprives itself of the most effective and vital energies, and it ends up by being a perversion, mixing uncertainties and errors with truth, vices with virtue, and evil with good. Today, the best educators see this, feel it, and strive to remedy past deficiencies, perfecting methods and perhaps diligently seeking a new education. But true morality and true religion are one, as is only one Truth: fundamental and substantial, God; revealed, Christ; preserved and taught without error or omission.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary of the Catholic Church. It was not a Catholic who said: "Catholicism is the greatest and most holy School of Respect that the world has ever seen." The Confederation of Catholic Education was therefore wise when it proposed to the congressmen such a transcendent theme, in order to root your convictions, to instill them, and to transmit them to all who join your movement, from those who cultivate the gardens of childhood, to the professors of the universities; to spread them throughout the continent, to stimulate, guide, correct, and perfect so many noble efforts that are being

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made today in the vast domains of Pedagogy.

But this theme, which is transcendent in all times, is of flagrant timeliness and urgent necessity for us today, and first of all because it must fill a deplorable void, now sadly aggravated. The education of children begins in the cradle, and the first, irreplaceable school is that of the domestic home. "The sooner one begins, the sooner it is never too soon to form the character and habits of the child," said pagan wisdom. As in the sciences, so too, analogously, in life everything depends on the first principles.

Now, in Christian families, if there are any that are exemplary, where the great responsibility of properly educating children is felt and lived, a responsibility that is attached by natural law to fatherhood, it is also true, a sad truth, "the deplorable decline of family education" which Our immortal Predecessor lamented in grave terms in the Encyclical *Divini Illius Magistri*: "For the employments and professions of the temporal and earthly life... long studies and careful preparation are required; but for the fundamental office and duty of educating children, many parents today are prepared little or nothing, too immersed in the care of the temporal."

Here is the first, most serious task that today falls to the Catholic educator: to make up for the deficiencies of the domestic school. But the subsequent tasks are no less serious, or aggravated today. The child, uneducated or mis-educated, is entrusted to the public school, where the officially neutral teaching does not form, and often deforms, minds; where the environment is, with alarming frequency, not very wholesome; not to mention "the other occasions of moral and religious shipwreck for the imprudent youth, especially in immoral or licentious books, in cinematographic performances, in radio broadcasts," as Our own Predecessor laments in the aforementioned Encyclical.

1 GUIZOT

2 PS.-PLITJTABCHTJS, *De educai, puerorum*, n. V.

3 Acta Ap. Sedis, vol. 22, 1930, p. 74.

4 L. c., p. 81, apud DUPANXOU, *L'Education*, vol. I, p. 112.

[*Latin ed. p. 597*]

Acta Pii PP. XII 597: Considering all these difficulties, your education must, during adolescence, definitively form in the young person the image of the Creator, according to the prototype of the Firstborn of all creation, and give him a character so firm that it will not be deformed, but rather perfected, once launched into the whirlwind of modern civil and social life. That is to say: in an atmosphere permeated in every way by skillfully organized propaganda, by conflicting interests that do not distinguish between what is just and honest and what is immoral and unjust; where so often the most absurd errors are proclaimed as maxims of a good life; where the very

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rhythm of existence, increasingly rapid, overwhelms the young person and bends him towards the material interests of the fleeting moment, without leaving him time to lift his gaze to the heavens, to orient himself, to think of eternal interests. If the young person, upon completing his education, is not solidly formed, if that image of God is molded in soft and malleable clay, it is impossible that, subjected to such opposing pressures, buffeted by so many encounters, he will not soon be completely deformed. Worse still, if he carries within himself the active principles of deformation in unrestrained appetites, in passions not tamed and regulated, vices will soon flourish, "as one sees statues of marble in princely gardens," – the prince of your orators would say – "which, as soon as the gardener lifts his hand, abandoned to themselves, lose their new form in four days and return to being weeds as they once were." It is necessary that your education give him the firm character of bronze or granite of these mountains, and then the continuous clashes, the inevitable shocks of modern life, far from deforming him, will serve to polish and perfect him, and he will appear "each time more perfect, and perhaps a saint who can be placed on the altar."

5. This is an exceedingly arduous and difficult task, which can only be successfully accomplished by a Christian and Catholic education, which knows how to take advantage of all the progress of pedagogy, carefully sifting them to discern the gold from the gilt; which, acting directly on the best energies of the young person, indirectly influences instruction and even hygiene itself, animating them with a new spirit, sublimating them, and preserving them from fatal deviations and disastrous aberrations; which adds supernatural resources to natural ones, to the disciplined energies of intelligence and... *Cf. A. VIEIRA, Sermons, vol. III (1683), p. 404, 420.

[*Latin ed. p. 598*]

The Acts of the Apostolic See, 598, with increasing light of faith and the forces of grace, which alone make possible what seems, to human eyes, impossible. The pedagogy that educated Brazil in the cradle of its nationality was not substantially different (referring solely to the great Nation that hosted the Congress), when the center around which the cities were formed was the Church, alongside the school, mutually assisting and complementing each other. It was this that imprinted on the face of Brazil the characteristic traits that most ennoble it in the company of nations, as unanimously recognized by its most competent authorities in history and pedagogy. It was this that produced the most meritorious citizens of the Church and the Fatherland, beginning with the first "graduates" who, in the year fifteen hundred and seventy-five, received academic degrees, "to whom no one had ascended in Brazil since all the centuries," as the old chronicler naively boasts.

It will be this, updated and perfected as is fitting, that will make your

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nations ever more prosperous, fulfilling the hopes that blossom in them in a magnificent spring; preserving them from so many dangers that threaten faith, morals, and even the social order; so that they may advance safely on the path of true progress towards the lofty destinies that Providence has traced for them. Such is the immeasurable significance and the evident relevance of the theme addressed in this Fourth Inter-American Congress of Cattolica Education. It remains only that, with the blessing of the divine Redeemer and Educator, and with your tireless cooperation, the thoroughly studied doctrine may be promptly translated into practice and become a beneficial leaven of good, which may completely and healthily promote the education of youth throughout the vast American continent. With these wishes, we grant to you and to all those adhering to the Inter-American Confederation of Cattolica Education, as a pledge of our special benevolence, the Apostolic Blessing.

6 Cf. Luke 18:2

7. See SEBAFIM LEITE, *Pages of Brazilian History*, Brasiliana, vol. 9, no. 3, p. 25.

[*Latin ed. p. 599*]

Acts of Pope Pius XII, 599.

TO THE CATHOLIC PEOPLE OF CATANIA, CELEBRATING THE CENTENNIAL SOLEMNITY IN HONOR OF ST. AGATHA, VIRGIN AND MARTYR, PATRONESS OF YOUR CITY.

In fulfilling the act to which your religious piety has invited Us, to enhance the solemnity in honor of your glorious Patron Saint, St. Agatha, that which Our heart intends to do, and which you yourselves expect from Us, beloved children of the most noble Catania, is not precisely the ostentatious display of one of those marvels of science which today sing with a new voice of the wondrous greatness of God, Who "has given to men understanding, that they may glory in His magnificent works." Rather, what you await, and what We desire to convey to you, is something entirely different: it is the spiritual content of this symbolic gesture, by which the venerable image of your Patroness – triumphant over the ancient column, as a palladium of the City, and a constant reminder to the citizens – is illuminated this evening at Our command, and draws the attention of your eyes and your hearts, perhaps as never before.

The light, of which the ancient image shines this evening upon your festivities, is a pale reflection, which cannot compare to the wondrous light with which this heroine of the Christian profession, this martyr of the early persecutions, shines in the glory of the churches of the West and the East, through her intrepid constancy in faith, her love for Jesus Christ, and her preference for virtue, revealed as the only true and supreme good for men.

Your history, beloved people of Catania, holds no memories that surpass

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the passage of time and oblivion like the glorious story of this Martyr, who, after so many centuries, is alive and present in your minds, admonishing your lives, your faith, and your customs, with an evidence and an efficacy that no other heroes of the earthly city, no other events in the history of men, can match.

In the flow of these events, the face of all things has changed among you, as it changes for every other people, with an incessant rhythm, with surprising volatility. Governments and laws, works and institutions, currents of thought and culture, traditions and civilizations, all are a perpetual arising and setting, birth and death, holding sway and falling into oblivion. Only the eternal remains immutable, that is, the absolute good. And the absolute good, *August 15, 1951. 1 Ecclesiasticus, 38:6.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Commentarium Officiale: Eternally, here below, reside the values for which Saint Agatha is great and lives. She lives in time, as she lives in eternity. Even if some Martyrs were to remain only with their names recorded in the annals of humanity and of Christian society, this name, which possesses the substance of virtue, transmitted through the centuries, is a splendor that does not fade, it is nourishment for mortals for a higher life, it is an invincible force of sacrifice and heroism, immeasurably more substantial than marble, bronze, or all that serves to fix in time the history of men, individuals, peoples, and nations. 1 The values for which the figure of Agatha, one of the most venerated Saints of antiquity, lives and is preserved in a tradition of almost two millennia, are her unwavering faith, her heroic fortitude, and her passion for Jesus Christ. For these values, she, who was weak in the eyes of the world, considered everything as loss – as Saint Paul affirmed – in comparison to the sublimity of the knowledge of Christ Jesus; for whom she made void all things, and accounted them but loss, that she might gain Christ. 2 You, citizens of Catania, bear witness to this truth in the example of your patron saint, you who feel her alive and active among you, as a life that transcends the earthly, and each year you renew her triumph through your districts; you must feel, today more than ever, the unique value of Christian virtues above all that in the world bears the name of greatness, of power, of happiness. You must feel that only through these virtues is it given to man to overcome death and to gain an imperishable life; and even beyond death, to be inflamed with goodness, so that the life given to us by God may be a perpetual testimony to truth and justice, and its fruit, in time and beyond the confines of time, may serve to build up the Kingdom of God on earth. Is this not the proper office of the great Christian family, journeying towards its true homeland? Is this not its own mission of civilization amidst the conflicts and crises it experiences? Who would dare to assert that civilization lies in the worship of earthly life, and not rather in the progress of the spirit? What

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the Christian world needs today for its restoration is spiritual conduct, a return to those moral and supernatural values that men so often extol in the Saints and deny in life. To you, beloved children, if you understand the profound meaning of the solemn celebrations that move your city and your island, on 2 Cf. PMI, S, 8.

[*Latin ed. p. 601*]

Acta Pii PP. XII 601: Hae virtutes, id est, virtutes Evangelii, quae sunt fundamentum professionis Christianae, debetis ferre cum novo zelo, dicamus etiam, cum novo et sollemni iuramento, impetum fidei et amoris, quae, in nomine Sanctae Agathae, – bene scimus – hodie et semper, animos et corda vestra illuminant. Vita vestra, carissimi filii, conducta vestra Christiana, ornamenta vestra sobria, assertio vestra fortissima illius fidei, pro qua Agathae in martyrio immortalitatem adeptae sunt, haec est mensura vera, genuina, idonea cultus vestri sinceri erga hanc gloriosam Martyrem, quam ad signum pietatis religiosae, civitatis et patriotismi erigitis. Columna vetusta, imago venerabilis, quae hac nocte, per undas oboedientes gestui hominis, oculo mundi ostenduntur, summum momentum civitatis vestrae, fidei et pietatis religiosae demonstrantes, ita debeant vobis ipsis esse monimento solenne concordiae, invito semper alto, perpetuo, suadente, illius Sapientiae aeternae, de cuius voce in Proverbiorum scriptum est: "Clamat in plateis, et in foris levat vocem suam." Haec Sapientia vobis per gloriosam Agatham loquitur. Et vos, inclinantes simulacrum Patronae vestrae, audite verbum sublimem, quod ex sanguine eius oritur et cum temporibus non senescit. Est verbum aeternum Iesu Christi et Evangelii eius. In ea est, pro quoque vobis, pro familiis vestris, pro urbe vestra, secretum, cautela, pignus felicitatis et magnitudinis. Per eam vivet spiritus in petra firma veritatis, cor in cultu iustitiae et pacis. Vivant familiae vestrae in ordine, qui ex timore Dei oritur. Prospera erit, per veram civitatem, nobile et nobis dilectum, Catania.

3. His votis, – sub auspiciis Reginae Martyrum, assumpte in caelum et exaltate supra omnes chori Angelorum et supra omnes legiones Sanctorum – invocamus super vos omnes, super sacram hierarchiam ecclesiasticam et magistratus civiles, super familias vestras, et praesertim super caros infirmos et dilectam iuventutem, pacem Jesu Christi et abundantiam divinarum gratiarum, et, novum signum benevolentiae Nostrae, omnibus, ex animo, Apostolicam Benedictionem impartimus. s 1, 20.

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

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SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

NOTIFICATION

Father Leo Seiller, O. F. M., humbly submitted himself to the decree of the Holy Office of July 12, 1951, by which the dissertation published by him in the periodical "Franziskanische Studien" (Münster, Westphalia, 1948-49), under the title "De Psychologia Humana Christi et Unitate Personae," was condemned and placed on the Index of Prohibited Books. The same action was taken regarding the article "Directio" in the periodical "Franziskanische Studien."

From the Offices of the Holy Office, August 30, 1951.

M. Marani, Notary of the Supreme Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

DECREE CONCERNING THE PRECEPTS OF CANONS 534 § 1 AND 1532 § 1 N. 2 OF THE CODE OF CANON LAW.

Since changes in the value of currencies and the fluctuation of money have, in some places, presented particular difficulties in the application of the precepts of Canons 534 § 1 and 1532 § 1 N. 2 of the Code of Canon Law, a request was made to the Holy See that a suitable norm be established. Therefore, Our Most Holy Father, Pope Pius XII, after mature deliberation, has deigned to issue this Decree of the Sacred Consistorial Congregation, so that, with the present conditions continuing...

[*Latin ed. p. 603*]

The Sacred Consistorial Congregation, in its 603rd session, and at the direction of the Holy See, decrees that whenever the sum of money involved exceeds ten thousand francs or gold coins, recourse must be had to the same Apostolic See. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 13th of July, 1951. £8 Fr. A. I. Cardinal PIAZZA, Bishop of Sabina, and Mandelia, and Secretary, L.©S. Joseph Ferretto, Assistant.

DECLARATION

In recent times, in the Republic of Romania, and in various ways, attacks have been made against the Catholic Church, and its sacred rights have been violated. Moreover, all sacred ministers, not only have been hindered in the exercise of their duties, but have also been subjected to sacrilegious acts and imprisonment; and many clerics and religious have had their freedom taken away. Most recently, the Most Reverend Father Augustine Pacha, Bishop of Timișoara, who has been held captive for a long time, has been treated unjustly before a secular judge and subjected to an unfair judgment.

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Therefore, this Sacred Consistorial Congregation declares that all those who have committed such offenses, whether those who order them of any kind and degree, or those who are accomplices, whom the aforementioned offenses, by their nature, require, or those who have incited or in any way contributed to these offenses, if the offense would not have been committed without their assistance, shall incur the censure of excommunication, reserved in a special manner to the Apostolic See—according to canons 2343 § 3, 2334 n. 2, 2341, and 2209 §§ 1-3—and other penalties, according to the quality of the offenders, in accordance with the Sacred Canons of the Code of Canon Law.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 17th of September, of the year 1951. £B Fr. A. I. Cardinal PIAZZA, Bishop of Sabina, and Mandelia, and Secretary. L.©S. Joseph Ferretto, Assistant.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis — Commentarium Officiale

SACRA CONGREGATIO RITUUM

CALARITANA

DE CANONIZATIONE B. IGNATII A LAGONI, CONFESSORIS, LAICI PROFESSI ORDINIS FRATRUM MINORUM CAPUCCINARUM.

SUPER DUBIO

An, stante approbatione duorum miraculorum post indultam eidem Beato ab Apostolica Sede venerationem, tuto procedi possit ad sollemnem eiusdem Beati Canonizationem.

S. Laurentius a Brundusio, illud Evangelii commentans: "Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls" (Mt., 11, 29), "Omnis sanctus et electus, scribit, est Christo similis, nam Paulus ait: Deus quos præscivit et prædestinavit conformes fieri imaginis Filii sui ut sit ipse primogénitus in multis fratribus" (Rom., 8, 9). Sic enim intelligendum illud est: "Creavit Deus hominem ad imaginem suam, ad imaginem Dei creavit illum" (Gen., 1, 27) hoc est... ad imaginem Christi, qui est imago Dei invisibilis, primogenitus omnis creaturae (Col., 1, 15). Quare Christi humanitas, quae "prima fuit creatura in mente divina, exstitit exemplar archetypon humanae naturae, non solum quoad esse naturale, sed etiam quoad supernaturale gratiae et gloriae" (Vol. IX, 165).

Beatus Ignatius simillimus Patriarchae Francisco fuit, qui "specialiter Christo similis factus est". In eo enim, ut in Francisco, humilitatis, arctissimae paupertatis, proximorum salutis, caritatis in Deum, despectus

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sui, paenitentiae asperrimae, iugis orationis ardentissimum studium enituit. Quas virtutes miraculorum gloria sive ante sive post mortem Deum rependit. Unde factum est ut SSm. D. N. Pius Papa XII eum die 16 Iunii a. 1940 Beatorum fastis adiunxerit; novaque post Beatificationem accedentia signa, causa resumpta, die 27 Martii anni huius, approbavit.

Strata est igitur ad Canonizationem via. Verumtamen iustis de causis, praecipue vero ut iuridice constet a Sacra hac Congregatione omnia de iure servanda fuisse servata, in Generali coetu coram Summo Pontifice dubium est disceptandum: An, stante duorum miraculorum approba-

[*Latin ed. p. 605*]

The Sacred Congregation of Rites, after having granted the same [Saint] the devotion permitted by the Apostolic See, has determined that it is permissible to proceed to the solemn canonization of the same [Saint]. This question was proposed by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, in the General Congregation held on April 3rd of the past year, before His Most Holy Highness, Pope Pius XII, to which the Most Reverend Cardinals, Official Prelates, and Consultor Fathers responded with unanimous affirmative votes. The Most Blessed Father hesitated for some time to express his opinion on such a serious matter, so that he might consider the matter before God and through the prayers of those present. However, he chose this day to reveal his mind. Therefore, having summoned the Most Reverend Cardinals Alexander Verde and the undersigned, the Most Reverend Father, Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, having performed the sacred rites, decreed: It is permissible to proceed to the solemn canonization of Blessed Ignatius of Laconi. And this decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 1st, 1951.

[Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

[Signature] L. S. A. Carinci, Archbishop of Seleucia, Secretary.

II. CONCERNING THE CANONIZATION OF BLESSED ANTONIUS MARIA GIANELLI, BISHOP OF BOBBIO, FOUNDER OF THE CONGREGATION OF THE SISTERS OF THE BLESSED VIRGIN MARY OF THE GARDEN. REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE AND TO THE EXTENT OF WHAT EFFECT.

It is clearly evident that Blessed Antonius Maria Gianelli, from his childhood, was destined to ascend to the rank of heroic virtues, and that he was inflamed with a great zeal for souls. Indeed, as a boy, he was widely regarded as an example to his peers in his family life, in his diligence in his studies, and in his piety; moreover, to the astonishment of all, he was not hesitant to preach about Saint John the Baptist to a large crowd near

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the church when he was almost six years old. Ordained to the priesthood in 1812, he diligently fulfilled the duties of the sacred ministry. He held the office of assistant pastor at Saint Matthew in Genoa, and he diligently attended to popular missions in the suburbs of that city, and later also elsewhere, with great benefit to souls.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - Official Commentary, Year 1826. The Archpriest elected for Chiavari held this important office for twelve years. To make this more fruitful, he founded the Missionary Congregation by St. Alphonsus and the Institute of the Daughters of the Most Holy Mary, founded by Horto. Through his prayers and the voluntary austerity of his life in order to remedy the sins of the people, it was fittingly granted that the people of Chiavari were spared from the choleric disease that was raging throughout the region. In the year 1837, he became Bishop of Bobbio, and most holily governed the diocese for eight years. On June 7th, in the year 1846, he departed for Heaven. Having preserved the things that ought to be preserved for the glory of Beatification, on April 19th, in the year 1925, he was honored. The following year, the cause for Canonization was resumed; and two remarkable healings were presented to the Holy Congregation, of which the following is spoken: I. The healing, by which a girl of three months, Bavera Zattera, benefited from the intercession of the Blessed Gianelli, is clearly attributable to a miracle. For Bavera suffered from an ileocolic intussusception with occlusion, as confirmed by the attending physicians, and by the expert physician of Our Congregation, in unanimous agreement. Indeed, on June 1st, a surgical procedure was attempted, but the intestinal folds were already found to be dislocated and dead, with imminent danger to her life. Therefore, the surgeon refrained from continuing and completing the procedure. However, on June 3rd, the intestinal coaptation was perfectly restored, beyond all natural powers, as all experts teach us. The toxemia and other deadly complications immediately ceased, leaving only a few minor consequences, which gradually disappeared, and which, according to the judgment of experts, did not impede the clinical and anatomical healing. II. The second miracle concerns the boy, Aldo Simonelli. He was afflicted with hemorrhagic purpura, as stated by two hospitals in Spediglis, under the care of a physician; this diagnosis was confirmed by two official experts and the Physician of Our Congregation. This disease became so severe that on April 17th, in the year 1949, he was brought to a preagonal state, as attested by the attending physicians and nurses. With all hope of healing lost, an image of the Blessed Gianelli was placed on the boy's body that evening, and fervent prayers were offered, imploring his intervention. That same evening, all the symptoms of the disease disappeared; the boy was subsequently perfectly restored to health; this,

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according to the unanimous judgment of physicians, experts, and the College of Physicians, is contrary to the order of nature. In the Apostolic Tribunal of Chiavari, investigations were conducted regarding the first miracle; in Spediglis, regarding the second; and on March 6th, in the year 1949, and on November 29th, in the year 1950, decrees were issued for their legal validity.

[*Latin ed. p. 607*]

The Sacred Congregation of Rites, on the 607th day, July 18, 1949, and May 29, 1950, and the College of Physicians of our Congregation, and the Most Reverend Cardinals, on January 10, 1950, and January 23, 1951, discussed these miracles in a preparatory meeting. Finally, on April 3 of this year, a General Congregation was held before His Holiness Pope Pius XII, in which the Most Reverend Cardinal Frederick Tedeschini, Promoter of the Cause, raised the question to be discussed: Whether and concerning which miracles it is established, in the case and for the effect of which we are speaking. After hearing the votes of the Most Reverend Cardinals, Prelates, and Consultors, the Most Blessed Father decided to postpone issuing a judgment, so that he might implore the grace of divine and greater light. He chose this day to deliver the sentence. Therefore, having summoned the Most Reverend Cardinals Frederick Tedeschini, Promoter of the Cause, and the undersigned, Secretary of the Sacred Congregation, along with the Reverend Father Salvatore Natucci, General Promoter of the Faith, after devoutly celebrating the Holy Mass, he declared: It is established that there was an instantaneous and perfect healing, both of the Reverend Zattera from an ileocolic invagination, and of Aldi Simonelli from primary hemorrhagic purpura. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 1, in the year of Our Lord 1951. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature] L. f$ S. f A. Carinci, Archbishop of Seleucia, Secretary.

III. OF THE CANONIZATION OF THE BLESSED FRANCIS XAVIER M. BIANCHI, PRIEST, OF THE CONGREGATION OF CLERIC REGULAR OF SAINT PAUL THE BARNABITE. CONCERNING THE QUESTION: Whether and concerning which miracles it is established, in the case and for the effect of which we are speaking.

Although there are many in the Church who, with the help of divine grace, have flourished and are flourishing in humility, contempt of self, zeal for suffering, concern for the salvation of their neighbors, charity towards God, and other virtues, they have not followed and do not follow a single path, according to the most wise and most merciful plan of God, who governs all things for the salvation of mankind. Therefore, for the greatest comfort of our minds, an example has been given to us, according to the

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nature and disposition of each one, to be admired.

[*Latin ed. p. 608*]

60th Acts of the Apostolic See — Official Commentary. Blessed Francis Xavier M. Bianchi, who had abundantly imbibed the spirit of the venerable Father, St. Anthony M. Zaccaria, possessed a festive disposition, with which he was endowed by nature, and, like another St. Philip Neri, attracted souls to God with remarkable devotion. For this reason, he reconciled countless sinners to God and led many to the path of perfection, rightly being called an apostle of Naples. This is clearly evidenced by the heroic virtues he exercised in this apostolic ministry, imitating the example of that great Father, as was demonstrated by the solemn Beatification, on which day, December 19, 1892, he was honored by Pope Leo XIII. Indeed, new signs now certainly appear, indicating that God desires to raise him to higher things. Two miracles, wrought through his efficacious intercession, have paved the way for his canonization, of which this decree speaks:

I. Judith Santivecchi, a widow from Iacarella, residing in Perugia, was afflicted with cancer in the stomach and intestines. This disease progressed to such an extent that it brought her to the brink of death, and she was therefore strengthened with the holy viaticum. Then, Blessed Francis Xavier M. Bianchi was fervently invoked through novena prayers. On the second day of these prayers, namely, April 1, 1933, Judith was suddenly healed, all the symptoms of the disease being completely banished. The healing was not only perfect but also lasting, for eleven years, during which time no trace of the previous illness afflicted her. On March 20, 1944, at the age of seventy-nine, she died, having been struck by myocarditis, cerebral embolism, and cardiac paralysis.

II. Vincent De Rosa, a Neapolitan, in August 1937, after a severe fever, began to suffer from a purulent otitis media, which, after worsening, was followed by bone decay and stenosis in his right ear. Surgery, deemed necessary by the doctors, was refused by Vincent, who trusted in the intercession of Blessed Bianchi, whom he implored with fervent prayers. On October 30, a radiograph showed: "suppurative mastoiditis with active destruction of the basal cells of the right mastoid process." A disease of this kind cannot, according to medical judgment, be healed by natural means alone, but only gradually, slowly, and over a long period with appropriate treatments. On the contrary, on November 3, all the symptoms of the disease and the excruciating pains completely ceased. Experts declared Vincent to be perfectly healed.

In addition to these marvelous healings, processes were instituted in Perugia and Naples with Apostolic authority, the legal validity of which was recognized by a decree issued on February 28, 1940. On February 9, 1942, before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, a Preliminary Congregation was held. The Medical College, in

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this Sacred Congregation,

[*Latin ed. p. 609*]

The Sacred Congregation of Rites recently examined, in two sessions, a case concerning another miracle, on the days of March 31, 1949, and February 13 of the following year. A preparatory Congregation was convened on January 3 of the preceding year; a new preparatory session was held on April 13 of the same year; and finally, the General Congregation was held before the Most Holy Father on April 13 of this year, in which the Most Reverend Cardinal Alexander Verde proposed the question to be discussed: Whether and concerning which miracles there exists proof in the case, and to what effect. The Most Reverend Cardinals, Official Prelates, and Consultor Fathers each presented their opinions; and the Most Blessed Father chose this day to render the final judgment, so that in the meantime He might pray to God the Father, and that those present might offer their prayers. Therefore, having summoned to Himself the Most Reverend Cardinals Alexander Verde, the Promoter of the Cause, and the undersigned, the Sacred Congregation's Pro-Prefect, and also the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and Myself, the Secretary, and having offered the most devoted sacrifice of the Holy Mass, He decreed: That there is proof of the instantaneous and complete healing of Judith Santivecchi, a widow from Culmore, from cancer of the stomach and intestines, and of Vincent De Rosa from chronic purulent otitis mastoiditis with bone caries and stenosis in the right ear. And He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the day of May 1, 1951.

† Eg C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

† h. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

39 - ACTA, vol. XIII, n. 3. — 18-9-1951.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA. Friday, September 14, 1951, the Holy Father received in a solemn Audience His Excellency, Mr. Nedyan Raghavan, Extraordinary Envoy and Minister Plenipotentiary of India, for the presentation of his Credentials.

ALLARO. SACRED CONGREGATION OF RITES. NOTICE.

To the Most Reverend Ordinaries, who have been granted, by Decree of the Sacred Congregation of Rites dated February 9th of the current year, the faculty of celebrating the newly instituted Paschal Vigil, and who have not yet submitted a report on the success of said celebration, in accordance with the aforementioned Decree, are earnestly requested to send such a

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report to the same Sacred Congregation as soon as possible.

August 1, 1951.

SECRETARY OF STATE.

By letters dated August 29, 1951, the Holy Father, Pope Pius XII, reigning happily, deigned to appoint the Reverend Monsignor Nabuco Joachin as Consultor of the Sacred Congregation of Rites for the Sacred Liturgy.

Likewise, by letters from the Secretary of State, the Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

Protonotaries Apostolic, as if participating:

February 27, 1951. Monsignor Pasquale Mone, of the diocese of Cajazzo.

April 10th. Monsignor Francesco Marlewski, of the archdiocese of Posen.

May 26th. Monsignor John James Rawlins, of the archdiocese of St. John's, Newfoundland.

[*Latin ed. p. 611*]

Diarium Romanae, June 21, 1923 – July 4, 1951. Curiae, 611.

Most Reverend Michele Loriga, of the Archdiocese of Sassari.

Most Reverend Peter Mahony, of the Diocese of Sandhurst.

Most Reverend George Dulcie, of the Diocese of Lesina.

Most Reverend Louis Guilbaud, of the Diocese of Guadeloupe.

Prelates appointed by the Holy See:

November 23, 1947. Most Reverend Alexander Jaivenois, of the Archdiocese of Sens.

February 17, 1949. Most Reverend Bernard Poschmann, of the Archdiocese of Breslau.

Most Reverend John Steffes, of the Diocese of Muenster.

March 5. Most Reverend Casimir Kwasny, of the Diocese of Premislia of the Latins.

September 17. Most Reverend Joseph Damiano Segourn, of the Diocese of Pueblo.

Most Reverend Leo Thomas, of the same diocese.

December 22. Most Reverend Michele Herve-Bazin, of the Archdiocese of Carthage.

Most Reverend Eugene Bedu, of the same Archdiocese.

Most Reverend Stephen Anthérieu, of the Diocese of Nîmes.

Most Reverend Charles Sanguinède, of the same diocese.

January 15, 1950. Most Reverend Peter Jobit, of the Diocese of Angoulême.

Most Reverend Ferdinand Boissy, of the Diocese of Viviers.

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Most Reverend Marcellin Delenne, of the same diocese.

February 18. Most Reverend Celestine Baillargeau, of the Archdiocese of Bourges.

Most Reverend Emilio Bedu, of the same Archdiocese.

Most Reverend Ernest Méresse, of the Archdiocese of Paris.

March 25. Most Reverend John Pouzet, of the Diocese of Agen.

March 5. Most Reverend Joseph Ludsteck, of the Diocese of Ratisbon.

March 17. Most Reverend Gaston Jacquier, of the Archdiocese of Algiers.

Most Reverend Walter Adolph, of the Diocese of Berlin.

Most Reverend George Puchowski, of the same diocese.

March 21. Most Reverend William John Pompe, of the Diocese of Haarlem.

March 31. Most Reverend Robert Aust, of the Archdiocese of Rheims.

April 6. Most Reverend Hermann John, of the Diocese of Haarlem.

April 23. Most Reverend Leopold Verdaud, of the Diocese of Angoulême.

April 29. Most Reverend Charles Mssl, of the Archdiocese of Munich and Freising.

May 1. Most Reverend Andrew Charrat, of the Diocese of Blois.

Most Reverend Silvanus Clement Cordier, of the same diocese.

[*Latin ed. p. 612*]

Acts of the Apostolic See - Commentary 612 8 » July 5 » August Official, 1950. Monsignor Luigi Verpeaux, of the diocese of Dijon. » Monsignor Raoul Garnier, of the same diocese. » Monsignor Giovanni Briuktrine, of the archdiocese of Paderborn. » » » Monsignor Giuseppe Brockmann, of the same archdiocese. » » » Monsignor Bernardo Hellmich, of the same archdiocese. » » » Monsignor Francesco Rüsche, of the same archdiocese. 13 » » Monsignor Bruno Selung, of the diocese of Aix-la-Chapelle. » » » Monsignor Giuseppe Schielle, of the diocese of Eichstaett. » » » Monsignor Andrea Fougerat, of the archdiocese of Paris. 19 » » Monsignor Giulio Girardin, of the archdiocese of Besanzone. » » » Monsignor Giulio Decock, of the diocese of Lille. » » » Monsignor Maurizio Vermeersch, of the same diocese. 5 September » Monsignor Enrico Thiébaut, of the archdiocese of Besanzone. » » » Monsignor Luigi Legendre, of the archdiocese of Bordeaux. 15 October » Monsignor Corrado Algermissen, of the diocese of Hildesheim. » » » Monsignor Corrado Engelbert, of the same diocese. 6 November » Monsignor Gennaro Houlès, of the diocese of Orano. 21 » » Monsignor Emanuele Da Costa Azevedo, of the archdiocese of Braga. 3 December » Monsignor Emanuele de Almeida, of the diocese of Lamego. 28 » » Monsignor Giovanni Antonazzi, of the diocese of Nepi. 11 January 1951. Monsignor Pietro Garaache, of the diocese of Manchester. » » » Mon-

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signor Napoleone Monisg., of the same diocese. » » » Monsignor Michele Hurley, of the same diocese. » » » Monsignor Tommaso Laughlin, of the same diocese. » » » Monsignor Edoardo Lessard, of the same diocese. » » » Monsignor Giacomo Cooey, of the same diocese. » » » Monsignor Giovanni Battista Puchala, of the same diocese. » » » Monsignor Maurizio J. Redden, of the same diocese. » » » Monsignor Giuseppe E. Vaccarest, of the same diocese. » » » Monsignor Patrizio E. Walsh, of the same diocese. 16 March » Monsignor Luigi Garces y Sánchez, of the archdiocese of Puebla de Zaragoza. » » » Monsignor Bruno Vittori, of the suburbicarian diocese of Sabina and Poggio Mirteto. 10 April » Monsignor Francesco Kurland, of the diocese of Chełmno. » » » Monsignor Alessandro Woicicki, of the archdiocese of Mohilew. 16 » » Monsignor Ettore Dell'Antico, of the diocese of S. Miniato. 19 » » Monsignor Vittorio Linfante, of the archdiocese of Benevento. 21 » » Monsignor Innocenzo Sorrentino, of the diocese of Cava. 21 » » Monsignor Ignazio Carrano, of the archdiocese of Benevento.

[*Latin ed. p. 613*]

Diary, 29th; 2nd; 5th; 10th, 11th; 25th, 22nd, 26th; 29th; 10th, 21st; April, Roman Curia, 613, 1951.

Most Reverend Monsignor Kaiser Giovanni, of the diocese of Basle and Lugano.

Most Reverend Monsignor Tochowicz Paolo, of the diocese of Kielce.

Most Reverend Monsignor Banaszak Anthony, of the archdiocese of Posen.

May:

Most Reverend Monsignor Gebauer Nicola, of the diocese of the Five Churches.

Most Reverend Monsignor Magyar Albert, of the same diocese.

Most Reverend Monsignor Ramuz Giovanni, of the diocese of Geneva, Lausanne, and Freiburg.

Most Reverend Monsignor Pavan Peter, of the diocese of Treviso.

Most Reverend Monsignor Rogari Origene, of the diocese of Gubbio.

Most Reverend Monsignor Pinna Giovanni Maria, of the diocese of Bosa.

Most Reverend Monsignor Panigada Luigi, of the diocese of Lodi.

Most Reverend Monsignor Fridrik Geysa, of the diocese of the Five Churches.

Most Reverend Monsignor Gouet Julian, of the diocese of Le Mans.

Most Reverend Monsignor Fyme Anthony, of the archdiocese of St. John's, Newfoundland.

Most Reverend Monsignor McCarthy Charles, of the same archdiocese.

Most Reverend Monsignor Di Fabio James, of the archdiocese of L'Aquila.

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Most Reverend Monsignor Siino Salvatore, of the archdiocese of Monreale.

June:

Most Reverend Monsignor D'Arco Salvatore, of the diocese of Ischia.

Most Reverend Monsignor Martin James, of the diocese of Nice.

Most Reverend Monsignor Donnarumma Francesco di Paola, of the diocese of Castellammare di Stabia.

Most Reverend Monsignor Flasch Peter, of the archdiocese of Milwaukee.

Most Reverend Monsignor Grasser Giovanni, of the same archdiocese.

Most Reverend Monsignor Riordan Henry, of the same archdiocese.

Most Reverend Monsignor Schmitt Henry G., of the same archdiocese.

Most Reverend Monsignor Studer Stephen, of the same archdiocese.

Most Reverend Monsignor Wasniewski Constantine, of the same archdiocese.

Most Reverend Monsignor Selis Enea, of the archdiocese of Sassari.

Most Reverend Monsignor Lawless James, of the diocese of Sandhurst.

Most Reverend Monsignor Rohan Matthew, of the same diocese.

Most Reverend Monsignor Tehan Edward, of the same diocese.

Most Reverend Monsignor Kelly Kevin H., of the diocese of Townsville.

Most Reverend Monsignor Lanteri Joseph, of the diocese of Ventimiglia.

Most Reverend Monsignor Oddo Pasquale, of the same diocese.

Most Reverend Monsignor Veneziano Bernard, of the same diocese.

July:

Most Reverend Monsignor Magloire Vincent, of the diocese of Guadeloupe.

Most Reverend Monsignor Kovacic Simon, of the diocese of Lesina.

Most Reverend Monsignor Carozzi William, of the diocese of Bergamo.

Most Reverend Monsignor Bruno Anthony, of the archdiocese of Naples.

Most Reverend Monsignor Di Tuoro Giovanni, of the same archdiocese.

[*Latin ed. p. 614*]

614 July 16 – August 3. Acts of the Apostolic See – Official Commentary, 1951. Monsignor Nobels, of the diocese of Gand. » Monsignor Kao Giovanni, of the diocese of Chowchih. Extraordinary Privy Chamberlains to His Holiness: September 20, 1949. Monsignor Biskup Giorgio, of the archdiocese of Dubuque. January 3, 1950. Monsignor Revollo Pietro Maria, of the diocese of Barranquilla. January 21. » » Monsignor Lesiak Stanislao, of the diocese of Tarnovia. » » » Monsignor Wrobel Stanislao, of the same diocese. April 17. » Monsignor Saenz de Ugarte Emanuele, of the diocese of Temuco. May 12. » Monsignor Fittkau Gerardo, of the archdiocese

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of Paderborn. May 26. » » Monsignor Schmidt Ermanno, of the diocese of Fulda. June 6. » Monsignor Jansen Antonio M., of the archdiocese of Utrecht. » » » Monsignor Ramselaar Antonio O., of the same archdiocese. » » » Monsignor Vroom Ermanno B., of the same archdiocese. July 7. » » Monsignor van der Born Teodoro, of the same archdiocese. August 5. » Monsignor Dietrich Rodolfo, of the archdiocese of Paderborn. August 13. » » Monsignor Leber Alfredo, of the apostolic administration of Lugano. » » » Monsignor Souris Marcello, of the archdiocese of Paris. August 23. » » Monsignor Becker Giovanni, of the archdiocese of Colonia. » » » Monsignor Klausener Eugenio, of the same archdiocese. » » » Monsignor Zarth Leopardo, of the same archdiocese. August 31. » » Monsignor Halloran Tommaso J., of the diocese of La Crosse. » » » Monsignor Hay den Tommaso F., of the same diocese. September 16. » Monsignor Dossing Goffredo, of the diocese of Aix-la-Chapelle. » » » Monsignor Mella Emanuele, of the archdiocese of Santiago del Cile. October 4. » Monsignor Graef Giovanni, of the diocese of Limburgo. October 7. » Monsignor Forster Carlo, of the diocese of Ratisbon. October 19. » Monsignor Lega Ladislao, of the diocese of Chełmno. November 13. » Monsignor Della Valle Ermanno, of the diocese of Osnabrück. » » » Monsignor Hemesaat Enrico, of the same diocese. » » » Monsignor Schraeder Bernardo, of the same diocese. January 11, 1951. Monsignor Villa Mario, of the diocese of Como. January 27. » » Monsignor Mocata Giovanni (Rome). February. » Monsignor Mitterer Alberto, of the diocese of Bressanone. March 16. » Monsignor Speroni Eusebio, of the archdiocese of Buenos Aires. » » » Monsignor Mercier Tommaso L., of the diocese of Lincoln. » » » Monsignor Cilia Antonio, of the archdiocese of Malta.

[*Latin ed. p. 615*]

Diarium Romanae Curiae 615, 1951.

Most Reverend Monsignor Shaw, Stefano, of the Archdiocese of Westminster.

Most Reverend Monsignor Donohoe, Robert G., of the Diocese of Tucson.

Most Reverend Monsignor Gorkiewicz, Adam, of the Archdiocese of Cracow.

Most Reverend Monsignor Florkowski, Eugene, of the same Archdiocese.

Most Reverend Monsignor Motyka, Joseph, of the same Archdiocese.

Most Reverend Monsignor Dabrowski, Francis, of the Diocese of Chełmno.

Most Reverend Monsignor Stryszyk, Ignatius, of the same Diocese.

Most Reverend Monsignor Forecki, Francis, of the Archdiocese of Posen.

Most Reverend Monsignor Lewandowski, Henry, of the same Archdiocese.

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Most Reverend Monsignor Di Biagio, Augustine, of the Diocese of Amelia.

Most Reverend Monsignor Ferma, Angel, of the Diocese of Mondovì.

Most Reverend Monsignor Balducci, Cosimo, of the Diocese of S. Miniato.

Most Reverend Monsignor Sardi, Joseph, of the Archdiocese of Florence.

Most Reverend Monsignor Razminas, Clement, of the Archdiocese of Kaunas.

Most Reverend Monsignor Ramos, Philip A., of the Diocese of Chiapas.

Most Reverend Monsignor Degórski, Edward, of the Archdiocese of Gnesen.

Most Reverend Monsignor Galczewski, Augustine, of the same Archdiocese.

Most Reverend Monsignor Ziarniah, Dobromir, of the same Archdiocese.

Most Reverend Monsignor Borowiec, Francis, of the Archdiocese of Warsaw.

Most Reverend Monsignor Szlenk, Eugene, of the same Archdiocese.

Most Reverend Monsignor Kossakowski, Marcellus, of the same Archdiocese.

Most Reverend Monsignor Nowacki, Henry, of the same Archdiocese.

Most Reverend Monsignor Sprusiński, Stanislaus, of the same Archdiocese.

May 2nd: Most Reverend Monsignor Solymár, George, of the Diocese of Five Churches.

May 5th: Most Reverend Monsignor De Gaetano, Francis, of the Diocese of Mileto.

May 7th: Most Reverend Monsignor Corradini, Joseph, of the Archdiocese of Trento.

May 10th: Most Reverend Monsignor Ciufoli, Vito, of the Diocese of Gubbio.

Most Reverend Monsignor Spaziani, Charles, of the same Diocese.

Most Reverend Monsignor Cardosi, Peter (Rome).

Most Reverend Monsignor Natta, Sebastian Alcide, of the Diocese of Albenga.

Most Reverend Monsignor Stellacci, Augustine, of the Diocese of Ruvo and Bitonto.

Most Reverend Monsignor Felice, Hugo, of the Diocese of Sulmona.

Most Reverend Monsignor De Tornasi, Alexander, of the Diocese of Tortona.

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Most Reverend Monsignor Paltrinieri, Peter, of the Archdiocese of Modena.

Most Reverend Monsignor Nonni, Bernardino, of the Diocese of Tivoli.

Most Reverend Monsignor da Costa, Remigius John, of the Archdiocese of Goa.

May 25th: Most Reverend Monsignor Csigi, Emericus, of the Diocese of Five Churches.

June 8th: Most Reverend Monsignor Vottero, Francis, of the Diocese of Saluzzo.

June 10th: Most Reverend Monsignor Zhihovics, Francis, of the Diocese of Kaschau.

March 19th:

April 29th:

April 10th:

April 11th:

April 13th:

April 19th:

[*Latin ed. p. 616*]

Acta 616, June 10, 13; 20; 21; 22; 4; 12; July; 16; 23; 26; 9; August.

Apostolicae Sedis - Official Commentary, 1951.

Most Reverend Milanese Cario, of the diocese of Tortona.

Most Reverend Palmisano Giovanni, of the diocese of Calvi.

Most Reverend Ciampa Giuseppe, of the diocese of Muro Lucano.

Most Reverend de Castro Ortuzar Diego E., of the archdiocese of Santiago del Cile.

Most Reverend Tavares Paolo, of the archdiocese of Angra.

Most Reverend Pappalardo Salvatore, of the archdiocese of Catania.

Most Reverend De Marchi Giuseppe, of the diocese of Pinerolo.

Most Reverend Bruzzone Roberto, of the diocese of Acqui.

Most Reverend Voglino Emilio, of the diocese of Asti.

Most Reverend Fantò Pietro, of the diocese of Gerace.

Most Reverend Aurati Augusto, of the archdiocese of Urbino.

Most Reverend Krstnic Francesco, of the diocese of Lesina.

Most Reverend Marusic Antonio, of the same diocese.

Most Reverend Colombo Pietro, of the diocese of Bergamo.

Most Reverend Maggioni Giacomo, of the same diocese.

Most Reverend Simeone Francesco, of the diocese of Calvi and Teano.

Most Reverend Guerri Vittorio, of the diocese of Arezzo.

Most Reverend Frei Federico, of the diocese of Basle.

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Most Reverend Falzoni Pietro, of the diocese of Vigevano.

Most Reverend Fenton Giuseppe, of the diocese of Springfield, Massachusetts.

Most Reverend Adewuyi Stefano, of the archdiocese of Lagos.

Most Reverend Anyogu Giovanni, of the archdiocese of Onithsa.

Most Reverend Obeleagu Guglielmo, of the same archdiocese.

Most Reverend Nwanegbo Giuseppe, of the diocese of Owerri.

Most Reverend Petrucci Catello, of the diocese of Marsico Nuovo.

Most Reverend Laurenti Vincenzo, of the diocese of Nepi.

Secret honorary chamberlains of His Holiness, with sword and cape:

March 17, 1950.

Mr. De Joannis, Viscount Giovanni Domenico, of the diocese of Angers.

January 11, 1951.

Mr. Swift, Giovanni Edoardo, of the archdiocese of Boston.

March 21.

Mr. Hart, Luca Edoardo, of the archdiocese of St. Louis, Missouri.

April 25.

Mr. Cornaggia Medici, of the Marquises, Giovanni, of the archdiocese of Milan.

Mr. Santucci, of the Counts, Giovanni Battista (Rome).

May 5.

Mr. Nasalli Taffini, Marquis d'Acceglio, Luigi Roberto (Rome).

[*Latin ed. p. 617*]

Diarium Romanae, August 24, 1951, page 28. Curiae, 617.

The Reverend Mr. Giuseppe Zaccaria III, of the diocese of Kansas City.

The Reverend Mr. Gerardo Burrus, of the dioceses of Basle and Lugano.

Honorary Chaplains in purple cassocks of His Holiness:

September 23, 1949.

The Reverend Monsignor Giuseppe R. Castillo Barriga, of the archdiocese of the Most Holy Conception.

December 30.

The Reverend Monsignor.

The Reverend Monsignor.

The Reverend Monsignor.

April 23, 1950.

The Reverend Monsignor.

May 1.

The Reverend Monsignor.

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August 13.

The Reverend Monsignor.

August 10.

The Reverend Monsignor.

August 29.

The Reverend Monsignor.

The Reverend Monsignor Brocbhaus Alfredo, of the same diocese.

April, 1951.

The Reverend Monsignor Sigismondo Wiecki, of the diocese of Culma.

The Reverend Monsignor Felice Windorpski, of the same diocese.

The Reverend Monsignor Bronislao Ussas, of the archdiocese of Mohilew.

The Reverend Monsignor Giovanni Kruppik, of the archdiocese of Posnania.

The Reverend Monsignor Umberto Giuseppe Traversa (Rome).

The Reverend Monsignor Felice Grzeszkiewicz (Poland).

July.

The Reverend Monsignor Emidio Federici, of the suburbicarian diocese of Albano.

Honorary Chaplains *extra* of sword and cape of His Holiness:

March 2, 1951.

The Reverend Mr. Salvatore Salvatori (Rome).

March 21.

The Reverend Mr. Guglielmo P. G. Croon, of the diocese of Haarlem.

May 11.

The Reverend Mr. Giuseppe Cavazzana, of the diocese of Tortona.

May 15.

The Reverend Mr. Giuseppe Sartor (Rome).

Secret Honorary Chaplain of His Holiness:

April 10, 1951.

The Reverend Monsignor Francesco Szukalski, of the archdiocese of Posnania.

HONORS

By means of letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of the Holy Sepulchre:

June 16, 1951.

Upon His Excellency Khalifa II bin Harub Thuwaini, Sultan of Zanzibar.

The Plaque of the Order of the Holy Sepulchre:

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March 12, 1951.

Upon the Nobleman Fabio Petrucci (Rome).

[*Latin ed. p. 618*]

Acta 618 Apostolicae Sedis - Commentarium Officiale.

The Order of Saint Gregory the Great:

On March 12, 1951, to the Most Noble Count Giovanni Franchi de' Cavalieri (Rome).

The Order of Saint Gregory the Great, civil class, with plaque: On May 12, 1951, to Mr. Adriano de Bruyn (Netherlands). To Mr. Gioacchino Pineros Corpas (Colombia).

On July 20, 1951, to Mr. Roberto de Boisséson (France).

The Order of Saint Gregory the Great, civil class, with plaque: On May 12, 1951, to Mr. Gastone Tessier, of the Archdiocese of Paris.

On May 16, 1951, to Mr. Emilio Guasco Gallarate di Bisio and Francavilla, of the Diocese of Tortona. To Mr. Guido Azzone, of the Archdiocese of Naples.

On May 19, 1951, to Mr. Paolo Amadori (Rome).

The Order of Saint Gregory the Great, civil class: On June 29, 1919, to Mr. Pietro Callies, of the Diocese of Annecy.

On December 16, 1950, to Mr. Armidoro Carinci (Rome).

On January 15, 1950, to Mr. Luciano Bellando de Castro, of the Diocese of Monaco Principato.

On May 17, 1951, to Mr. Paolo Lamy, of the Diocese of Saint-Dié.

On July 8, 1951, to Mr. Giovanni Arreckx, of the Diocese of Lille.

On August 28, 1951, to Mr. Paolo Cayla, of the Diocese of Carcassonne.

On August 28, 1951, to Mr. Pietro Besserve, of the Diocese of Grenoble. To Mr. Maurizio Bonnet, of the same Diocese.

On April 16, 1951, to Mr. Pietro Karvelis (Military Ordinariate of Lithuania, Military).

On May 5, 1951, to Mr. Federico Philips (Netherlands).

On May 7, 1951, to Mr. Andrea Giuseppe Robichon, of the Diocese of Lausanne and Freiburg im Breisgau.

On May 15, 1951, to Mr. Martino Prada, of the Archdiocese of Milan. To Mr. Paolo Borachia, of the Diocese of La Spezia.

On May 18, 1951, to Mr. Mario Canino (Italy). To Mr. Giuseppe D'Annunzio (Rome).

On May 20, 1951, to Mr. Tommaso Bradley, of the Archdiocese of New York.

On June 15, 1951, to Mr. Manlio Pardi, of the Archdiocese of Chieti. To Mr. Giuliano Cesare Racco, of the Diocese of Gerace.

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On June 16, 1951, to Mr. Salvatore Giannini, of the Archdiocese of Naples.

On July 2, 1951, to Mr. Ferdinando Ferretto (Rome). To Mr. Guido Jraci (Rome).

On July 2, 1951, to Mr. Gustavo Oddi (Rome). To Mr. Giovanni Amati, of the Diocese of Aversa.

On July 8, 1951.

[*Latin ed. p. 619*]

Diarium Romanae Curiae, July 18, 1951.

To Mr. Bruzzone Umberto, of the Archdiocese of Genoa.

To Mr. Gennaro Giuseppe, of the same Archdiocese.

To Mr. Serrarens Pietro, of the Archdiocese of Utrecht.

The Order of Saint Gregory the Great, military class: January 29, 1950.

To Mr. van Voorst tot Voorst Ermanno Francesco, of the Diocese of Haarlem.

March 12, 1951.

To Mr. Pietromarchi, Count Pietro (Rome).

The Order of Saint Gregory the Great, civil class: October 1949.

To Mr. Perret Felice, of the Archdiocese of Marseille.

To Mr. Bresdin Paolo, of the Archdiocese of Paris.

January 5, 1950.

To Mr. Raaymaakers Lodovico A. M., of the Diocese of Breda.

To Mr. Ohâtel Alfredo, of the Diocese of Langres.

To Mr. Gaillard Carlo, of the Diocese of Poitiers.

To Mr. Bekker Ermanno Adriano, of the Archdiocese of Utrecht.

To Mr. Strengers Teodoro, of the same Archdiocese.

To Mr. Winkel Giovanni Gisberto, of the same Archdiocese.

February 2.

To Mr. Delassus Maurizio, of the Diocese of Arras.

April 4.

To Mr. Deutsch Alfonso, of the Archdiocese of Paris.

April 18.

To Mr. Desbois Adolfo, of the Diocese of Autun.

To Mr. Gobillot Renato, of the Diocese of Châlons.

To Mr. Dubouis Marino, of the Archdiocese of Lione.

To Mr. Kimman Giacomo Enrico, of the Archdiocese of Utrecht.

To Mr. David Enrico, of the Archdiocese of Paris.

April 25.

To Mr. Jubin Antonio, of the Archdiocese of Lione.

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May 2.

To Mr. Bouvier Giuseppe, of the same Archdiocese.

To Mr. Fichet Amato, of the same Archdiocese.

To Mr. Pomeon Giovanni, of the same Archdiocese.

To Mr. Pouzet Francesco, of the same Archdiocese.

To Mr. Bouvier Claudio, of the same Archdiocese.

May 21.

To Mr. Chappuis Emilio, of the same Archdiocese.

To Mr. Bolo Luigi, of the same Archdiocese.

May 12.

To Mr. Cadot Giovanni, of the same Archdiocese.

To Mr. Firmin-Didot Roberto, of the Archdiocese of Paris.

To Mr. Bacquart Michel, of the Diocese of Blois.

May 17.

To Mr. Chabanne Mario, of the Archdiocese of Lione.

To Mr. Jacquemond Giovanni, of the same Archdiocese.

[*Latin ed. p. 620*]

62.0 Acta Apostolicae Sedis - Official Commentary, October 19, 1950. To Mr. Giuseppe Barazzone, of the diocese of Geneva, Lausanne, and Freiburg im Breisgau.

To Mr. Egidio Torchio, of the same diocese.

To Mr. Alfonso Zoppino, of the same diocese.

June 6, 1951. To Mr. Vincenzo Mennella, of the diocese of Ischia.

To Mr. Cristiano E. A. Fehmers, of the diocese of Haarlem.

To Mr. Costante A. Minderop, of the same diocese.

July 8. To Mr. Felice Delobeaux, of the diocese of Lille.

To Mr. Max Descamps, of the same diocese.

To Mr. Daniele Dufour, of the same diocese.

To Mr. Giuliano Ketelers, of the same diocese.

To Mr. Florimondo Lecat, of the same diocese.

To Mr. Giuseppe Leurent, of the same diocese.

To Mr. Alessio Raillard, of the same diocese.

To Mr. Enrico Robillard, of the same diocese.

To Mr. Paolo Spilliaert, of the same diocese.

To Mr. Ruggero Staquet, of the same diocese.

To Mr. Enrico Vernier, of the same diocese.

October 26. To Mr. Giovanni Carlo Noronha, of the diocese of Braganza, Portugal.

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October 28. To Mr. Giovanni Coppey, of the diocese of Saint-Claude.

August 13. To Mr. Giovanni Giacomo Groot, of the diocese of Haarlem.

October 27. To Mr. Oliviero de Duras, of the archdiocese of Sens.

September 29. To Mr. Enrico Colas, of the diocese of Versailles.

To Mr. Carlo Gufflet, of the same diocese.

October 19. To Mr. Andrea Coèdés Mongin, of the archdiocese of Paris.

December 23. To Mr. Marcello Barba, of the same archdiocese.

To Mr. Andrea Bordet, of the same archdiocese.

To Mr. Ivo Cornar, of the same archdiocese.

To Mr. Carlo Lamoureux, of the same archdiocese.

To Mr. Pietro Régnier, of the same archdiocese.

January 11, 1951. To Mr. Gervasio T. Murphy, of the diocese of Marquette.

To Mr. Francesco Fauteux, of the archdiocese of Montréal.

To Mr. Giacomo W. McCormick, of the diocese of Providence.

October 31. To Mr. Arnoldo Leesberg, of the diocese of Haarlem.

April 5. To Mr. Giuseppe Antonio Meninna, of the archdiocese of Boston.

October 20. To Mr. Francesco Saverio Magnano, of the archdiocese of Catania.

[*Latin ed. p. 621*]

Diarium Romanae Curiae 621, May 5, 1951. To Mr. Middelhuis Anthony (Netherlands). To Mr. Maenen John Hubert (Netherlands). To Mr. Davis John R., of the Archdiocese of Madras. 16, 18. To Mr. Borachla Paul Joseph, of the Diocese of La Spezia. 22. June 16. July 2. 16. To Mr. Filippi Paul, of the same diocese. To Mr. Buffetti Henry (Rome). To Mr. von Matt Leonardo, of the Diocese of Coira. To Mr. Meyer Leo (Rome). To Mr. de Villèle Raphael, of the Diocese of La Réunion. To Mr. Uribe Charles, of the Archdiocese of Mexico. To Mr. Forni Pasquale, of the Archdiocese of Milan. To Mr. Delmarcelle Robert, of the Archdiocese of Malines. To Mr. Thysebaert Philip, of the Diocese of Namur. To Mr. Valschaerts John, of the Diocese of Tournai. The Grand Cross of the Order of Saint Sylvester: 2. June 30, 1951. To Mr. noble professor Galeazzi-Lisi Richard (Rome). To Mr. de Ghellinck Vaernewyck Viscount Charles, of the Archdiocese of Malines. To Mr. Ricciardi Joseph, of the Archdiocese of Milan. The Commanderate of the Order of Saint Sylvester: May 27, 1950. To Mr. Vollmar William, of the Archdiocese of Cologne. To Mr. Lambertz Adam, of the Diocese of Aix-la-Chapelle. August 19. November 18. To Mr. Berenguel Vivas Emmanuel, of the Diocese of Portalegre. January 31, 1951. To Mr. Brugman Peter H., of the Diocese of Haarlem. March 12. To Mr. Albregts A. H., of the same diocese. To Mr. Harmel Charles, of the Diocese of Liege. To Mr. Marchioni Felix, of the Archdiocese of Naples. April 3. To Mr. Diessbacher Matthew, of the Archdiocese of Trent. 6. To Mr. Bignamini Guy, of the Archdiocese of Milan.

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19. To Mr. Mancini Armando, of the "nullius" Prelature of Pompei. 21. To Mr. De Julio Umberto, of the Diocese of San Severo. To Mr. Baiocchi Peter Paul, of the Diocese of Segni. 24. To Mr. D'Elia Vincent, of the Diocese of Brooklyn. 28. To Mr. Rigoli Rigolétto, of the Archdiocese of Malines. To Mr. Vinci Septimus (Rome). May 7. To Mr. Soncini Eugene, of the Archdiocese of Milan. To Mr. Scarpellino David (Rome). 10. To Mr. Scarpellino Liberius (Rome).

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - May 15, 18 » » » 19 » » » » » » » » » ●» 27 1 » » 13 16 27 8 14 16 20 26 » June » » » » » July » » » » Official Commentary 1951. To the Reverend Mr. Guido Volpi, of the Archdiocese of Milan. To the Reverend Mr. Anthony Fedele, of the Diocese of Avellino. To the Reverend Mr. Vincenzo Bena, of the Diocese of Biel. To the Reverend Mr. Primino Bersano (Rome). To the Reverend Mr. Luigi Di Nunzio (Rome). To the Reverend Mr. Salvatore Morosini (Rome). To the Reverend Mr. Angelo Rufini (Rome). To the Reverend Mr. Vittorio Vona (Rome). To the Reverend Mr. Emilio Juso, of the Diocese of San Marco and Bisignano. To the Reverend Mr. Alfonso Coin, of the Diocese of Treviso. To the Reverend Mr. Egisto Comodi (Rome). To the Reverend Mr. Guido Fagiani (Rome). To the Reverend Mr. Felice Andrea Vietri (Rome). To the Reverend Mr. Camillo Forghieri (Rome). To the Reverend Mr. Anthony Bodini, of the Archdiocese of Milan. To the Reverend Mr. Alessandro De Gregori (Rome). To the Reverend Mr. Ovidio Ciafardini, of the Diocese of Caiazzo. To the Reverend Mr. Achille Joinard, of the Archdiocese of Paris. To the Reverend Mr. Carlo Gabba, of the Diocese of Alexandria. To the Reverend Mr. William Vaggi, of the Archdiocese of Vercelli. To the Reverend Mr. Francesco Fornari (Rome). The Knighthood of the Order of Saint Sylvester the Pope: March April » » » 30 » May » July March » April 1950. To the Reverend Mr. Giovanni Antonio Wierts, of the Diocese of Boisle-Duc. To the Reverend Mr. Giuseppe Hendrickx, of the Archdiocese of Malines. To the Reverend Mr. Lodovico Maroy, of the same Archdiocese. To the Reverend Mr. Giuseppe Nelis, of the same Archdiocese. To the Reverend Mr. Enrico Solé, of the same Archdiocese. To the Reverend Mr. Francesco Van Weyenbergh, of the same Archdiocese. To the Reverend Mr. Giovanni Veckmans, of the same Archdiocese. To the Reverend Mr. William Walter, of the same Archdiocese. To the Reverend Mr. Ottavio Romana, of the Archdiocese of Arequipa. To the Reverend Mr. Saverio Taboada y Bustamante, of the same Archdiocese. To the Reverend Mr. Vittorio Cervone, of the suburban Diocese of Velletri. 1951 To the Reverend Mr. Nicola Franceschin, of the Patriarchate of Venice. To the Reverend Mr. Matteo Monaco, of the Diocese

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of Lodi. To the Reverend Mr. Irò Nardini, of the Diocese of Ascoli Piceno.

[*Latin ed. p. 623*]

Diarium Romanae Curiae, Aprilis 623, 1951.
To Mr. Tassinari, Alario, of the diocese of Senigallia.
To Mr. Fanton Carlo, of the archdiocese of Turin.
To Mr. Magaglio Domenico, of the diocese of Tortona.
To Mr. Vecchi Antonio, of the same diocese.
To Mr. Ciani Bruno, of the archdiocese of Urbino.
To Mr. Properzi Francesco, of the same archdiocese.
To Mr. Ficarelli Michele, of the archdiocese of Bari.
To Mr. Hseo-Chuen Jin (China).
To Mr. Beneo Enzo (Rome).
To Mr. Carisano Giovanni, of the diocese of Tortona.
To Mr. Valli Cesare, of the diocese of Treviso.
To Mr. Docimo Elio (Rome).
To Mr. Bekkering Corrado Gerardo (Netherlands).
May:
To Mr. Keesen Federico (Netherlands).
To Mr. van Dommelen Norberto (Netherlands).
To Mr. Comolli Umberto, of the archdiocese of Milan.
May:
To Mr. Requirez Giuseppe, of the diocese of Valva and Sulmona.
To Mr. Magistri Arturo (Rome).
To Mr. Nguyen Huu Dê Giuseppe, of the apostolic vicariate of Bacninh.
To Mr. Vu Thanh Giuseppe, of the same apostolic vicariate.
To Mr. Buratti Luigi (Rome).
To Mr. Dell'Agli Vittorio (Rome).
To Mr. Feroce Mario (Rome).
To Mr. Galassi Luigi (Rome).
To Mr. La Pietra Michele (Rome).
To Mr. Ralli Luigi (Rome).
To Mr. Staboli Agostino (Rome).
To Mr. Trebbi Mario (Rome).
To Mr. Tesini Aristide, of the archdiocese of Milan.
To Mr. Accardo Giovanni, of the archdiocese of Naples.
To Mr. Sebasti Pietro (Rome).
June:
To Mr. Jacono Giorgio, of the archdiocese of Sorrento.

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To Mr. Turchi Giulio (Rome).

To Mr. Lazzaro Nicola, of the diocese of Castellaneta.

July:

To Mr. Sixone Nomertino, of the diocese of Guadalupa.

To Mr. Wächter Renato, of the same diocese.

To Mr. Ferrari Amleto, of the archdiocese of Modena.

To Mr. Accornero Domenico, of the diocese of Casale Monferrato.

To Mr. Rouzeand Arsenio, of the diocese of La Réunion.

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis – Official Commentary, July 19th, 26th, and August 19th, 1951.

To Mr. Antonio Tana, of the diocese of Civitacastellana, Orte, and Gallese.

To Mr. Michele Devalle, of the archdiocese of Turin.

To Mr. Giuseppe Granaglia, of the same archdiocese.

To Mr. Giuseppe Tirabasso, of the archdiocese of Buenos Aires.

To Mr. Gerardo Bianchini, (Rome).

NECROLOGY

May 13th, June 28th, July 16th, July 23rd, 1951.

Most Reverend Monsignor Giovanni Marco Zapata, titular Bishop of Castabaia.

Most Reverend Monsignor Giuseppe Manriquez y Zarate, titular Bishop of Verbe.

Most Reverend Monsignor Stefano Appelhans, titular Bishop of Catula, Apostolic Vicar of New Guinea Oriental.

July 31st, August 7th, August 12th, August 18th, August 19th, August 22nd, August 23rd, August 26th, September 1st.

Most Reverend Cardinal Adam Stefan Sapieha, of the titular see of Santa Maria Nuova, Archbishop of Cracow.

Most Reverend Monsignor Carlo Margotti, Archbishop of Gorizia and Gradisca.

Most Reverend Monsignor Angelo Maria Navarro, Bishop of Santa Rosa de Copan.

Most Reverend Monsignor Francesco Solano Muente y Campos, titular Bishop of Raso.

Most Reverend Monsignor Gustavo Bianchi, Bishop of Monopoli.

Most Reverend Monsignor Celestino Ibanêz y Aparicio, titular Bishop of Ceciri.

Most Reverend Monsignor Giovanni Sion, titular Bishop of Mideo, Apos-

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tolic Vicar of Kontum.

Most Reverend Monsignor Paolo Ceslao Rycìzewski, titular Bishop of Cusirá.

Most Reverend Monsignor Ernesto Eugenio Filippi, Archbishop of Monreale.

Most Reverend Monsignor Giovanni Battista Chiappe, Bishop of Gerace.

Most Reverend Monsignor Enrico Gleumes, titular Bishop of Cissita.

Most Reverend Monsignor Chidanè-Maryam Cassa, titular Bishop of Tibari, Ordinary for the Catholics of the Alexandrian rite in Eritrea.

Most Reverend Monsignor Enrico Valtorta, Bishop of Hong-Kong.

Most Reverend Monsignor Martino Stanislao Gillet, titular Archbishop of Nicea.

Most Reverend Monsignor Michele Raffaele Camerlengo, Bishop of Nola.

[*Latin ed. p. 625*]

Answer and Volume XXXII, October 5, 1951 (Series II, Volume XVIII) - No. 14. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, BISHOPS, AND OTHER LOCAL PRIMATES, ORDINARIES, AND ARCHBISHOPS, WHO HAVE COMMUNION AND PEACE WITH THE APOSTOLIC SEE: CONCERNING THE ECUMENICAL SYNOD OF CHALCEDON, CELEBRATED FIFTEEN CENTURIES AGO. PIUS PP. XII. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. The Eternal King Christ, before promising the principate of the Church to Simon, son of John, inquired of the disciples what they thought of Him, and what the Apostles themselves thought. He singularly praised the faith, which would overcome all the torments of hell and all storms, which He declared with these words, illuminated by the shining light of the Heavenly Father: "Thou art Christ, the Son of the living God." This faith, which prepares crowns for the Apostles, palms for the Martyrs, and lillies for Virgins, and which is the power of God unto salvation to every believer, has been effectively defended and clearly illustrated by three Ecumenical Synods, namely, the Nicene, the Ephesian, and the Chalcedonian; from which latter, this year, fifteen centuries will be completed. It is fitting, on this most joyous occasion, to...

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - The official record announces the solemn celebrations to be held both in Rome and throughout the Catholic world, which, with due thanksgiving to God and with the understanding of all salutary resolutions, we announce with a heart moved by joy. Just as our

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blessed predecessor, Pope Pius XI, wished to solemnly commemorate the Sacred Council of Nicaea in this venerable city in the year 1925, and also recalled the Sacred Council of Ephesus in the year 1931 through Encyclical Letters addressed to Luke, so too do we, through these letters, treat the Council of Chalcedon with equal esteem and care: For the Councils of Ephesus and Chalcedon, since they concern the very hypostatic union of the Incarnate Word, are inextricably linked; both have, from ancient times, been held in the highest honor, both among the Easterns, among whom they are also remembered in liturgical commemorations, and among the Westerns, as testified by St. Gregory, also known as the Great, who, extolling them, not unlike the two preceding ecumenical councils, namely Nicaea and Constantinople, expressed this worthy sentiment: "In these, as in a square stone, the structure of the holy faith rises, and whoever, of whatever life and action, does not hold fast to their solidity, although he may seem to be a stone, nevertheless lies outside the building." 3 Indeed, if this event and its circumstances are considered with an attentive mind, two things stand out above all others, which we wish to bring to light as much as possible: namely, the primacy of the Roman Pontiff, which clearly emerged from the most serious Christological controversy, and the great weight and importance of the definition of Chalcedon in matters of dogma. Let those who, following the example of their predecessors, observe due reverence, not be deterred, but rather, let them fear, those who, especially in Eastern regions, are separated from the bosom and unity of the Church because of the wickedness of the times; rather, let those who, penetrating the mystery of Christ with clearer eyes, finally embrace the whole truth. 3 Register of Letters, I, 25 (or 24): PL 77, 478; ed. Ewald, I, 36.

[*Latin ed. p. 627*]

The acts of the Council of Trent, volume 12, page 627, and the errors of Eutyches are involved; and those who, moved by an excessive desire for novelty, dare to shake, even in a small way, the holy and inviolable boundaries established in the mystery in which we are redeemed, confirm this even more deeply and truly. Let all, who are accounted Catholics, take a strong incentive from this, to cherish and preserve, with an unstained faith, that evangelical pearl of incomparable price, and to honor it with their mind and mouth, adding, which is the most important thing, obedience in their lives, so that, with the help of God's mercy, whatever is lacking, unbecoming, or reprehensible may be corrected, and the splendor of virtues may shine forth; for in this way it will happen that those who have become partakers of the divinity will also be partakers of our humanity. Indeed, in order to proceed in an orderly manner, the events mentioned must be repeated from the beginning. The author of the entire controversy, which was debated at the Council of Chalcedon, was Eutyches, a priest and archimandrite in a monastery of the very famous city of Constantinople.

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Although he vehemently opposed the Nestorian heresy, which asserted that there were two persons in Christ, he fell into the opposite error. "Very imprudent and exceedingly unskilled," with an obstinate and excessive mind, he asserted: "There are two moments to be distinguished in time: before the Incarnation, there were two natures of Christ, namely, human and divine; after the union, however, there was only one, since the Word absorbed the human; the body of the Lord was born of the Virgin Mary, but this is not of our substance and matter; indeed, although it is human, it is not consubstantial with us, nor with her who bore Christ according to the flesh; therefore, Christ was not born in true human nature, nor did He suffer, nor was He crucified, nor did He rise from the sepulcher." In this matter, Eutyches did not perceive that before the union, Christ's human nature had not existed in any way, since it began to exist at the very time of His conception; after the union, however...

[*Latin ed. p. 628*]

Acta 628 of the Apostolic See: It is erroneous to believe that only one of two natures coalesces, because, in no way, can two true and certain natures be reduced to one, especially since the divine nature is infinite and immutable. Whoever has considered such opinions with a sound mind will easily see the entire mystery of divine providence flowing into shadows, emptiness, and the incomprehensible. This is certainly something entirely new, absurd, and most repugnant to the prophecies of the Prophets, the voices of the Gospel, as well as the Apostolic Creed and the dogma sanctioned by the faith of the Church; it is easily apparent to those who truly understand, having been drawn from the errors of Valentinus and Apollinaris. In a particular Synod, held in Constantinople, which was presided over by Saint Flavian, the Archbishop of that city, Eutyches, who stubbornly and widely disseminated his errors through monasteries, was openly accused of heresy by the Bishop Eusebius of Dorylaeum, and was condemned. This, as if it were an injustice done against him, for suppressing the Nestorian impiety, provoked the judgment of some Archbishops, whose authority was prominent. The letters of this appeal were received by Saint Leo the Great, the Archbishop of the Apostolic See, whose splendid virtues, unwavering piety, zeal for peace, and diligent defense of truth and the dignity of the Roman See, are transmitted through all ages with eloquence, and in all matters, he was unmatched in his skill, inspiring endless admiration. No one seemed more efficient and suitable to refute the Eutychian error, since he was accustomed in his discourses and letters to extol and celebrate with pious magnificence and great piety the mystery of the two natures, united in one person in Christ, which can never be sufficiently proclaimed: "The Catholic Church lives by this faith, and progresses through it, so that in Christ Jesus, neither is humanity believed without true Divinity, nor is Divinity believed without true humanity." However, since the Archiman-

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drite Eutyches trusted in the patronage of the Roman Pontiff, he turned towards arts and deceit, through Chrysaphium, with whom he was closely connected, to the Emperor Theodosius.

[*Latin ed. p. 629*]

Acts of Pope Pius XII, 629, dosio II, having obtained from the prince, he secured that his cause be examined, and that another Council be convened in Ephesus, and that Dioscorus, Bishop of Alexandria, preside over it. He was a very close friend to him, and was hostile to Flavian, the Patriarch of Constantinople, having been captivated by a false semblance of dogma, and he asserted, just as his predecessor, Cyril, had, that he wished to defend with all his might the one person in Christ, and also the one nature in Christ after the "union." To this end, in order to restore peace, Leo the Great did not refuse to send legates, who, among other things, carried two letters, one to the Synod, and one to Flavian, in which the Eutychian errors and the perfected and accumulated doctrine were refuted. But in this Ephesian Synod, to which Leo rightly gave the name "Latrocinium" [Band of Robbers], with Dioscorus and Eutyches dominating, everything began to be mixed up with violence and force; the Apostolic Legates were denied the first place in the assembly; the letters of the Supreme Pontiff were forbidden to be read; the votes of the Bishops were extorted by deceit and threats; and, besides others, Flavian was accused of heresy, stripped of his pastoral duties, and thrown into chains, where he ended his earthly life. The audacity of the enraged Dioscorus then proceeded to such an extent that – a most terrible outrage – he dared to inflict the weapon of excommunication upon the very summit of apostolic authority. When the affairs in that predatory council were being perverted by the deacon Hilary, Leo rejected all the decrees made there and ordered them to be retracted, deeply grieved, and also provoked by the frequent appeals of many deposed bishops to his judgment. It is worthy of remembrance what Flavian and Theodoret of Cyrrhus wrote to the Supreme Shepherd of the Church at that time. These are the words of Flavian: "Since, as if by some decree, everything was proceeding unjustly against me, after that unjust accusation which Dioscorus uttered against me, as it pleased him, I, calling upon the throne of the Apostolic See, the Prince of the Apostles Peter, and the entire blessed Synod under Your Holiness, was immediately surrounded by a military multitude, and..."

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - Commentarium Officiale. "The delay did not allow me to flee to the holy altar, but it urged me to draw away from the Church." Theodoretus writes: "If Paul, the herald of truth... approached the great Peter... much more do we humble and insignificant ones hasten to your Apostolic See, so that we may receive a remedy for the wounds of the Churches from you. For it is fitting for you to hold the preeminent position

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in all things... I await the judgment of your Apostolic See... Above all, I pray that you may teach me whether it is fitting for me to acquiesce in this unjust deposition, or not: For I await your judgment." To remedy this great evil, Leo urged Theodosius and Pulcheria with frequent letters, so that they might attend to the affairs which caused them great distress, and so that a new Council might be convened within the boundaries of Italiae, with the participation of the Eastern Church. When Valentinian III, the Emperor, and his mother, the Empress Gal Placidia, and his wife, Eudoxia, entered the Basilica Vaticana, surrounded by a throng of bishops, he persuaded them, with lamentations and tears, to provide, as far as possible, a remedy for the increasing corruption of the Church. Augustus wrote to Augustus; the Queen herself wrote to the Queen. But in vain: Theodosius, surrounded by cunning and deceit, did not amend anything that had been wrongly done. When he himself unexpectedly died, his sister Pulcheria, having obtained power, brought Marcian to her as her husband and partner in the empire, both of whom were renowned for their piety and wisdom. Then Anatolius, who had been appointed in the place of Flavius by Dioscorus, in violation of the law, subscribed to Leo's letter to Flavius concerning the Incarnation of the Lord; the remains of Flavius were transferred to Constantinople with a magnificent procession; the bishops who had been removed from their sees were restored to their former positions; and the common detestation of the Eutychian heresy began to increase, so that it no longer seemed necessary to hold a Council, and moreover, the state of the Roman Empire was not safe due to the incursions of the barbarians.

7 8

7 SCHWABTZ, Acta Conciliorum Oecumenicorum, I I, vol. I I, pars prior, p. 78.

8 Theodoretus ad Leonem M. (Ep. 52, 1. 5. G : PL 54, 847 et 851 ; cfr. PG 83, 1311 s. et 1315 s.).

[*Latin ed. p. 631*]

Acts of Pope Pius XII, 631. This event was celebrated with great solemnity, with the Emperor present, and with the approval of the Supreme Pontiff. Chalcedon was a city in Bithynia, near the Thracian Bosporus, and facing Constantinople, which is located on the opposite shore. Having departed from the city of Nicaea, where they had already gathered for this purpose, the Fathers arrived together at the magnificent suburban basilica of Saint Euphemia, Virgin and Martyr, on the eighth of the Ides of October. There, before the sacred altar, nineteen representatives of the Emperor and the Senate were seated. The duties of the Papal Legation were carried out by most devout men: Paschasius, Archbishop of Lilybaeum in Sicily; Lucentius, Bishop of Asculum; Boniface and Basil, presbyters; and to whom was added Julian, Bishop of Cos, so that he might assist them with his care and actions. The legates of the Roman Pontiff were considered first

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among the bishops; they are named first, they speak first, and they sign the acts first; entrusted with authority, they strengthen or reject the votes of others, as manifestly happened in the condemnation of Dioscorus, which was ratified with these words: "The Most Holy and Blessed Archbishop Leo, of the great and venerable Rome, through us and through this holy Synod, together with the thrice-blessed and most worthy Pope Peter, who is the rock and foundation of the Catholic Church, and the foundation of true faith, has declared him [Dioscorus] unworthy of the dignity of bishop, and has also removed him from all priestly office." Furthermore, it is clearly evident from the synodal letter sent to Leo that the Papal Legates not only exercised the authority of presiding, but that this right and honor of presiding was also acknowledged to them by all the conciliar fathers, without any dissent: "You indeed," they wrote, "as if members of the body..."

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - The Official Commentary states, "You must prefer the good will of those who maintain your order." It is not our purpose here to recount every detail of the synodal proceedings, but only to briefly touch upon the most important matters, insofar as they are useful for clarifying the truth and fostering piety. Therefore, when the dignity of the Apostolic See is discussed, we cannot pass over in silence Canon XXVIII of that Council, by which the episcopal see of Constantinople, as of the imperial city, was granted a place of honor after the Roman See. Although nothing contrary to the divine primacy of jurisdiction, which was indeed recognized, was enacted there, that same canon, having been enacted in the absence of, and then in opposition to, the papal legates, and therefore clandestine and surreptitious, is devoid of any legal force and was repeatedly condemned by St. Leo in his letters. Furthermore, Marcian and Pulcheria, and even Anatolius himself, acquiesced in this decision, and Anatolius, excusing his misdeed, wrote to Leo as follows: "Regarding those things which were established for the honor of the See of Constantinople at the recent universal Synod of Chalcedon, be certain, Most Blessed Father, that there is no fault in me..., but it is the most reverend clergy of the Church of Constantinople who have desired this...; and thus, the entire force of these proceedings and their confirmation have been reserved for Your Beatitude."

Finally, we must come to the heart of the matter, namely, the solemn definition of the Catholic faith, by which the pernicious error of Eutyches was repudiated and condemned. In the fourth session of that Sacred Synod, at the request of the imperial dignitaries, that a new Creed of faith be composed, Paschasius, the papal legate, as interpreter of the common opinion, replied that this was not necessary, since there were already sufficient symbols of faith and canons received by the Church; among these, the letter of Leo to Flavian plays a primary role in this matter: "Thirdly, the Synod of

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Chalcedon to Leo M. (Ep. 98, 1: PL 54, 951; MANSI, V I, 147). " Anatolius to Leo M. (Ep. 132, 4: PL 54, 1084; MANSI, V I, 278 s.).

[*Latin ed. p. 633*]

The acts of Pope Pius XII [that is, after the Nicene and Constantinopolitan Creeds and their declaration by St. Cyril at the Council of Ephesus] clearly set forth, by the most blessed and apostolic man, the Pope Leo, condemning the heresies of Nestorius and Eutyches, what true faith holds. Similarly, the holy Council holds and follows this faith." It is fitting here to recall that the letters of St. Leo concerning the Incarnation of the Word, read in the third session of the Council, were such that scarcely had his voice ceased, when all those present, with one mind and voice, proclaimed: "This is the faith of the Fathers, this is the faith of the Apostles. We all believe this, the orthodox believe this. Anathema to him who does not believe this. Peter has spoken through Leo." After these things, with the unanimous consent of all, it was declared that the document of the Roman Pontiff perfectly and completely agreed with the Nicene and Constantinopolitan Creeds. Nevertheless, in the fifth session of the Council, repeatedly urged on by the procurators of Marci and the Senate, a new definition of faith was drawn up by the Council, composed of Bishops from various regions who were assembled in the oratory of the Basilica of St. Euphemia; and this definition consists of a preamble, the Nicene and Constantinopolitan Creeds, and the solemn condemnation of the doctrine of Eutyches. This rule of faith, the conciliar Fathers unanimously affirmed. We believe it is now fitting, Venerable Brothers, to pause for a time in expounding the document of the Roman Pontiff, a most illustrious defender of the Catholic faith. First of all, against Eutyches, who asserted this, "I confess that our Lord was of two natures before the union; after the union, I confess one nature," the most holy Pontiff, not without indignation, opposed this with the following words: "I am astonished at such an absurd and perverse profession."

[*Latin ed. p. 634*]

Acta 634 of the Apostolic See - Official Commentary: "without any reprehension of the judges...; since it is said that the Only-Begotten Son of God was impiously said to have two natures before the Incarnation, and nefariously, after the Word became flesh, a single nature is asserted in Him." Nor does Nestorius, who rushes headlong into the path of error, escape with less severity: "Therefore, because of this unity of person in both natures, it is read that the Son of Man descended from heaven, when the Son of God assumed flesh from that Virgin from whom He was born. And again, the Son of God is said to have been crucified and buried, when these things were suffered not in the Divinity itself, by which the Only-Begotten is co-eternal and consubstantial with the Father, but in the weakness of human nature. Therefore, we confess the Only-Begotten Son of God to have

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been crucified and buried, even in the Creed." Furthermore, from this, the distinction of the two natures in Christ is clearly demonstrated, as is also the distinction of the properties and operations which are proper to those two natures: "Therefore," he says, "while preserving the property of each nature, and while they are united in one person, humility is assumed by the Majesty, weakness by virtue, and mortality by eternity." And again: "Each nature retains its own property without defect." Nevertheless, the series of these two properties and operations are attributed to the one Person of the Word, because "He is one... and the same... truly the Son of God and truly the Son of Man." Therefore: "For each form acts with the communion of the other, the Word indeed acting what is of the Word, and the flesh accomplishing what is of the flesh." Here appears the idiom, as they say, of communication, which Cyril rightly defended against Nestorius, firmly affirming that both natures of Christ subsist in the one Person of the Word, namely the Word proceeding from the Father before...

[*Latin ed. p. 635*]

The Acts of Pope Pius XII, 63, state: "Born of the Father, according to divinity, and of Mary, according to humanity, He was born in time." Drawing from the Gospel and this lofty doctrine, and not denying what had been decreed in the Council of Ephesus, he rejects Eutyches, while not sparing Nestorius; and he affirms absolutely and perfectly the dogmatic definition of the Council of Chalcedon, which clearly and concisely proclaims in Christ two distinct natures and one person, with these words: "The Holy and Great and Universal Synodus... condemns those who fabricate two natures before the union of the Lord, and after the union, they say that there is one [nature]. Therefore, following the holy Fathers, we teach that our one and same Son and Lord Jesus Christ is to be acknowledged, the same being perfect in divinity and the same perfect in humanity, true God and true man, the same of a rational soul and body, consubstantial with the Father according to divinity, and with us consubstantial according to humanity, being in all things like unto us, without sin; begotten of the Father before all ages according to divinity, and, in these latter days, for us and for our salvation, He was born of the Virgin Mary, the Mother of God, according to humanity; one and the same Christ, the Son, the Lord, the Only-begotten, in two natures, without confusion, without change, without division, without separation; the difference of the two natures being by no means taken away by the union, but rather, the property of each nature being preserved, and both natures concurring in one person and subsistence; not parted or divided into two persons, but one and the same Son and Only-begotten God, the Lord Jesus Christ."

If one were to ask, by what reason do the expressions of the Council of Chalcedon so powerfully and effectively prevail in refuting so great an error, the principal reason is that, having removed all ambiguity, the most

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proper terms are used there. Indeed, in the Chalcedonian definition of faith, the terms "person" and "hypostasis" are used.

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - The official commentary uses the same term; however, the word "nature" (<j>vo~ts) has a different meaning, and its significance is never applied to those terms. Therefore, it is falsely believed by some, both in the past, such as the Nestorians and Eutychians, and by some present-day historians, that the Council of Chalcedon amended what had been established at Ephesus. On the contrary, one perfects the other, so that the principal Christological doctrines, a synthesis or composition, are more clearly established in the ecumenical Synods held in Constantinople, the second and third. It is regrettable that certain ancient opponents of the Council of Chalcedon, also called Monophysites, so rejected this most clear, sincere, and complete faith, based on a misunderstanding of certain words from ancient authors. For although they opposed Eutyches, who absurdly spoke of the mixture of Christ's natures, they nevertheless stubbornly adhered to the opinion: "One nature of the Word of God incarnate," which Saint Cyril of Alexandria used, as if it had been handed down by Saint Athanasius, but with a correct understanding, when he transferred the term "nature" to signify the person itself. But the fathers of Chalcedon completely removed what was ambiguous and uncertain in those terms: equating the terms used in Trinitarian theology with those that declare the Lord's Incarnation, they did the same with "nature" and "essence" (ovoaio), and with "person" and "hypostasis," considering that the two latter terms should be completely distinguished from each other, while those who disagree equate "nature" with "person," but not with "essence." Therefore, according to the usual and pure language, it must be said that there is one nature in God, three persons; and in Christ, one person, two natures. From the reasoning presented above, it appears that even now, some dissenting groups in Egypt, Ethiopia, Syria, Armenia, and elsewhere, seem to deviate from the correct path when defining the doctrine of the Lord's Incarnation; which can be inferred from their liturgical and theological documents. Furthermore, as early as the twelfth century, someone, who was among the...

[*Latin ed. p. 637*]

The acts of the Popes, 637, show that the Council possessed great authority, and what he himself thought about this matter, he made clear with candid words: "We say that Christ is one nature, not confusedly according to Eutyches, nor diminished according to Apollinaris, but according to Cyril of Alessandria, who in the book of Annotations against Nestorius says: 'The one nature of the Word made flesh, just as the Fathers have taught... And we also say this according to the tradition of the Saints, introducing neither

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confusion nor alteration in the union of Christ, but affirming one nature, just as you say in Christ, which is right and which we concede, and which is entirely equivalent to our $\text{own statement: 'One nature...' And we do not refuse to say 'two natures,' provided that it is not understood through division according to Nestorius, but so that the lack of confusion may be demonstrated against Eutyches and Apollinaris."

If then it is the summit of joy and the consummation of delight, as is said in the Psalm: "A gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell together in unity," if then the glory of God is joined to the greatest benefit of all, when the sheep of Christ are united in full truth and full charity, let those whom we have lovingly and sorrowfully mentioned above see whether it is fitting and expedient for them, especially because of a certain ambiguity that arose from the beginning of the words, to still be separated from the one and holy Church, founded on sapphires, that is, on the Prophets and the Apostles, and on the very chief cornerstone, Christ Jesus!

Furthermore, it vehemently contradicts the Chalcedonian profession of faith, and a certain commentary on an opinion, widely spread outside the bounds of the Catholic religion, which is wrongly and perversely cited from a passage in the letter of the Apostle Paul to Philippi. Thus, NEBSES IV (f. 1, 1, 7, 3) in the Book of the Confession of Faith, addressed to Alexius, the highest Byzantine Duke (I. CAPPELETTI, Opera, I, Venice, 1833, pp. 182-183).

2 3 Ps. 2, 4. Cf. Is., 5, 4, 1, 1.

2 5 Cf. Eph., 2, 7. 132, 1. 2, 20. 8. Narseus of Claudius, a Catholic Armenian.

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - Commentarium Officiale, and has presented itself in appearance—a doctrine called kenoticism—from which the removal of the divinity of the Word in Christ is devised: a most deplorable notion, which, just as the docetism opposed to it is to be condemned, reduces the entire mystery of the Incarnation and Redemption to bloodless and empty appearances. "In the perfect... and complete human nature—as the great Leo teaches—truly God was born, wholly in His own [nature], wholly in ours." Although nothing prevents the human nature of Christ from being further investigated, even through psychological means and reason, there are those who, in these difficult studies, abandon what is right, so that they may invent new things and misuse the authority and definition of the Council of Chalcedon, so that their own conjectures may suffice. These people discuss the state and condition of the human nature of Christ in such a way that it seems to be a subject of its own right, as if it does not subsist in the very person of the Word. But the Council of Chalcedon, entirely in agreement with

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Ephesus, clearly affirms that both natures of our Redeemer "come together in one person and hypostasis," and forbids two individual natures to be placed in Christ, so that someone might be "a man assumed," possessing complete autonomy, and placed with the Word. St. Leo not only embraces the same sentiment, but also indicates and shows the source from which such pure institutions are derived: "Whatever we have written," he says, "is taken from the apostolic and evangelical doctrine." Indeed, from the earliest times, the Church openly and absolutely professes in its writings, documents, sermons, and liturgical prayers that the Only-Begotten, of the substance of the Father, is God the Son, our Lord Jesus Christ, the Word made flesh, born in the earth, who suffered, was affixed to the stake of the cross, and, after rising from the tomb, ascended into the heavens. Furthermore, Sa2 7 28 27 Ep. 28, 3: PL 54, 763. Cf. Serm. 23, 2 (PL 54, 201). 23 Ep. 152 (PL 54, 1123).

[*Latin ed. p. 639*]

The acts of the Popes, 639, from the twelfth age of Scripture, attribute divinity to Christ, the Son of God, both in His divine nature and in His human nature. Indeed, the Evangelist John declares: "And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth."; and Paul writes of Him: "Who, being in the form of God, did not think it robbery to be equal with God; but humbled himself, becoming obedient unto death," or: "But when the fulness of the time was come, God sent his Son, made of a woman, made under the law"; and the Divine Redeemer Himself undoubtedly proclaims: "I and the Father are one"; and again: "I came forth from the Father and am come into the world." The heavenly origin of our Redeemer is also evident from this passage in the Gospel: "Because I came down from heaven, not to do my own will but the will of him that sent me." And from this: "He that descended is the same also that ascended above all the heavens." Saint Thomas [Thomas] explains this passage in the following way: "He that descended is the same that ascended. In this, the unity of the person of God and man is indicated. For He descended... the Son of God, by assuming human nature; and He ascended, the Son of man, according to human nature, to the sublimity of eternal life. And thus, it is the same Son of God who descended, and the Son of man who ascended."

Our Predecessor, Leo [Leo] M., had previously expressed this same sentiment with these words: "Because... in order to justify men, He has primarily aided, that the Only-begotten of God, even the Son of man, should have been deemed worthy, so that the true man, of the same substance as the Father, that is, one in essence, should exist from the womb of a mother; and we rejoice in both, because we are saved by neither alone: in whom the visible is united with the invisible, the corporeal with the incorporeal, the

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passible with the impassible, the tangible with the intangible, the form of a servant with the form of God; because although one, He is both."

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis - Official Commentary. One [thing] began from eternity, another from time; but both converge into unity, and cannot experience separation or end. Therefore, only if the holy and unblemished faith is believed, that there is one person in Christ, namely, the Word, into which two natures, utterly distinct from each other, the divine and the human, along with their diverse properties and operations, flow together, does the magnificence of our redemption and the piety of God appear never to be sufficiently recounted. O height of the mercy and justice of God, who comes to the aid of the afflicted and has acquired children for Himself! O heavens, bowed down, so that, as the winter mists depart, flowers may appear in our land, and we may become new men, a new creation, a new offspring, a holy people, shoots of heaven! Indeed, the Word truly suffered in His flesh, shed His blood on the cross, and paid a most complete price of satisfaction to the Eternal Father for our offenses; from which it follows that certain hope of salvation shines forth for those who adhere to Him with genuine faith and unwavering charity, and, with the help of the grace granted to them, produce the fruits of justice.

87 38 The memory of such significant and glorious events in the history of the Church, by its very nature, compels us to turn our thoughts, with a more affectionate regard for the will of Our paternal authority, towards the East. The most holy Chalcedonensis universal synod is, indeed, the most outstanding monument of praise, which will undoubtedly endure through the ages: for there, under the guidance of the Apostolic See, from a great cohort of Eastern bishops, the doctrine of the unity of Christ, in whose one person the two natures, the divine and the human, are distinctly and indivisibly united, having been adulterated with impious audacity, was vigilantly defended and wonderfully proclaimed. But, alas, many in the Eastern lands, have strayed from the unity of the mystical Body of Christ, whose...

57 S. LEONIS M. Serm. 30, 6 (PL 54, 233s.). " Cf. Can., 2.11s.

[*Latin ed. p. 641*]

The Acts of the Popes, 641, XII, present a most striking example of what has been sadly lacking for a long series of centuries. Is it not fitting, according to the holy, salutary, and divine will, "that all may, at last, return to the one fold of Christ?" As for us, we desire that they understand that our thoughts are of peace, and not of affliction. Moreover, we have sufficiently demonstrated this by our actions: and if, by necessity, we should glory in this matter, let us glory in the Lord, who is the source of all good will. Following the footsteps of our predecessors, we have diligently striven to make

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the return of the Easterns to the Catholic Church easier; we have protected their legitimate rites; we have fostered the studies that concern them; we have promulgated laws providing for them; we give great attention to the Holy Council established in the Roman Curia for the Eastern Church; we have adorned the Patriarch of the Armenians with the Roman purple.

Furthermore, when war was raging and there was famine, poverty, and disease brought about by the war, we, making no distinction between those who often call us Father, sought everywhere to alleviate the growing evils: we have endeavored to help widows, orphans, the elderly, and the sick; oh, how blessed we would be if we could have the means to fulfill all our desires. Therefore, let those who, due to calamitous times, have been separated from this Apostolic See, to which it is our duty to serve, and let them, imitating Flavian, a new Chrysostom, striving for justice in difficult circumstances; the conciliar fathers of Chalcedon, most excellent members of the mystical Body of Christ; Marcian, a strong, gentle, and wise prince; Pulcheria, a lily shining with royal and unblemished beauty, not delay in rendering due obedience: from which we foresee that a rich source of benefits will flow for the unity of the Church, to the advantage of the entire Christian world.

Indeed, it is not hidden from us that deeply ingrained prejudices exist.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - The official commentary steadfastly warns that nothing may prevent the prayers, earnestly offered by Christ to the Eternal Father at the most recent Supper, for those devoted to the Gospel: "That they all may be one, as thou, Father, in me, and I in thee." from reaching their most blessed effect. But we also know that prayers possess such power, that if those who pray, united as a body, are filled with secure faith and a pure conscience, even mountains can be moved and cast into the sea. Therefore, we hope and desire that all, for whom it is dear to earnestly strive for the embrace of Christian unity – for no one who belongs to Christ should consider this a trivial matter – may offer prayers and supplications to God, from whom order, unity, and beauty arise, so that the best and most worthy vows of each may be brought to fruition without delay. Indeed, the path to achieving such a goal is a calmer and more diligent investigation, one that examines and considers the ancient traditions more thoroughly than is often done nowadays. However, there is something else that urgently calls for action: that the forces bearing the single name of Christ may, as soon as possible, unite and fight against the most turbulent attacks of the enemy of hell. Who is not terrified by the envy and ferocity with which the enemies of God, in many places throughout the world, threaten to destroy or tear down everything that is divine and Christian? Those who are united cannot withstand the forces of these factions; those who are divided and scattered cannot endure, as long as those who are marked by

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the sacred character of baptism are assigned to contend in Christ's struggle for the good. The bonds, torments, and sufferings, the groans and blood of those, countless in number, known and unknown, who have suffered and continue to suffer for the sake of steadfastness in virtue and the profession of the Christian faith, resound with a voice that grows ever louder each day, urging all to embrace the unity of the Church. The hope for the return of brothers and sons, who have long been separated from this Apostolic See, has been strengthened by the faith of so many other brothers.

[*Latin ed. p. 643*]

Acts of Pope Pius XII, 643. And those who have been subjected to such harsh and bloody martyrdom, may they be exalted by the Cross: let no one hinder or neglect the work of God's salvation! We earnestly exhort and implore those also who follow the errors of Nestorianism and Monophysitism, that they may understand that we consider the jewel of our apostolic ministry to be most brilliant, if we are given the opportunity to treat with charity and honor those who, being dearer to us, have caused our longing to increase through their prolonged absence. Finally, it is our fervent desire that, through your diligent efforts, Venerable Brothers, the memory of the most holy Chalcedonian Council may be celebrated, and that all may be urged to adhere with unwavering faith to Christ our Redeemer and King. Let no one, seduced by the deceit of human philosophy and deceived by the ambiguities of human eloquence, shake or corrupt the dogma established at Chalcedon—namely, that in Christ there are truly and perfectly two natures, the divine and the human, joined together, not confused, and subsisting in one divine Person—through doubt or malicious innovation. Rather, bound by a close bond with the Author of our salvation, who is "the Way of holy conversation, the Truth of divine doctrine, and the Life of eternal blessedness," let all restore their nature in Him, cherish their redeemed freedom, and, having shaken off the senile folly of the world, may they joyfully pass into the venerable wisdom of spiritual infancy.

42 May this most fervent petition be received by the One and Triune God, whose nature is goodness, whose will is power, through the intercession of the Virgin Mary, the Holy Apostles Peter and Paul, and the triumphant Chalcedonian Virgin and Martyr, Euphemia. And you, Venerable Brothers, add your prayers to ours for this purpose, and see to it that what we have written to you reaches as many as possible. For this reason, we are already deeply grateful to you and to all priests and Christians, for whose spiritual benefit your care extends, and we impart the Apostolic Blessing with all our heart; may you be strengthened by this blessing, for the glory of Christ.

42 S. LEONIS M. Serm. 7, 2, (PL 54, 390).

[*Latin ed. p. 644*]

644 Acta Apostolicae Sedis - Official Commentary. The yoke, whether

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heavy or light, is more readily accepted by those who are eager, and who strive to be ever more like Him, to whose glory they desire to be sharers. Given in Rome, at St. Peter's, on the eighth day of the month of September, in the feast of the Nativity of the Blessed Virgin Mary, in the year 1952, in the thirteenth year of Our Pontificate. PIUS PP. XII. DECREE LETTERS CONCERNING THE BEATIFICATION OF BLESSED MARY GUILHELMA EMILIA DE RODAT, FOUNDRESS OF THE CONGREGATION OF SISTERS OF ST. FAMILY, THE HONORS OF THE SAINTS ARE AWARDED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. It seems to pertain to the most provident law of God, that men are usually called to eternal salvation through men. Therefore, throughout all time, those who have diligently sought the will of the heavenly Father in Catholics have not only striven to cultivate piety and virtue in themselves, but also to ensure that those who were their companions on the earthly journey would also share in the same blessedness in heaven. And almost the more vehemently they loved the highest God, the more steadfastly they devoted themselves to this purpose and persevered. 1. A most excellent witness to this is Mary Guilelma Emilia de Rodat, Virgin, Foundress of the Congregation of Sisters of St. Family, whom we have today raised to the honors of the Saints; for she not only adorned herself with the splendor of outstanding virtues, but also distinguished herself by a singular zeal for helping others. On the sixth day of September, in the year one thousand seven hundred and eighty-seven, in the village commonly called Druelle, in the Diocese of Rodez, in France, she was born of most honorable and pious parents, Louis Amante de Rodat, and Henrietta de Pomayrols, and on the following day she was baptized, and the names Mary Guilelma Emilia were given to her. She was entrusted to the care of her grandmother, Margaret de Pomayrols, in the village of Ginals, near Francopol, a woman conspicuous for her discipline, religion, and piety, for fifteen years.

[*Latin ed. p. 645*]

The acts of Pope Pius XII, page 645, record that, with great benefit to her soul, during this period, she began to follow the path of those virtues which Mirande would exemplify throughout her life: especially piety, chastity, and beneficence towards the poor. When she was twelve years old, she received the Eucharist for the first time, and from that moment, she seemed to burn with a more ardent piety. Not only did she find delight in prayer and contemplation of heavenly things, but she also spent many hours conversing with the best of girls about the glory of heaven. She maintained this admirable way of life until she was fifteen years old. From that time, when she returned to her father's home, although she had never seriously harmed her soul, nor neglected daily prayer, nor frequently partook of the sacraments of Penance and the Eucharist, her zeal for religion began

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to cool somewhat. But by God's providence, two years later, she was so deeply moved by the confessor of the Holy Sacrament, before whom she had confessed her greatest faults during the Jubilee, that she returned to her former zeal for piety. Therefore, having laid aside all ostentation of dress, she began to dedicate more hours each day to prayer, to yearn more ardently for the Bread of Angelorum, to retrace the patient steps of Christ to Calvary, and to alleviate the miseries of the poor as much as she could. It is therefore not surprising that this young woman, so inflamed with heavenly desires, was called by divine inspiration to embrace a religious life. This decision, as it were, was prompted in her, especially on that day, by Emilia, when, visiting some sick girls, she heard the lamentations of their mothers, who, due to the general upheaval in the French Republic and the suppression of religious orders, were raising their daughters in the greatest ignorance and neglect of all duties. To help these girls, and to provide for their eternal salvation, she considered the possibility of founding a Sodality for this purpose. Therefore, she consulted with Father Anthony Marty, her teacher of piety, and Emilia gathered some needy young women in a small room in her house. To meet the growing need and the increasing number of workers, she enlisted the help of Ursula Delbreil, Mary Boutaric, and Eleanor Dutriac as her companions. With their assistance, in the year 1816, she opened a small school for girls in a poor district of Paris, which quickly grew in the number of students. And although the undertaking was burdened by poverty and many difficulties, she was not discouraged, but rather rejoiced in the hardships she endured, placed greater trust in God, and was encouraged to accomplish even greater things in His name. In fact, after a short time, she opened another school for young women, and not only that.

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Official Commentary. To those of her own order, she also founded a house for receiving pupils. And the most benign God manifestly favored these undertakings. For although, at that time, there was a very severe scarcity of provisions in the region of La Charite, nevertheless, she not only provided assistance to the poor, but also purchased a monastery of Saint Francis in Assisi for the use of her community, and a house in which the sacred edifice of Saint Roch had formerly been dedicated. Meanwhile, as the community, having been founded, grew steadily, she decided to have her companions take religious vows, as she herself had done privately, and this was accomplished on the eighth day of September, in the year one thousand eight hundred and twenty. In order that a clearer path might be opened for the members as to how they should strive for the perfection of Christian life, at the suggestion of the priest, Marty, she composed rules by which the new Congregation, to be called from the name of the Holy Family, would be governed. These rules, after a

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long period of trial, were approved by the Bishop of Rodez (-Vabres) in the year one thousand eight hundred and thirty-two. Among these, and by the grace of God, another addition was made to the established Congregation, which now consisted of four houses. For when Emilia learned that in the village, commonly called Vialarels, there were poor girls, among many who were ignorant of the Catholic religion, who were living a most miserable life and lacked necessary education, she sent some of her pupils there, who were willing to educate those young girls. Thus, with the encouragement of the Bishop of Rodez, another part of the community arose, consisting of members living outside the enclosure, to whom it was entrusted that they should devote themselves to the schools of girls, to care for the sick at home, to visit the prisoners, and to provide them with assistance for both their spiritual and bodily needs. But those who, with ever-increasing love for the heavenly Father, and who were concerned for the eternal salvation of men, found that the labors they had undertaken were not sufficient. Therefore, as she grew older, she undertook other works, either for receiving infants, or for educating girls of a more respectable condition, or for bringing back to a good life those women who had gone astray. Thus, while Emilia was still living on earth, it came to pass that there was hardly a region in France in which the Congregation of Saint Family was unknown. But the time had now come when the tireless workers were to receive their just reward from the "Lord of the harvest." And when the handmaid of God foresaw the future of her Congregation, she, in order that a member whom she had chosen for this purpose might succeed her in the government of the community, and that the rules might be known to the Apostolic See, obtained permission. But not only did she leave behind a vast amount of work accomplished in the community she had founded, for the promotion of the glory of God and the salvation of souls, but above all, she left behind a shining example of all Christian virtues in Mirande.

[*Latin ed. p. 647*]

The acts of Pope Pius XII, page 647, recount examples of those endowed with theological and cardinal virtues, as well as patience, constancy of mind, and complete trust in the heavenly Father. Therefore, God was about to call His handmaid to the eternal reward, adorned with such merits and sanctity. And so, in France, at the principal house of her Congregation, after patiently enduring the pains of a grievous illness, and having received the sacraments of the Church with the utmost reverence, and having encouraged her students towards Christian perfection, she passed away in the embrace of Christ Jesus, on the nineteenth day of the month of September, in the year one thousand eight hundred and fifty-two. As soon as the news of the death of the handmaid of God was spread, many from the clergy and the people hastened to view her body, which, two days later, was carried with triumphant solemnity to the church of St. Joseph. And it

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was not lacking in a sign from the Celestial Power; for, although she had been buried for four days, she not only appeared flexible and completely incorrupt, but also seemed to radiate a heavenly joy. The reputation for holiness, which Emilia had already earned in life through her virtues and works, increased wonderfully after her death, due to the miracles that were said to have been worked through her intercession; for which reason, scarcely eight years after her death, the cause for her to be granted the honors of the Blessed in Heaven was begun, and in the Ruthenensi diocese, the ordinary proceedings, as they are called, were completed, and after being transmitted to the Congregation of Sacred Rites and duly approved, by the authority of our predecessor, the blessed and revered Pope Pius XI, the decree for the introduction of the cause was promulgated on the seventh day of the month of March, in the year one thousand eight hundred and seventy-two. Then, the apostolic investigations were carried out concerning the heroic virtues of the handmaid of God; and the proofs thereof were subjected to the usual threefold discussion of the Congregation of Sacred Rites: the first was before the Most Reverend Cardinal Parocchi, a member of the Congregation, who was the Relator of the Cause, on the tenth day of the month of May, in the year one thousand eight hundred and ninety-eight; the second was in the Vatican, the following year, on the twenty-fifth day of the month of July; and the third, finally, before our predecessor, the blessed and revered Pope Leo XIII, in the year one thousand nine hundred and one, on the twenty-sixth day of the month of February; in which General Congregation, all present unanimously judged that Mary Guilelma Emilia of Rodez had practiced the theological and cardinal virtues, and those virtues annexed to them, in a heroic manner; and on that account, the Supreme Pontiff ordered the promulgation of a decree on the nineteenth day of the month of May, in the same year. Soon after, the support of God seemed to be added to the testimony of men, as prodigious healings were said to have occurred through the intercession of the venerable Virgin Emilia.

[*Latin ed. p. 648*]

€48 Acta Apostolicae Sedis - Official Commentary. Two of these [causes] were submitted to the examination of the Holy Office of Rites, and concerning them, apostolic investigations were held in the Ruthenensi, Parisiensi, and Mechliniensi tribunals; after these were completed, and after they were thoroughly examined and approved, We, on the seventeenth day of the month of March, in the year nineteen hundred and forty, having summoned the Most Reverend and Illustrious Cardinals, Most Reverend Charles Salotti, then Prefect of the Holy Office of Rites, and Most Reverend Alexander Verde, Promoter of the Cause, and the Reverend Alfonso Carinci, Secretary of the same Holy Congregation, and the General Promoter of the Faith, Salvatore Natucci, and having received

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the sacred Host duly consecrated, We solemnly decreed: That two miracles have been wrought by God through the intercession of the Venerable Mary Guilelma Emilia de Rodat, namely: the instantaneous and perfect healing of Mary Verdier, a widow of Girard, from a cancerous tumor in her left breast, accompanied by inflammation of the glands; and the healing of Gabrielas Hambrouch, a widow of Breithoff, from a widespread and acute peritonitis, with a fistula connecting to the intestine. Furthermore, there was a question to be discussed, whether, with the approval of the virtues and of the two miracles, it was permissible to proceed to the beatification of that Venerable Servant of God. Concerning this doubt, it was decided, on the second day of April of the same year, before Us, that, having received the favorable opinion of all, on the fourteenth day of the same month, We solemnly decreed that it was permissible to proceed to the beatification of the Venerable Servant of God, Mary Guilelma Emilia de Rodat. The ceremonies of which were celebrated with great splendor and with the presence of a large number of the faithful in the Holy Patriarchal Basilica of Saint Peter, on the ninth day of the month of June of the same year, nineteen hundred and forty. Scarcely had Mary Guilelma Emilia de Rodat been enrolled among the blessed, when the cult of the same Blessed one increased, and new miracles were said to have been wrought by God, through her intercession. Therefore, prayers were presented to Us, that the cause for canonization be resumed; to which We readily assented, and with Our own hand signed the commission for the resumption of the cause, on the sixth day of December, in the year nineteen hundred and forty-six. Some years later, by the diligent Promoter of the Cause, our beloved son, Raymond Michotte, two healings, which seemed to have the appearance of signs of divine action, were presented to the examination of the Sacred Congregation of Rites. One of these healings was said to have occurred in this very Alma Urbe [Rome] in the year nineteen hundred and forty-five. Teresia Appetecchia, daughter of Lawrence, aged twenty-nine years, was afflicted by a severe tuberculous polyserositis, as affirmed not only by the attending physicians, but also by expert officials and by the Medical Board of the same Holy Congregation, and they all agreed on a very grave prognosis. Having employed...

[*Latin ed. p. 649*]

The acts of Pope Pius XII, page 649, record that the intercession of Blessed Aemilia of Quarten, invoked through prayers offered on the twenty-fourth day of January of that year, was granted. Indeed, a young woman, who had, at the beginning of the same month, lost all hope of recovery, as confirmed by the judgment of a physician, was found on the twenty-sixth day to be free from the grave illnesses that afflicted her. Within a few days, the remaining symptoms subsided, and the infirm young woman was perfectly restored to health; and it was the unanimous consensus of experts and

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the College of Physicians that this occurred contrary to the laws of nature. Another healing, also accomplished in that same esteemed city, is reported to have occurred as follows. Rita Falcone, daughter of Armido, suffering from a severe acute appendicitis, was treated on the twenty-second day of October of the year 1946. During the surgical procedure, a widespread inflammation of the peritoneum was also discovered. On the seventh day, with the illness showing some slight improvement, a hardening of the arteries and inflammation of the lungs developed, from which the young woman recovered thanks to appropriate treatment. Finally, on the twenty-eighth day of November of the same year, a very serious intestinal obstruction occurred, necessitating a surgical intervention that, in addition to providing no relief for the patient, worsened her condition, so that she appeared to be on the verge of death. The parents invoked Blessed Aemilia with fervent prayers, and placed an image of her near the young woman's abdomen. Immediately, the symptoms began to diminish; a few hours later, the obstruction ceased, and the young woman quickly recovered. The diagnosis and the prognosis, considered to be very grave by both the physicians and the experts, as well as by the College of Physicians of the Congregation of Holy Rites, were unanimously affirmed by all to have been exceeded by the power of nature in this healing. After the proper proceedings were completed regarding both healings, and after a judgment was issued by the College of Physicians, a discussion was held in the two aforementioned Congregations; and finally, on the twelfth day of January of this year, We solemnly decreed: That two miracles have occurred, through the intercession of Blessed Mary William Aemilia of Solaize, granted by God, namely: the instantaneous and complete healing of Teresia Appetecchia from a severe polyserositis with tuberculosis, and the healing of the young woman Rita Falcone from an intestinal obstruction, mixed with a medical condition, following a widespread acute purulent peritonitis. We ordered that this decree be promulgated. Only one doubt remained regarding the outcome of this cause, according to the norms of law.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - An official commentary was lacking: namely, whether, after two miracles duly approved following the granting of veneration to her in Beata, the Blessed Emilia de Rodat could safely be elevated to the highest pinnacle of canonization. Having resolved this doubt before Us, according to custom and with a unanimous favorable opinion, We, those mentioned above, the Most Reverend Cardinals, the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, and the Promoter General of the Faith, after celebrating the holy sacrifice of the Mass, on the fifth day of the month of March, in the same year, decreed: That it is safe to proceed to the solemn canonization of the Blessed Mary William Emilia de Rodat. Having completed all

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of this, so that We would not deviate from the wise rules established by Our predecessors in this matter of such importance, first of all, We summoned Our venerable Brothers, the Most Reverend Cardinals, to a secret Consistory on the sixteenth day of the preceding month of March, in the usual hall of the Apostolic Palace at the Vatican, at which Cardinal Clemens Micara, Prefect of the Congregation for Divine Worship, spoke about the life and miracles of the Blessed Anthony Mary Claret, Archbishop of Trajanopolis, Founder of the Congregation of Missionaries of the Immaculate Heart of Mary, and of the Blessed Vincent Mary Strambi, Bishop of Macerata and Tolentino, of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, Confessors; and of the Blessed Mary Goretti, Virgin and Martyr, and Mary William Emilia de Rodat, Foundresses of the Institute of Religious Women of the Holy Family, and Mary Anna de Paredes, Virgins; and he recounted the acts that the Congregation for Divine Worship, after a careful examination, had deemed worthy to be admitted and approved in the causes for the beatification and canonization of these Blessed individuals. After this report was given, We inquired of the Fathers Cardinals individually, and each of them revealed their opinion to Us. Then, in the same Consistory hall, there was a public Consistory for the solemn conclusion of the causes of canonization of the Blessed and the Blessed mentioned above, in which beloved sons of the Consistory hall briefly recounted the lives, virtues, and miracles of those Blessed individuals, and urged that they be canonized according to custom. For the Blessed Emilia de Rodat, the beloved son Paul Guidi spoke. In Our name, the beloved son Anthony Bacci, Secretary for Briefs, replied, and said that We also desired to honor these Blessed individuals with the highest heavenly honors this very year, and to present their examples of sanctity as models to be imitated; however, so that the custom of the Apostolic See in this matter would be religiously observed, We judged that We would not pronounce a definitive judgment on each case until the next day, the twenty-seventh of the same month, in a Consistory, as it were, semi-public.

[*Latin ed. p. 651*]

Acts. Of the Holy Father Pius XII, 651. We had requested the opinion of the Cardinals and the venerable Church officials, as many as would be present in the City. In the meantime, we encouraged all those present to seek the light of the Holy Spirit through fervent prayers, so that it might enlighten our minds. We therefore ordered each Bishop who was located near Rome to send us authentic accounts of the lives, virtues, and miracles of those blessed individuals, as well as reports on the proceedings in their causes, so that, having fully understood the facts, they might express their opinions. On the twenty-seventh of March, this semi-public Consistory was held, in which We, together with the Cardinals and Church officials

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present, spoke briefly, and we asked all to express their opinions regarding the granting of the highest honors of sanctity to the blessed individuals mentioned above. We were very pleased to hear that all those present, with the exception of a few, agreed unanimously, and we also expressed our desire to declare those five blessed individuals to be raised to the highest degree of sanctity, since this would not only be for the honor of the Catholic Church, but would also be very beneficial to Christians of all orders, as it would provide outstanding and excellent examples that would more easily and powerfully draw them to virtue. Therefore, we decided and decreed that the solemn ceremonies for the canonization of those blessed individuals would be held in the Basilica of the Vatican during the course of the Holy Year, with God's help. We also encouraged the venerable Fathers not to cease their prayers to God, so that these things might happen successfully and bring great glory to God and salvation to mankind. Regarding all of these matters, at the request of the Advocates of the Consistory Hall, we ordered the Apostolic Notaries to prepare the legal documents. When this most auspicious day arrived, on which the highest honors of heaven were to be conferred upon the Blessed Mary Guilelma of Rodez, we entered the Basilica of St. Peter, which was magnificently adorned and illuminated with thousands of lamps, and which was already crowded with many thousands of the faithful, including many members of the Congregation of Sisters of the Holy Family, especially from France and from other regions. After a brief prayer offered before the altar, we proceeded to our Cathedra. Soon, as the rite requires, after the obedience was given to us by the Cardinals present, our venerable brother, Cardinal Clemens Micara, Bishop of Velletri, Prefect of the Congregation for the Sacred Rites, and entrusted with the preparation of this canonization, spoke, assisted by our beloved son, Paolo Guidi, Advocate of the Consistory Hall.

[*Latin ed. p. 652*]

652 The Acts of the Apostolic See – the Official Commentary – urgently, most urgently, and with the utmost urgency requested that We might deem it fitting to honor Blessed Guilelma Maria Emilia of Rodat, Virgin, Founder of the Congregation of Sisters of the Holy Family, with the honors of the Saints. We, however, through Our beloved son Anthony Bacci, Prefect of the Briefs to Princes, responded that We would already then, in such great circumstances, express Our sentiments. Therefore, together with the assembled clergy and people, and having implored the light of the Paraclete, We, seated in the Chair, as Supreme Teacher of the Catholic Church, with all present standing with heads uncovered, solemnly pronounced the following formula of Canonization: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the

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Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We declare and define that Blessed Maria Guilelma Emilia of Rodat, Virgin, is a Saint, and We add her to the Catalogue of the Saints, decreeing that her memory should be devoutly observed each year on the anniversary of her birth, that is, on the nineteenth of September, by the entire Church. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. After this formula of Canonization was pronounced by Us, the venerable Cardinal Clement Micara, whom We have mentioned, with approving nods, and through the Advocate presented to Us in the same Consistory Hall, We ordered that these Decretal Letters be drawn up and dispatched, and We commanded that Our beloved sons, the Apostolic Notaries, should construct a public instrument for the perpetual record of this Canonization. Soon afterwards, singing the hymn "Te Deum" with the clergy and people, We gave due thanks to God, the Most High and Supreme, and then, having implored the intercession of the newly canonized Saint, We composed a brief eulogy in the form of a homily, and We imparted the apostolic blessing with the plenary indulgence granted to all present, earnestly in the Lord. Then We approached the altar to perform the sacred pontifical rites. Therefore, having thus consecrated the memory of this most illustrious Virgin, who has so excellently merited for the Christian religion and civil society, and having duly completed all that was to be considered, with certain knowledge, by the fullness of Our Apostolic power, We confirm, strengthen, and again establish all and each of the things that We have previously mentioned, We decree them, and We announce them to the entire Church. Furthermore, We wish that to these Decretal Letters, even in printed form, the same faith be applied, provided that they are signed by the hand of an Apostolic Notary and sealed.

[*Latin ed. p. 653*]

Acts of Pope Pius XII, 65.3: These [documents] should be presented when they are required, if they have been exhibited or shown; Therefore, no man may dare to infringe upon these Our Letters of definition, decree, mandate, and will, or to presume to contradict them with reckless audacity. But if anyone should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of the Great Jubilee of 1950, on the twenty-third day of the month of April, in the twelfth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal. MICARA, Cardinal. I, IOSEPH, Bishop of Albano, Cardinal PIZZARPO.

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I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, FRIDERICUS, Bishop of Tusculanus, Cardinal TEDESCHINI, Datary. I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE. I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI BIONDI. I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal IORIO. I, MAXIMUS, Presbyter of the title of S. Maria in Porticu, Cardinal MASSIMI.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison. CANALI, Major Penitentiary. I, IOANNES, Cardinal Deacon of Saint George in the Golden Hall. MERCATI. I, IOSEPH, Cardinal Deacon of Saint Eustachius. BRUNO. For the Holy Roman Church, the Chancellor, EUGENIUS. The Cardinals: TI S SER ANT CLEMENS. MICARA. The Dean of the College. The Congregation for Rites, Pro-Prefect, Franciscus Hannibal Ferretti. Protonotary Apostolic, Arthurus Mazzoni. Protonotary Apostolic, Alfridus Liberati. Canonical Assistant for studies. DISPATCHED on the nineteenth day of July, in the thirteenth year. Alfridus Marini, Plumber. Register in the Apostolic College, volume LXXIX, number 92. Aloisius Trussardi, from the tabularium. APOSTOLIC CONSTITUTIONS. I. OF THE VICARIATE APOSTOLIC OF ABIDJAN (DE BOÜAKÉ). THE APOSTOLIC VICARIATE OF ABIDJAN IS DIVIDED INTO TWO PARTS, AND A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED DE BOÜAKÉ. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY: That the Gospel may be spread more fruitfully and easily among the ethnic peoples, it greatly benefits the missionary territories, which are often very extensive, to be divided, and others to be established, and others to be entrusted to preachers of the Gospel. With this purpose in mind, we have gladly approved the requests presented to Us, in which it was asked that the territory of the Apostolic Vicariate of Abidjan be divided, and that the northern part be erected into a new Apostolic Prefecture.

[*Latin ed. p. 655*]

Acta Pii PP. XII 655. Having heard our beloved Son, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith of the Holy Roman Church, we, with due deliberation, and with the consent of those whose interests are involved, or who presume to have an interest, having carefully considered all matters and with certain knowledge, by the fullness of our apostolic power, we separate from the territory of the Apostolic Vicariate of Abidjan the entire civil district of Dimbokro and a portion of the civil district of Bouaké, within the present limits of

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that Vicariate, and we establish and constitute a new Apostolic Prefecture, to be called the Apostolic Prefecture of Bouaké, which we wish to entrust to the Society of Missions to the Africans, which has been laboring there for a long time, for our pleasure and that of the Apostolic See. Therefore, to this new Apostolic Prefecture of Bouaké, and to its Prefects Apostolic for the time being, we grant all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their superiors enjoy by common right, and we subject them to the same burdens and obligations with which others are burdened. We will that all these things, as above arranged and established, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, we wish that the same faith be given to copies or excerpts, even printed ones, of these documents, as long as they are signed by the hand of a public notary and are sealed with the seal of some person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this division, erection, constitution, concession, statute, and our will. If anyone should presumptuously attempt to do this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty-one, on the seventeenth day of the month of May, in the thirteenth year of Our pontificate.

For the Holy Roman Church:

E. Card. TISSERANT, Chancellor

P. Card. FUMASONI BIONDI, Dean of the Sacred College

Franciscus Hannibal Ferretti, Prefect of the Sacred Congregation for the Propagation of the Faith

Ludovicus Kaas, Apostolic Protonotary

[Reference to a register:] Reg. in Cane. Ap., vol. LXXXI, n. 58 - Al. Trussardi.

[*Latin ed. p. 656*]

Acta Apostolicae Sedis — Official Commentary 656i. THE TERRITORIES OF THE APOSTOLIC PREFECTURE OF GAROUA AND OF ARCILAMY ARE REDEFINED, AND A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED MOUNDOU. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Christian people among the nations, not yet fully illuminated by the light of the Gospel, desires that the preaching of the Gospel be more fully promoted, and that the organization of missions be rightly arranged, and new missions established. Moved by this purpose, after hearing our beloved Son, the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, and after obtaining, as far as necessary, the consent of those who are concerned or who may presume to have an interest, and after careful consideration of all things, desiring to promote the

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Catholic name in the region of Chad in Equatorial Africa, we attach the civil region of Mayo Kebi to the Apostolic Prefecture of Garoua; we attach the civil region of Mediami Chari to the Apostolic Prefecture of Arci-Lamy; and we establish and constitute the civil region of Logon as a new Apostolic Prefecture, to be called Moundou, which we entrust to the care of the Order of the Friars Minor Capuchin, for our pleasure and that of the Apostolic See. To this new Apostolic Prefecture of Moundou, and to its Prefects Apostolic for the time being, we grant all rights, privileges, honors, and powers, by which other Apostolic Prefectures and their superiors throughout the world are lawfully possessed and enjoy; and we subject them to the same burdens and obligations as others. We will and order that all of these things, as above arranged and established, be considered valid and in effect, notwithstanding any contrary provisions. We wish that these present Letters, whether in their entirety or in excerpts, even if printed, shall have the same force and effect as if they were handwritten and signed by a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of union, establishment, concession, statute, and our will. If anyone, by some audacity—

[*Latin ed. p. 657*]

The Acts of the Popes, 657, twelfth page. It would never occur to anyone to presume such a thing, but rather to know that they would incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the seventeenth day of the month of May, in the thirteenth year of Our Pontificate. For the Holy Roman Church, Cardinal TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith, Franciscus Hannibal Ferretti, Protonotary Apostolic, Ludovicus Kaas, Protonotary Apostolic, *Loco* £8 Plumbi, Register in Cane, Appendix, volume LXXXI, number 51 - Al. Trussardi.

III. WICHITA (DODGE CITY). A PORTION OF THE TERRITORY OF THE DIOCESE OF WICHITA IS SEPARATED, TO BE CALLED DODGE CITY. PIUS, BISHOP, SERVING. FOR THE PERPETUAL MEMORY OF GOD, A NEW DIOCESE IS ESTABLISHED.

It is certainly more conducive to the good governance of the Lord's flock if the territory of dioceses, which are so extensive that they cannot be governed by one, even the most vigilant, Bishop, is divided, and other dioceses are established therefrom, to which other pastors are appointed. With this purpose in mind, we have received petitions from the venerable Brother Hamleton John Cicognani, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in the United States of America, which, with the favorable opinion of the venerable Brothers Joseph Elmer Ritter, Archbishop of St. Louis, and Mark Kenni Carroll, Bishop of Wichita, requested

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that a portion of the territory belonging to the Diocese of Wichita be joined to a new diocese to be established. Therefore, after consultation with our venerable Cardinal Consistorial Brothers, and after providing what was necessary, and with the consent of others whose interests are involved or who presume to have their own interests,

42 - ACTA, volume XVIII, number 14. - 5-10-1951.

[*Latin ed. p. 658*]

658, Acta Apostolicae Sedis - With mature deliberation and certain knowledge, by the fullness of Our apostolic authority, We separate twenty-eight civil counties, namely commonly known as Greeley, Wichita, Scott, Lane, Ness, Bush, Barton, Hamilton, Kearny, Finney, Eodgeman, Pawnee, Stafford, Stanton, Grani, Rasiceli, Gray, Ford, Edwards, Kiowa, Pratt, Morton, Stevens, Seward, Meade, Clark, Comanche, and Berber, from the vast territory of the diocese of Wichita, and We erect and constitute a new diocese, to be called Dodge City.

We establish the episcopal seat of this new diocese in Dodge City, a city from which the diocese itself derives its name. Furthermore, We dedicate a temple there to the Most Sacred Heart of Jesus, raising it to the dignity of a cathedral; therefore, for the time being, We grant to the bishops of Dodge City all the rights, honors, insignia, and privileges with which other episcopal sees throughout the world and their prelates commonly enjoy; We likewise subject them to the same burdens and obligations with which other local ordinaries are burdened.

Moreover, We constitute this new cathedral church as a suffragan of the metropolitan church of St. Louis, and We place its bishops under the jurisdiction of the Archbishop of St. Louis. Furthermore, until a cathedral chapter can be established, We grant that, for the purpose of carrying out the law, consultors of the diocese be temporarily chosen and employed.

We also command that, as soon as it can be done, a diocesan seminary, at least a small one, be erected according to the sacred canons and the norms prescribed by the Holy Congregation for Seminaries and Universities, so that young men called to the service of the Lord may be formed for the hope of the Church.

As for the governance and administration of the diocese, We order that the election of a Capitular Vicar or Administrator, in the event of a vacancy in the See, and the rights and obligations of the clergy and the faithful, and other matters of this kind, be governed according to what the sacred canons prescribe.

Furthermore, with regard to the clergy in particular, We decree that as soon as these Letters of Ours are demanded for execution, the clergy of the Church shall be considered to be assigned to that territory in which they legitimately reside.

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We also decree that the episcopal revenue of the new diocese shall be constituted from the emoluments and offerings that are customarily provided by the faithful, for whose benefit the diocese itself has been established, in addition to those that have already been collected for this purpose.

Finally, We desire that all documents and records pertaining to the new diocese and its clergy and faithful be sent, as soon as it is permissible, from the chancery of the diocese of Wichita to the chancery of the diocese of Dodge City, so that they may be religiously preserved in the archives of this latter.

For the purpose of carrying out all of these things, We choose the venerable Brother mentioned above, Our Apostolic Delegate in the United States of America, or whoever presides over the execution of this delegation, to carry out these matters.

[*Latin ed. p. 659*]

The Acts of Pope Pius XII, 6β9, are to be attributed to him, and we grant him the necessary and appropriate faculties, including the power to delegate to any man established in ecclesiastical dignity, for the purpose of what is being discussed, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, the authentic copy of the executed acts. We declare these present Letters to be firm, valid, and efficacious, and to have their full and complete effect, and to be inviolably observed by all to whom they pertain, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we will and decree that it be entirely null and void, with all contrary things, even those worthy of special mention, not hindering in any way, to which we derogate from all things. We will that the copies or excerpts of these Letters, even those printed, if signed by the hand of a public notary and accompanied by a man established in ecclesiastical dignity or office, shall have the very same validity as these present Letters, as is shown herein. To no one is it permitted to infringe or contradict this page of separation, erection, constitution, subjection, statute, concession, commission, and our will. If anyone should presume with reckless audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the nineteenth day of the month of May, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, Father A. I., Cardinal Piazza, S. O., Consistorial Secretary, Francis Hannibal Ferretti, Apostolic Protonotary, Bernard De Felicis, Apostolic Protonotary. Place © Plumbi Reg. in Cane. Ap., vol. LXXXI, n. 78 - Al. Trussardi.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Official Commentary IV. CALCUTTENSIS

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and other (SAMBALPURENSIS) Dioceses. To the CALCUTTENSIS, RANCHIENSIS, and NAGPORENSIS Dioceses, certain civil districts are joined, and a new diocese is erected from this territory, to be called SAMBALPURENSIS. The Holy Pontiff, PIUS, Servant of the Servants of God, for the perpetual memory of this event, has decreed the erection of new dioceses throughout the Catholic world, whenever it is deemed necessary for the advancement of the Catholic cause and for the good of the Lord's flock. Moved by this counsel, We have considered and approved the opinion of Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, in which, with the unanimous consent of the Sacred Prelates of the CALCUTTENSIS, RANCHIENSIS, and NAGPORENSIS Dioceses, and with the agreement of the Venerable Brother Leo Peter Kierkels, Archbishop with the title of Salamis and Apostolic Delegate in India, they proposed to Us the erection of a new diocese, separating certain parts from the territory of those dioceses. Having, therefore, obtained, as far as necessary, the consent of others whose interests are involved, or who may presume their interests are involved, considering in particular the vastness of the dioceses mentioned, the distance of certain districts from the diocesan see, the customs and languages of certain tribes, and the need to increase the number of preachers of the Gospel in certain regions inhabited by indigenous peoples, who are inclined to embrace the Catholic faith, and having considered all other matters with due deliberation and with certain knowledge, by the fullness of Our Apostolic authority, We separate the following ancient districts from the territory of the CALCUTTENSIS Archdiocese: RairaJchol, AthmalUJCj, Angui, Palldhara, Talcher, Hindol, DhenJcanal, together with a part of the district of Sambalpur and the eastern part of the district of Sonpur; from the territory of the RANCHIENSIS Diocese, We separate the civil districts which are now called by their ancient names, Gangpur, Bonai, and Bamra; and from the territory of the NAGPORENSIS Diocese, We separate the district of Patna and a part of the district of Sambalpur, which is situated on the right bank of the Mahanadi River, and the western part of the district of Sonpur. This territory, thus separated,

[*Latin ed. p. 661*]

The Acts of Pope Pius XII, 661, establish and constitute a new diocese, to be called the Diocese of Sambalpur, in which the Bishop's seat will be located. We entrust this new diocese to the care of the members of the Society of the Divine Word, who have already been working fruitfully there to promote the Kingdom of Christ. We constitute this new Diocese of Sambalpur as a suffragan of the Metropolitan Church of Calcutta, and for the time being, we place its Bishops under the jurisdiction of the Archbishop of Calcutta. Furthermore, the church which the Bishop, elected on this very

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day, will endeavor to build as soon as possible, we hereby constitute as a cathedral, and we grant to him and, for the time being, to the Bishops of Sambalpur, all rights, honors, insignia, privileges, favors, and graces, with which other cathedrals and their prelates commonly enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened. Moreover, we decree that until a Chapter of Canons can be established for the cathedral, diocesan consultors shall be chosen and appointed to handle legal matters in the interim. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the sacred canons and the norms established by the Sacred Congregation for the Propagation of the Faith, so that young men called by the Lord may be properly instructed for the good of the Church. Furthermore, we decree that the episcopal fund of the new diocese shall be constituted from the revenues and offerings that are customarily provided by the faithful, for whose benefit the diocese itself has been established. With regard to the governance and administration of this diocese, we order that the election of a Capitular Vicar or Administrator, in the event of a vacancy, and the rights and obligations of the clergy and the faithful, and other matters of this kind, shall be governed according to what the sacred canons prescribe. As for the clergy in particular, we decree that, as soon as these Letters of Ours are demanded for execution, the clergy of the Church shall be considered to be assigned to that territory, in which they legitimately reside. Finally, we desire that all documents and records pertaining to this new diocese and its clergy and faithful, as soon as it is permissible, be transferred from the chancelleries of the dioceses of Calcutta, Ranchi, and Nagpore to the chancery of Sambalpur, so that they may be religiously preserved in this archive. For all of the matters above, to be carried out as we have prescribed and established, we choose the venerable Apostolic Delegate in India, whom we mentioned previously, or he who presides over the execution of the Apostolic Delegate's office, and we grant him the necessary and appropriate powers, including the power to delegate, to any person constituted in ecclesiastical dignity or office, to carry out the aforementioned purpose, and we impose upon him the duty of transmitting to the Sacred Congregation for the Propagation of the Faith an authentic copy of the executed acts.

[*Latin ed. p. 662*]

Acts of the Apostolic See 662. Official Commentary. These present Letters are to be firm, valid, and efficacious, and are to have their full and complete effects, and are to be observed inviolably by all those to whom they pertain, and, should anyone, with any authority, knowingly or unknowingly, attempt to violate them in any way, we will and declare that such an attempt shall be entirely null and void, notwithstanding any contrary provisions, to which we derogate from all things. Furthermore, we will that

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copies of these Letters, even printed ones, signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the very same validity as these present Letters themselves. To no one shall it be permitted to infringe or contradict this decree, erection, constitution, subjection, concession, statute, commission, and will of Ours. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty-one, on the fourteenth day of June, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, His Eminence Cardinal TISSERANT. P. Card. FTJMASONI BIONDI. Secretary. Dean of the College. Prefect of the Congregation for the Propagation of the Faith. Franciscus Hannibal Ferretti, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In place of [illegible] Plumbi Reg. in Cane. Ap., vol. LXXXI, n. 93. - Al. Trussardi.

[*Latin ed. p. 663*]

Acta Pii PP. XII 663 V DE LISALA-DE COQUILHAT VELLE BASANKUSUENSIS - STANLEYPOLITANUS (ISANGIENSIS)

The Apostolic Vicariates of Lisala, de Coquilhatville, Basankusu, and the Stanleypolitane territory are joined, and a new Apostolic Prefecture is established, to be called Isangiensis.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, declares:

The proper delimitation of the ecclesiastical territories among the ethnic populations greatly aids in the wider and easier propagation of the Catholic faith.

Moved by this consideration, Our Venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, having considered the matter in the Belgian Congo, where the Catholic cause, through the zealous labors of the preachers of the Gospel and the Society of Mary of Montfort, has made considerable progress in the Apostolic Vicariate of Lisala, entrusted to the Congregation of the Most Sacred Heart of Mary, with the support of the Venerable Brother Peter Sigismondi, Archbishop with the title of Neapolis, Delegate Apostolic in Pisidia, in the Belgian Congo, and in Ruanda Urundi, have judged it fitting to establish a new Apostolic Prefecture there.

We, having heard the Venerable Brother from the Sacred Congregation for the Propagation of the Faith, and having ratified and confirmed the opinion of the aforementioned Fathers, the Cardinals, and supplementing, as may be necessary, with the consent of those whose interests are involved, with full certainty and by the fullness of Our Apostolic authority,

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hereby unite the entire district of Stanleyville, which until now was contained within the Apostolic Vicariate of Lisala, and the remaining parts of the same district, located within the boundaries of the Vicariates of Coquilhatville and Basankusu (with the exception of a small portion of territory to be reserved for the Vicariate of Basankusu in the future), and the territory of the language extending to fifteen kilometers, belonging to the district of Stanleyville and located within the Apostolic Vicariate of Stanleypolitane (so that, however, the southernmost boundary of the new ecclesiastical division coincides with a parallel of latitude, and the boundaries that extend westward to the Vicariate of Basankusu are those described by the Apostolic Delegate and by the Ordinaries whose interests are involved).

[*Latin ed. p. 664*]

664 (The Acts of the Apostolic See – Official Commentary) are separated from the Apostolic Vicariates, as we have mentioned, and the territory is thus formed into a new entity, which we erect and establish as the Apostolic Prefecture of Isangi, which we entrust to the diligent care of the Society of Mary of Montfort, for Our own and for the good pleasure of the Apostolic See. We grant to this new Apostolic Prefecture of Isangi, and to its temporary administrators, all rights, privileges, honors, and powers, with which other Apostolic Prefectures throughout the world and their prelates enjoy by common right, and we likewise subject them to the same burdens and obligations with which others are bound. We will and command that all of these things, as above established and constituted, be considered valid and shall be, notwithstanding any contrary provisions. We wish that copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same validity as these present documents. To no one is it permitted to infringe upon or contradict this act of separation, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the fourteenth day of June, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Cardinal Secretary of State, P. Card. FOMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith, Francis Hannibal Ferretti, Apostolic Protonotary, Bernard De Felicis, Apostolic Protonotary, Place © Plumbi Reg. in Cane. Ap., vol. LXXX, n. 88 - Al. Trussardi.

[*Latin ed. p. 665*]

Acta Pii PP. XII, Letter 665. APOSTOLIC LETTER concerning the Church, dedicated to the Most Blessed Virgin Mary, conceived without the stain of

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original sin, located in the town called "Batangas," within the territory of the Diocese of Lipa, and raised to the dignity and privileges of a Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

Many and most venerable temples are erected throughout the world, dedicated to the most loving Virgin Mother of God, which are frequented by devout and supplicating crowds of the faithful, so that it is clearly evident that She herself, containing the Redeemer in her most chaste womb, foretold of Herself: "For from henceforth all generations shall call me blessed." Thus, also in the distant Philippine Islands, within the territory of the Diocese of Lipa, in a town of no small renown, called "Batangas," there stands a distinguished church, dedicated to the Most Blessed Virgin Mary, conceived without the stain of original sin, which adorns that town not insignificantly with its size and splendor. As we have learned, this church was shaken and damaged by an earthquake a few years ago, so that the facade of the building collapsed. However, through the care and industry of the same place's Ordinary and the citizens, despite the difficulties of the times and the scarcity of provisions, it was repaired and restored. Furthermore, this sacred edifice, along with the Cathedral Church, was completely overturned and destroyed during the recent terrible war, and is now considered the Cathedral, and is, indeed, frequently visited by the Christian faithful, and is conspicuous and renowned for the splendor of the sacred rites and the diligence of pious associations.

Therefore, that the splendor of this temple might be increased still further, and that the cult of the Immaculate Virgin might grow more and more each day, the Venerable Brother Alafridus Verzosa, Bishop of Lipa, presented to Us certain petitions, that We might deign to raise that church to the dignity of a Minor Basilica. And We, embracing with zealous care and fervent spirit whatever may contribute to the greater praise of the Most Blessed Virgin, readily agreed to comply with the petitions presented to Us. Wherefore, having also heard the Venerable Brother Clemente, Cardinal of the Holy Roman Church, Micara, Bishop of Velletri, and Prefect of the Congregation of Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present letters, We decree and declare, perpetually and without exception, that the church, dedicated to God in honor of the Most Blessed

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - The official record concerning the consecration of the church dedicated to the Immaculate Conception of the Virgin Mary, in the town called "Batangas," within the territory of the Diocese of Lipa, which we honor with the title and dignity of a Minor Basilica, granting it all the privileges and rights that properly belong to churches

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thus distinguished. Notwithstanding any contrary provisions. We decree, establish, and declare that these present documents shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully enjoy them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should occur, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of February, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, for the Most Reverend Cardinal of State, I. BAPT. MONTINI, Substitute Secretary of State. THE MOST BLESSED VIRGIN MARY OF HOPE, CALLED IN THE LOCAL LANGUAGE "DE RADICE" (OF THE ROOT), IS PROCLAIMED HEAVENLY PATRON OF THE ENTIRE DIOCESE OF ZAMORA IN MEXICO. PIUS PP. XII For the perpetual memory of this event. — From whom mortals may dare to hope for salvation, and with whom, in times of affliction, they place greater trust, the Blessed Virgin Mary of Hope, called in the local language "de Radice," and venerated in Zamora in the Mexican territory, has been diligently cultivated and frequented by the faithful of this region. This devotion is deeply rooted in the hearts of the inhabitants, as the priests, after teaching the sacred doctrines to the students in the seminary, instill the same devotion in the faithful. Thus, it happened that in the year 1943, during the first diocesan synod, all those present, both canons and priests, desired the Most Blessed Virgin Mary of Hope to be adopted as the Heavenly Patron of the Diocese. However, at that time, the Venerable Brother Joseph Gabriel Anaya y Diez de Bonilla, the current Bishop of that place, after consulting the opinions of ecclesiastical and lay persons, found that almost all of them were in favor.

[*Latin ed. p. 667*]

From the Acts of Pope Pius XII, 667, having considered the petitions, We added these prayers, so that We might graciously deem it fitting to declare the Blessed Virgin Mary of Hope, patroness of the entire Diocese of Zamora, as its heavenly patroness. We, however, desiring to restore hope to Our children through this most powerful protectress, considered such supplications to be received with a willing heart. Therefore, after consultation with the Sacred Congregation of Rites, having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, valid and forever, We establish and declare the Most Blessed Virgin Mary of Hope as the principal heavenly patroness of the entire Diocese of Zamora in Mexico, with all the honors and liturgical privileges that rightfully belong to the principal patrons of regions, and with the faculty of adding the following words to the sixth reading of the Divine Office: "In the sacred year of one

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thousand nine hundred and fifty, Pope Pius XII declared and established the same Most Blessed Virgin as the heavenly patroness of the entire Diocese of Zamora." Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth fully benefit from them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the twenty-fifth day of the month of September, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for the Affairs of the Church, Gildo Bugnola, Office of Pontifical Diplomats.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary III. THE CATHEDRAL CHURCH OF COMO, ELEVATED WITH THE TITLE AND HONORS OF A BASILICA MINOR. POPE PIUS XII. For the perpetual memory of this event. — The majestic dome of the Temple of the Prince of Como rises towards the heavens, as if to signify that which excels above the fleeting and empty pursuits of this world: Faith. Not only is the size and grandeur of this Church, dedicated to the Blessed Virgin Mary, Queen of Heaven, evident to all, but it is also praised by the citizens and all travelers alike for the works and artistry with which it is adorned. Furthermore, the frequent gatherings of the Chapter of Canons ensure that due honor is paid to God. On the very feast of the Blessed Virgin Mary, from her conception, last year, the entire city of Como rejoiced, as We solemnly defined the Most Holy Virgin, body and soul, to have been taken into Heaven, and the dome, which had suffered damage from a fire some time ago, was restored to its former splendor. Taking advantage of this occasion, the Venerable Brother Felix Bonomini, Bishop of Como, on behalf of the clergy and the faithful, humbly requested that We deign to elevate that Church with the dignity of a Basilica Minor. With a willing heart, We decided to grant this request, with the intention that the people of Como might be encouraged to venerate the Mother of God more deeply, and that her Temple might gain even greater splendor. After hearing the Venerable Brother Clement, Cardinal of the Holy Roman Church Micara, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We, by the force of these letters and perpetually, affix and adorn the Cathedral Church of Como with the title and honor of a Basilica Minor, with all the rights and privileges that rightfully belong to buildings

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bearing this designation. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall, now and in the future, fully suffice for those to whom they pertain, or may pertain; and that they shall be duly judged and defined; and that whatever is contrary to these things shall be null and void from this moment forward.

[*Latin ed. p. 669*]

Acta Pii PP. XII 669, should anyone, by any authority, knowingly or unknowingly, attempt to interfere with it. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of January, in the year 1951, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, for the Lord, Cardinal, governing the public affairs of the Church, to the Reverend Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomatic Affairs: FOR THE ENHANCEMENT AND HONOR OF THE BASILICA MINOR, the parish church of Saint Margaret, V. and M, located in the city of (Santa Margherita Ligure), within the territory of the diocese of Hiari. POPE PIUS XII, for the perpetual memory of this event: "I was exalted like a palm tree in Cades, and as a rose plant in Jericho." among the Christian people, to whom she gives "the fragrance of her scent," the Most Blessed Virgin Mary, as testified by the divine proclamation, has always been held in esteem, and the Church sings of her in no other way. There exists in a small town, which is called Santa Margherita after the Virgin and Martyr of Antioch, and which, situated within the territory of the diocese of Chiavari and surrounded by greenery, overlooks the beautiful Ligurian Sea, a parish church in which the ancient image of the Virgin Mary "of the Rose" is piously preserved and celebrated with devotion. From this church, the liturgical splendor is led by the same, to which countless citizens and neighbors, for reasons of piety, come every year in the manner of pilgrims to venerate the image of Mary. So that such piety of the people might not lack a fitting reward, the Pontifical benevolence has generously added to it, having been enriched by Our predecessors, Pope Clement XIV and Pope Pius V, with numerous privileges, and then, in the year 1857, it was associated with the Patriarchal Basilica of Saint Liberius in the City. The ancient parish, whose memory dates back to the 11th century, has a new church, which, under the care of the then Archbishop of Genoa, and at the expense of the citizens, was built, which, as they call it, is of "classical" style, and is also enriched with eleven magnificent altars, and abounds in amplitude and artistic magnificence, and inspires the highest admiration in all, both those who pray piously and those who visit. After mature consideration of all these things, the

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Venerable Father Francis...

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - The official commentary of Marchesani, Bishop of Clavarensis, having seized the opportune moment of his seventy-fifth year, exceeding a century, the image of the Divine Mother, called "from the Rose," has been redeemed with a golden crown, and, expressing the wishes of himself, of the present Curia, of the diocesan clergy and all those engaged in the service of the aforementioned Church, and of all the faithful, he earnestly requested that We deign to elevate the parish church of the city commonly called "Santa Margherita Ligure" to the dignity of a Minor Basilica. We, moreover, having carefully considered the antiquity of the aforementioned parish and the beauty of the new church, and especially the piety of the citizens and of all the faithful of the diocese towards the Virgin Mary "from the Rose," which we earnestly desire to increase daily, we deemed it most fitting to grant assent to such requests. Therefore, having heard the Most Reverend Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and concerning the fullness of Our Apostolic power, by the force of the present letters and perpetually, We elevate the parish church, dedicated to the honor of Saint Margaret, Virgin and Martyr of Antioch, and situated within the boundaries of the diocese of Clavarensis, in the Italian city of "Santa Margherita Ligure," to the dignity and honor of a Minor Basilica, with all the privileges and rights that rightfully belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that the present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of January, in the year 1951, in the twelfth year of Our pontificate. By special mandate of the Most Holy, to the Most Reverend Lord Cardinal, Gildo Brugnola, Regent of the Pontifical Diplomatic Office, these letters are issued.

[*Latin ed. p. 671*]

Acta Pii PP. XII 671 V. The parish church, dedicated to the Most Blessed Virgin Mary, in the town of "Portugalete," in the diocese of Flaviobrigensis, is to be raised to the rank of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — Just as the Most Blessed Virgin Mary, who gave birth to God and is the Mother of all men, is spread throughout the world

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through preaching, so too, it is fitting that churches dedicated to her name should be held in special honor, and this is not without reason. Among these is the parish church of the town of "Portugalete," commonly known by that name, and located within the boundaries of the diocese of Flaviobrigensis. This church is rightly worthy of being raised to a higher rank, given its antiquity, size, artistry, and the devotion of the people. Furthermore, it lacks nothing in its furnishings, and the diligent ministry of the priests, as well as pious associations, already established, enjoy prosperity. Moved by these considerations, our beloved son, the vicar general of the aforementioned Church, humbly requested that we deign to raise it to the honor of a Minor Basilica. We, however, dedicating all our efforts and study to the greater glory of Heaven, willingly decided to grant this request. After hearing our Venerable Brother, Clemente Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby, by these letters, and in perpetuity, confer and bestow upon the parish church dedicated to God in honor of the Most Blessed Virgin Mary, located in the town of "Portugalete," within the boundaries of the diocese of Flaviobrigensis, the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing this title. Notwithstanding any objections to the contrary. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; amen.

[*Latin ed. p. 672*]

672 Acta Apostolicae Sedis – An official commentary, which shall remain valid and effective from now on, should anything contrary to these matters be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of February, in the year 1951, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, to the Reverend Monsignor Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomas. LETTER TO HIS EMINENCE, ALFRIDTUS ILDEFONSUS, titular of the Saints Sylvester and Martin, of the Mountains, of the Most Holy Roman Church, Archbishop of Mediolanum (Milan), to whom We have appointed as legate to the Eucharistic Congress to be held in Assisi, from all of Italy. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. – In the city of Assisi, which is so renowned throughout the world for the great holiness of Saint Francis, and which also shines with civil honor and glory as the patron

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of Italy, a solemn Eucharistic Congress will be held next September, from all over the nation. It is remarkable that the location, the region, and the very nature of the place seem perfectly suited for the celebration of the most exalted Sacrament! Indeed, the Assisi fortress itself will appear as a majestic altar of Jesus Christ. From there, pious crowds of the faithful will extend themselves through the dense olive groves and vineyards, reaching as far as the Shrine of Santa Maria degli Angeli, and the entire Spoleto valley, filled with hymns and praises to the Lord, broadcast through radio and loudspeakers throughout the villages and mountains, so that in the heart of Italy, the voice of the nation itself will publicly and splendidly proclaim Jesus Christ, true God and man, truly, really, and substantially contained under the Eucharistic veils. This, which is anticipated, magnificent profession of faith will clearly confirm that statement which We made in Our Encyclical Letter Mediator Dei et hominum: "The mystery of the Most Holy Eucharist is the head and, as it were, the center of the Christian religion" (Acta Apost. Sedis, 1947, p. 547). Since, therefore, it is a matter of celebration...

[*Latin ed. p. 673*]

The Acts of Pope Pius XII, 673, of such weight and importance, We Ourselves, as We have already stated, have decided to attend and preside over. Therefore, Our beloved Son, who, as a member of the Senate of the Church, governs the most noble See of Milan, We choose and appoint as Our Legate, so that, representing Our person, you may preside over the Eucharistic Congress, which is about to begin in Assisi, from all of Italy, and over its sacred ceremonies, in Our name and with Our authority. We are certain that, due to the outstanding piety and devotion with which you are distinguished towards that most admirable Sacrament, you will readily and happily fulfill this most important charge. It cannot be doubted that the faithful, gathering at the glorious tomb of the Seraphic Father, will also visit the temple of Saint Clare, his first disciple, and other magnificent artistic monuments in the pleasant region of Umbria, recalling so many and such illustrious Franciscan memories, and will be strongly encouraged to imitate the heroic virtues of the saints, especially the fearless faith in the most Holy Sacrament, and the burning charity towards God and neighbor, which, flowing into every good work, will happily contribute to the growth of the Church and the prosperity of the nation. As a pledge of the salutary fruits of this solemn celebration, and as a testimony of Our special love, We impart to you, Our beloved Son, to the distinguished Bishop of Assisi, to the other sacred dignitaries, and also to the civil magistrates and to all the faithful who participate in the Eucharistic Congress, Our Apostolic Blessing, wholeheartedly in the Lord. Given in Rome, at Saint Peter's, on the second day of August, in the thirteenth year of Our Pontificate, 1953. PIUS PP. XII.

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BROADCAST MESSAGE TO THE FAITHFUL OF ALL ITALY, GATHERED FOR THE EUCHARISTIC CONGRESS IN ASSISI. To our venerable brother and beloved children, Present in the City of the Spirit and of humble love, at the Eucharistic triumph with which Catholic Italy resumes the series of its most august Congresses, we invite not only the crowds that, at this hour, acclaim in Assisi He who gives life to the world and, through His flesh, life to souls, but also the hearts and minds of all Italians, to prostrate themselves— *Given on September 9, 1943 - Acta, vol. XVIII, no. 1, pp. 5-10, 1951.*

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - Commentarium Officiale: We humbly beseech that, before the holy Host, we may, more than ever in this solemn hour, have one heart and one soul with you. # * # Let us adore Christ the King! Let us adore! You, humble believers, for whom faith alone suffices – sola fides sufficit – to adhere to the mystery of love that astonishes men and angels, we wish, by adoring, to render to Christ the King of Ages the public, collective, solemn homage that is due to Him from a Christian and Catholic people and nation, to Him indebted for the inestimable gift of faith and for all that is great and glorious in His life and in His history. Just as the stream of His blessings flows from Jesus not only in the depths of hearts, so too the worship of His divine Person should be not only in the secret of each faithful person, but open and common. For if the benefit is manifest and for all, then gratitude also must be, and for all, in the light of the sun. This, indeed, we must affirm all the more fervently, as the hostility and denial of Him by the world are so insidious, a world that persecuates Christ in His Church and in His members, and that is solely intent on combating and rendering vain His action in all fields of individual and social life. The Catholic Italy, present in this hour at the Eucharistic glorification of Assisi in its highest religious, political, and civil authorities, in the representatives of the Episcopate, the Government, culture, science, the arts, the armed forces, of all classes of the people, united as one man around Jesus, the holy Host, may live in perpetual activity for the good of this sweet land, which is particularly His, Catholic Italy, we say, standing firm in her Creed, but humbly prostrate, for a more eloquent expression of her glorious faith, fulfills in this hour at the feet of Jesus, hidden under the Eucharistic veils, the highest, the most noble, the most holy of her duties. She adores her God, the Son of God made man and mystical Bread for our redemption, for our justice, our justification, for our salvation and peace, which is of time as well as of eternity.

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If, within the narrow confines of this Eucharistic Congress, faith and science, culture, eloquence, art, and history have brought, in fraternal concord, a pleasing tribute of human ingenuity to Jesus, the Eucharistic One,

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a tribute so inadequate to the object of His...

[*Latin ed. p. 675*]

The Acts of Pope Pius XII, 675, speak of the speculations and the veneration of the Eucharist, manifested in its many forms. This evening, learned theology, profound philosophy, the art of thought, of speech, and of song, all prostrate in silent adoration before the hidden God, to exalt in the faith of the humble believer the inestimable gift of the Eucharist. The gift itself is He—Jesus Christ—personally present to work within us, if we cooperate with His love, the wonders of the Christian life, that is, a life which, ordered according to the Gospel, maintains in its children, even the most lukewarm, a love of virtue, a consciousness of good and evil, and prevents them from being definitively overwhelmed by the avalanche of errors and corruption that dominates the world. Jesus is present in the Sacrament, to give, as the mystical Bread of Heaven, life superior to our poor world, perpetuating the miracle of the virginal and the chaste, the miracle of those who have nothing and possess everything, the miracles of that fraternal charity which endures all evils and offenses with serene fortitude, and thinks nothing of having done enough as long as there remains something to be accomplished. These are the wonders of the Eucharist; and thus it is revealed as Jesus announced it in His great promise, the central reality of His religion, of Christian life and piety, for He declared: "Unless you eat the flesh of the Son of man, and drink his blood, you have no life in you. He who eats my flesh and drinks my blood has eternal life, and I will raise him up in the last day." (John 6:53-54). And just as the Eucharist nourishes the life of individual members, so too does it nourish the life of the entire mystical Body through the vicissitudes of its painful pilgrimage, purifying it, enriching it in every field, and maturing, through the sanctification of its members, the final exaltation and glory of the entire Body, destined to triumph over the world and hell through the power of Him who has redeemed it.

* * *

The triumph of the just, the triumph of the Church of God, infallibly guaranteed by the glorious, omnipotent, eternal Word Incarnate, made our food under the species of bread! The triumph of the Eucharist, which astounds the world of incredulity, due to the striking contrast, the madness to human wisdom, between the object honored and the humble, inert, white disc, the *ostia*, barely visible amidst the gold, the lights, and the magnificence that surrounds it, and this multitude, gathered from every...

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - Official Commentary, from the mountains and the plains, to acclaim her, in an irresistible wave of enthusiasm, which has no equal. In that tiny, ethereal whiteness, which seems like nothing,

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Catholic Italia, whose laurels of science, culture, art, and history are not worth the glories of her faith, recognizes, contemplates her God, the Son of God made man, her Redeemer and Benefactor of humanity, the Author of her immortal hopes. And kneeling before that adorable Ostia, she fervently prays: "Christum Regem adoremus dominantem, gentibus!" But, my dearest children, this legitimate tribute of adoration and love, rendered by an entire believing people to the veiled Majesty of the hidden God, this triumphant exaltation of the divine Eucharist which, at the conclusion of your Congress, moves and inspires you this evening, is, to the eyes of the world, above all, the solemn expression of your faith; thus, in the eyes of God, it must be the solemn affirmation of your will to victory. It is the victory that Jesus won over the world itself and over hell; a victory of which He dictated the laws in His Gospel and gave us the pledge in the Holy Eucharist. By acclaiming Jesus, the victorious One, you intend to make His victory your own. You want – and you must – to conquer the world and the powers of hell with a life in which sin does not reign, and whose supreme law is Charity, that is, the active love of neighbor, under the sign of God. A life of high, noble, and disinterested fraternal love, which will draw the attention of the world, excluding from yourselves, through the fact of your faith, every insincere element. This is your triumph. And this is the great, the true triumph of the Church; which triumphs over the world, over evil, over sin, when her children triumph over these hostile forces. Beware of the corrupting world, remove evil from yourselves, banish sin from yourselves, from your families, and you will have prepared, as far as it is in your power, the triumph of Christian society over the resurgent paganism, hoped for by the enemies of God, of Jesus Christ, and of His work. You will have contributed to establishing a society which is no longer, at least in fact, a denier of God, and of His law, but which, through the fear of God, is firmly governed in the persons of its rulers, its magistrates, its teachers, and its leaders of every name. You will have worked for the fortunes of this beloved Italia, which cannot, and must not, in any way, abandon its character as a Christian and Catholic nation, and fail in its mission of spiritual civilization, marked in its history by divine Providence.

[*Latin ed. p. 677*]

Acta Pii PP. XII 677. Such is the fruit that We expect from this Eucharistic Congress, conducted under the auspices of the great Saint, Francis of Assisi, Patron of Italia, and so perfect an image of Christ. Nor will the fruit be ephemeral, if you bind your lives so closely to the divine Eucharist, making it the constant nourishment of your souls, the refuge of your spirits, the rest of your hearts. With these sentiments, with hearts grateful to God, and with full confidence in an Italia, once again restored in its faith and piety towards the august Sacrament, We conclude this XIII Eucharistic Congress. And while We implore the fertilizing grace of the Spirit, that the memory

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of this happy event may remain luminous and its individual and social benefits stable; to those present in Naila, to those distant who participate and listen, especially to the sick and to those on so many different paths who look with perplexity and are not yet on the way to the Father who awaits them, We impart, from the heart, a pledge of benevolence, a wish of love and peace, the Apostolic Benediction.

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - Official Commentary ACTA SS, SACRED CONGREGATION CONSISTORIAL, PROVISION FOR CHURCHES. His Most Holy Lord, Our Pope Pius XII, by Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following newly established Churches with a new Pastor, namely: on June 29, 1951. — The Metropolitan Church of Cagayan de Oro, recently established, has been assigned the Most Reverend Doctor James Thomas G. Hayes, formerly the Bishop of Cagayan. — The Metropolitan Church of Caceres, recently established, has been assigned the Most Reverend Doctor Peter Paul Santos, formerly the Bishop of Caceres. — The Metropolitan Church of Iare, recently established, has been assigned the Most Reverend Doctor Joseph M. Cuenco, formerly the Bishop of Iare. — The Metropolitan Church of Nueva Segovia, recently established, has been assigned the Most Reverend Doctor James C. Sancho, formerly the Bishop of Nueva Segovia. on July 1. — To the titular episcopal See of Cidramena, the Reverend Doctor Francis Miranda Vicente, a canon of the metropolitan Chapter of Toledo, whom he appointed as an Auxiliary to the Most Eminent and Reverend Doctor Henry, Cardinal Pia y Deniel, Archbishop of Toledo. on July 23. — To the titular episcopal See of Dorylaeum, the Reverend Doctor Henry Dupont, a parish priest of Saint Peter in the town commonly called Merville, whom he appointed as an Auxiliary to the Most Eminent and Reverend Doctor Achilles, Cardinal Liénart, Bishop of Isola. on July 28. — To the cathedral Church of Nerit, the Reverend Conrad Ursi, the Antistite Urban, Rector of the Pontifical Regional Seminary of Pius XI. on August 1. — To the titular episcopal See of Anastasiopolis, the Most Reverend Doctor Theodoric de Angelis, formerly the Bishop of Nuceria Paganorum. on August 21. — To the titular episcopal See of Rhandus, the Reverend Doctor Paul Chevalier, General Vicar and Archdeacon of the Chapter.

[*Latin ed. p. 679*]

The Sacred Consistorial Congregation, number 679, of the cathedral of Le Mans, appointed the Reverend Father George Francis Xavier H. Grente as Auxiliary to His Excellency, Father George Francis Xavier H. Grente, Bishop of Le Mans. On August 22nd.

To the titular episcopal Church of Helos, the Reverend Father Joseph Joachim Gonçalves, parish priest of the cathedral Church of Rioret, was ap-

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pointed Coadjutor to His Excellency, Father Aloysius Scortegagna, Bishop of Spiritus Sancti. On August 27th.

To the cathedral Church of Orleans, His Excellency, Father Robert Picard de la Vacquerie, formerly titular Bishop of Doara. On September 8th.

To the titular archiepiscopal Church of Cotrada, His Excellency, Father Hugh Bressane de Araujo, formerly Bishop of Guaxupé, was appointed Coadjutor with the right of succession to His Excellency, Father Anthony dos Santos Cabrai, Archbishop of Bellohorizon. On September 9th.

To the metropolitan Church of Saint Louis in Maragnano, His Excellency, Father Joseph de Medeiros Delgado, formerly Bishop of Caicoèn. On September 5th.

To the titular archiepiscopal Church of Corinthus, the Reverend Father Januarius Verolino, appointed Apostolic Nuncio to the Republics of Guatemala and El Salvador.

THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

PROVISIONS FOR CHURCHES.

To each, as indicated below, the following Churches have been provided, according to the Decrees of the Sacred Council for the Propagation of the Christian Name, by Our Holy Father Pius, Divine Pontiff, Pope XII:

On October 1, 1950.

To the titular episcopal Church of Elatea, the Reverend Father Dominic Tang, of the Society of Jesus, was appointed, and he was also appointed Apostolic Administrator of the Archdiocese of Guangzhou [Canton].

On May 10, 1951.

To the cathedral Church of Zhouzhi, recently erected, the Reverend Father Aloysius Li Paiyu, a secular priest.

On June 14th.

To the titular episcopal Church of Abora, His Excellency, Father John de Vienne, formerly Bishop of Tianjin [Tientsin].

To the cathedral Church of Sambalpur, newly erected, the Reverend Father Hermann Westermann, already Apostolic Prefect of Indore.

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - Official Commentary: To the titular Bishop of the Church of Niciota, Reverend Father John Baptist Due, whom He appointed as Apostolic Vicar of Vinh, on June 21st. To the titular Bishop of the Church of Cernitza, Reverend Father Aemilius Elijah Verhille, of the Congregation of the Holy Spirit, whom He appointed as Apostolic Vicar of

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Arcia Rousset, on July 5th. To the titular Bishop of the Church of Gauriana, Reverend Father Ernest Aurelius Ghiglione, of the Order of Friars Minor, whom He appointed as Apostolic Vicar of Bengasin, on July 10th. To the titular Bishop of the Church of Abaradira, Reverend Father Joseph Fady, of the Society of African Missions, whom He appointed as Apostolic Vicar of Likunien, on July 12th. To the Cathedral Church of KyÅ□to, newly erected, Reverend Father Paul Yoshiyuchi Furuya, already Apostolic Prefect of Kyoto. To the titular Bishop of the Church of Abidda, Reverend Father William Duschak, of the Society of the Divine Word, whom He appointed as Apostolic Vicar of Calapan. To the Cathedral Church of Nagpore, Reverend Father Eugene Aloysius Reginald D'Souza, a missionary of Saint Francis of Sales from Annecy. To the Cathedral Church of Dibrugarh, newly erected, Reverend Father Orestes Marengo, of the Society of Saint Francis of Sales. August 2nd. To the titular Bishop of the Church of Abidda, Reverend Father Lancillott Goody, a parish priest in the archdiocese of Perth, whom He appointed as Auxiliary to His Excellency, Raymond Prendiville, Archbishop of Perth. II NOMINATIONS: Decrees, as indicated below, having been issued, the Sacred Congregation for the Propagation of the Faith, at its discretion, renounced: on February 9th, 1951. Reverend Father Eugene Fahy, of the Society of Jesus, Apostolic Prefect of Yangchiow. On April 6th. Reverend Father Peter Paul Andrade, of the Order of Friars Minor, Apostolic Prefect of Galapan. On April 20th. Reverend Father Illuminatus Colombo, of the Order of Friars Minor, Apostolic Prefect of the Apostolic Prefecture of Misurata. On May 4th. Reverend Father Eugene Maillât, of the African Missions, Apostolic Prefect of NzereJcore. On May 18th. Reverend Father Francis J. Doyle, of the Missions of the Sacred Heart, Apostolic Prefect of Samarai.

[*Latin ed. p. 681*]

The Sacred Congregation for the Propagation of the Faith, on the 8th of the month, number 681. – Reverend Father Garcia, priest of the Society of Saint Francis of Sales, Apostolic Prefect of Alto Orinoco. – Reverend Father Ioannes Yang Feng-Shu, indigenous priest, Apostolic Prefect of Iduhsien, on June 22nd. – Reverend Father Vincent Van Beurden, of the Congregation of the Most Sacred Heart of Jesus and Mary (commonly known as the Picpus Fathers), Apostolic Prefect of Kole, on July 6th. – Reverend Father Stephanus Fan Kai-ping, secular priest, indigenous, Apostolic Prefect of Chaotung, on July 17th. – Reverend Father Ioannes Arnaud, of the Parisian Society for Missions to Foreign Lands, Apostolic Prefect of Thakhek.

THE SACRED CONGREGATION FOR RITES, in PISA, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH TONIOLO, LAYMAN.

ON THE QUESTION: Whether a commission for the introduction of the cause should be appointed, and for what purpose.

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By the unspeakable mercy and charity of God, Christ has redeemed us from the servitude of sin, so that we might receive the adoption of sons (Galatians 4:5). Since, however, redemption is universal, all are called to this divine adoption as sons, and therefore, men are brothers to one another, as the Lord openly teaches: "All ye are brethren" (Matthew 23:8). Therefore, Paul writes: "There is neither Jew nor Greek, there is neither slave nor free, but Christ is all, and in all" (Galatians 3:28), the firstborn of many brethren (Romans 8:29). And the same Apostle Onesimus, Philemon's runaway slave, converted to the faith, is returned to his master as a brother and is called as such (verse 16). This connection between all men, of whatever condition, is signified and made effective in a more sublime way through the reception of the Body of Christ in the Eucharist. For in this way, Christ Himself lives in us all, uniting us to Himself, vivifying us, transforming us in a certain way into Himself, illuminating us and teaching us: truly a sacrament of piety, a sign of unity, a bond of charity! (Augustine, *In Ioannis Tractatum*, 26).

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - The official commentary of the Apostolic See, adhering to this doctrine, has always taught, or from the beginning, that all men, whatever their civil condition, are equal before the Lord, and that they should strive for the same end. Indeed, this was also demonstrated by his actions, for example, in the agapés, which were held in conjunction with the breaking of the bread of the Divine Body, in which both free men and slaves participated together (Cf. 1 Corinthians 11:21, 22, 33, 34). Thus, gradually and without any sense of servitude, the institution of slavery was completely abolished by the works of the Church, and the dignity of the human person was fully vindicated. Following in these footsteps and founded on these principles, Our Most Holy Pope Pius XII courageously asserted this same dignity. A significant monument to the vindication of this was the encyclical letter *Rerum Novarum*, which was published by the Supreme Pontiff Leo XIII, of blessed memory, in the year 1891. In this letter, while discussing the condition of workers, he wisely declared and vigorously defended their human and divine rights, and resolved "social questions." He consulted with learned men in the preparation of this encycludical, among whom was the Servant of God, Joseph Toniolo, who, according to Catholic doctrine, achieved an incomparable magistracy in social questions at the University of Pisa, and who illustrated this with countless writings and speeches. He had not only acquired this doctrine through his own intellectual acumen, but, and especially, he drew it from the Divine Master himself through constant prayer and almost daily reception of the Eucharist, as is evident from his life, which we will briefly discuss shortly. The Servant of God, Tarvisii, was born on March 7, 1845, and on the 16th of the same month, he was baptized with the waters of the

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Lustral font, and the name Joseph was given to him. After completing his studies in the liberal arts at the College of St. Catherine in Venice, he studied law at the University of Padua, and was awarded a doctorate; shortly thereafter, he held a chair in Political Economy, Statistics, and administrative law as an "Assistant" in Venice. In 1878, after passing an examination, he was elected to the chair of "Economics" in Modena, "extra ordinem," and in the same year, the study of "International Law" was added to this discipline. In 1879, he was transferred to the University of Pisa, where, after three years, he became a full professor of "Political and Social Economy," as well as "Statistics," a position which he held with commendable diligence until his death. He took up the noble office of his predecessor as a sacred apostolate. He not only instilled human knowledge into the minds of his students through learned discourses, but he also taught that this knowledge should be fully in agreement with the Divine, and that it should derive from that origin. He bravely endured fierce struggles and attacks from Freemasons and other enemies of the Church; but their impious attempts to remove him from his chair were thwarted.

[*Latin ed. p. 683*]

The Sacred Congregation of Rites numbers 683. For, since he was esteemed by many virtuous men, both for his virtues and for his outstanding qualities of mind, they strongly supported him. Furthermore, in sociological matters, such as outside of Italy, eminent men like Ketteler, Kölping, La Tour du Pin, De Mun, Lorin, de Curtius, de Cepeda, Pottier, Cardinals Manning, Mermillod, and Gibbons, and others, excelled; thus, in Italy, our Servant of God held the foremost position. Indeed, his sermons, delivered at gatherings of the *Catholica Actio*, especially those concerning the Eucharist, are remembered, and they are a wonderful example. Unanimous witnesses attest that he was accustomed, after receiving Holy Communion, to pour forth prayers of thanksgiving, as if transported outside of himself. He established the "Union Catholique" for social studies, which was first associated with the *Catholica Actio*, with the support of Cardinal Rampolla and Bishop Joseph Callegari of Padua, who later became a Cardinal; then, under the auspices of the Blessed Pius X, he diligently worked for the propagation and reform of the same *Actio Catholica*. He entered into the sacred marriage with Maria Schiratti in the year 1878, and from this union, he had seven children, of whom four, having matured, joined the ranks of the angels, while the others became worthy of their parents. On the seventh day of October in the year 1918, he peacefully fell asleep in the Lord, having received the Sacraments of the Church. With the fame of his sanctity spreading, from the year 1934 to the year 1940, ordinary processes were instituted with full authority in the Pisana Archdiocesan Curia, and through petitions in the Vicariates of Rome, Genoa, Turin, Milan, Brescia, and Ceneda, concerning the fame of his sanctity, his writings, and

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the veneration already rendered to him. In the meantime, more than two hundred letters were presented to the Supreme Pontiff by Cardinals, Archbishops, Bishops, Abbots, Superiors General of Orders or Congregations, Prelates, Rectors, and Professors of Universities, Societies of the *Catholica Actio*, and others, requesting the introduction of the Cause. The writings of the Servant of God were diligently examined by several reviewers, who praised them highly, and it was decreed by this Sacred Congregation, on June 1st of the year 1947, that nothing stood in the way of proceeding further. Therefore, with the legally required formalities observed, and at the urging of the Reverend Father Guidone Anichini, legitimately appointed as the promoter of the Cause, the following Cardinal, Prefect of the Cause, in an Ordinary Congregation held at the Vatican, on December 19th of the past year, raised the question to be discussed: Whether a commission should be appointed.

[*Latin ed. p. 684*]

Acta Apostolicae Sedis 684 - Official Commentary on the Introduction of the Cause of the Servant of God, Joseph Toniolo, in the case and for the purpose mentioned, which was presented. The Eminent and Reverend Cardinals, having heard this report, and having also heard the votes of the official Prelates, as well as the Reverend Father D. Salvatore Catucci, the Promoter General of the Faith, after mature deliberation, deemed it necessary to write: That the commission should be signed, if it pleases His Holiness. Therefore, on the aforementioned date, the Most Holy Father, Pope Pius XII, having received the report, and having approved the written opinion of the Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Joseph Toniolo, with His own hand. Given in Rome, on the 7th day of January, in the year of Our Lord 1951. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature] A. Carinci, Archbishop of Seleucia, Secretary.

BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH FREINADEMETZ, MISSIONARY PRIEST OF THE SOCIETY OF THE DIVINE WORD.

ON THE QUESTION: Whether the commission for the introduction of the cause should be signed in this case and for the purpose mentioned.

"Going into the whole world, preach the Gospel to every creature" (Mt. 16:15), the Lord said, and to this invitation, countless numbers, from apostolic times to our own, have responded with willing hearts, ready even to shed their blood, and eager to teach Christian truths. Among these, the illustrious Missionary Society of the Divine Word boasts of having a distinguished son, Joseph Freinademetz. He was born on April 15, 1852, in the town of Badia, in the Diocese of Brixen, of pious parents, and on the same day, he was reborn to spiritual life in the sacred font, to which the name Joseph was given. In Brixen, he studied in the Cassian Gymnasium,

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and then in the Episcopal Seminary, where he diligently pursued the arts, philosophy, and theology, and on July 25, 1875, he was promoted to the sacred Order of the Priesthood. Feeling called from his youth to the missions among the pagans, he went to the Steyl mission house in Holland for...

[*Latin ed. p. 685*]

The Sacred Congregation of Rites, in its deliberations, considered the actions of the Servant of God, Arnold Janssen, founder of the Society of the Divine Word, and of the Congregations of the Servants of the Holy Spirit and the Servants of the Holy Spirit of Perpetual Adoration, who prepared himself with the most fervent zeal for missionary life. Having received the blessing of Pope Leo XIII in Rome, on March 15, 1879, he departed from Ancona, and on April 20, he arrived in the city of Hong Kong, in China, where he was received with generous hospitality by the Apostolic Vicar, Bishop Raimondi, and with great zeal, he devoted himself to the study of the Chinese language.

Sent to the town of Polichwang, within the boundaries of the new mission of southern Shantung, moved by the zeal of his soul, he often walked on foot, traversing the entire territory entrusted to him, and evangelized so effectively that he brought many unbelievers to Christ. When Bishop Anzer was often absent, he performed his duties. A school for catechists was entrusted to him, as well as the duties of director of the house and procurator, and sometimes also as director of the seminary for clerics. In 1889, in order to assist some Christians, he went to the district of Tsaohsien, seeking justice, but on the contrary, spurred on by the same zeal, some young men attacked the Servant of God and his two companions, beating them with clubs; they dragged them through the streets for two or three miles "to the eastern suburb..." Lying on the ground, while they were tormenting him, he said: "Why do you beat us?" Addressing them kindly, he preached to them until gradually they all dispersed" (Henninghaus, Vic. Ap. Summ. p. 12). In the year 1900, during the terrible persecution by the Boxers, he was elected Provincial Superior. As a good pastor, he refused to abandon his place and leave China in order to help the Christians. For more than twenty years, he devoted himself to his apostolic ministry, with great spiritual fruit, caring for nothing for himself; therefore, he never returned to his homeland, not even to restore his strength. He gave remarkable examples of all virtues, which earned him a reputation for holiness, not only among his confreres, but also among the neophytes and even the pagans themselves. On January 28, 1908, afflicted by a serious illness, which he contracted while assisting the sick, he endured the most severe pains with great patience, and, comforted by the Sacraments of the Church, he breathed his last. With his reputation for holiness spreading, investigations were carried out in China, with the ordinary authority, and after obtaining certain necessary dispensations, inquiries were conducted

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in the Brixen Curia, through letters of inquiry. In these writings, as well as regarding the liturgical services not performed, matters were addressed. Indeed, the writings were to be examined by two theological censors, and their judgments were submitted to the plenary Congregation of Cardinals.

[*Latin ed. p. 686*]

686 The official commentary of the Acts of the Apostolic See, and favorable decrees issued on November 20, 1940, and August 2, 1942, were published. Furthermore, numerous letters, requesting the introduction of the cause, were presented to the Supreme Pontiff by Cardinals, Archbishops, Bishops, and other distinguished men. Therefore, having prepared the necessary documents to be observed according to law, in a meeting held on the 12th of this month by the Ordinary of the Congregation for Sacred Rites, at the urging of Rino D. Godefrido Groessl, the promoter of the cause, the undersigned Cardinal, Prefect of the Congregation and Promoter of the Cause, proposed the following question for discussion: Whether a commission for the introduction of the cause of this Servant of God should be appointed, and for what purpose. After listening to the report of the Eminences and Reverends Cardinals, and after considering the votes of the official Prelates, and after hearing the Reverend Father D. Salvatore Catucci, General Promoter of the Faith, it was decided: That the commission for the introduction of the cause should be appointed, if it pleases His Holiness. The following was then reported to the Supreme Pontiff, and on the date indicated below, His Holiness, approving the decision of the Eminences, deigned to sign the commission for the introduction of the cause of the Servant of God, Joseph Freinademetz, with His own hand. Given at Rome, on June 22nd, in the year of Our Lord 1951. C. Card. MICARA, Bishop of Velletri, Prefect. L. © Sf A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 687*]

From the Roman Curia Diary, 687. SECRETARY OF STATE. By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, has deigned to appoint:

February 10, 1947. The Most Reverend and Illustrious Cardinal Segura y Saenz, Protector of the Sisters of the Holy Family (Barcelona).

February 24, 1951. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of the Sacred Heart of Jesus (Ragusa).

March 13. The Most Reverend and Illustrious Cardinal van Roey Giuseppe Ernesto, Protector of the Daughters of Mary and Joseph, known as the Ladies of Mary (Malines).

April 25. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of St. John the Baptist (Rome).

The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Pontifical Scottish College (Rome).

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The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Discalced Carmelites (Rome).

May 9. The Most Reverend and Illustrious Cardinal Copello Giacomo Luigi, Protector of the Sisters of Mercy of the Divine Master (Buenos Aires).

May 10. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Poor Sisters of Buenos Aires of St. Joseph, under the patronage of the Most Blessed Virgin Mary of Mount Carmel (Buenos Aires).

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Congregation of the Sons of the Holy Family (Barcelona).

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of the Little Company of Mary (Rome).

May 11. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Dominican Sisters of San Sisto Vecchio (Rome).

May 15. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Ursuline Sisters of the Sacred Heart of Jesus Agonizing (Rome).

June 1. The Most Reverend and Illustrious Cardinal Ruffini Ernesto, Protector of the Sisters, Servants of the Poor, of the "Boccone del Povero" (Palermo).

[*Latin ed. p. 688*]

Acta Apostolicae Sedis - Official Commentary 688, June 9, 1951. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Portuguese Franciscan Nuns of the Hospital Order (Oporto). 18. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sons of Mary Immaculate, Pavonia (Brzesc). 20. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Dominican Missionary Sisters of the Most Sacred Heart of Jesus (Salisbury). July 5. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Daughters of Jesus (Salamanca). 13. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of Charity of Santa Croce of Ingenbohl. August 20. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Franciscan Missionary Sisters of the Immaculate Conception (Rome). September 5. His Excellency, the Most Reverend Monsignor Verolino Gennaro, titular Archbishop of Corinth, Apostolic Nuncio to the Republics of Guatemala and El Salvador. Assistants to the Holy See: November 13, 1946. His Excellency, the Most Reverend Monsignor Dias Giuseppe del Patrocinio, Bishop of Beja. December 8. His Excellency, the Most Reverend Monsignor De Jesus y Souza Agostino, Bishop of Oporto. March 30, 1948. His Excellency, the Most Reverend Monsignor Ñamara Giovanni Michele, titular Bishop of Ã□ivril. February 3, 1949. His Excellency, the Most Reverend Monsignor Gsell Francesco Saverio, titular Bishop of Paro. July 26, 1950. His Excellency, the Most Reverend Mon-

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signor Liston Giacomo Michele, Bishop of Auckland. December 19. His Excellency, the Most Reverend Monsignor Carinci Alfonso, titular Archbishop of Seleucia d'Isauria. April 14, 1951. His Excellency, the Most Reverend Monsignor Garriga Mariano Simon, Bishop of Corpus Christi. April 16. His Excellency, the Most Reverend Monsignor Bucko Giovanni, titular Bishop of Cadi. May 7. His Excellency, the Most Reverend Monsignor Gercke Daniele Giacomo, Bishop of Tucson. Apostolic Protonotaries, as if participating: December 30, 1949. Monsignor Emery Leonardo, of the archdiocese of Birmingham. May 9, 1950. Monsignor Rosa Emanuele Francesco, of the diocese of Piracicaba. October 24. Monsignor Neis Leopoldo, of the archdiocese of Porto Alegre.

[*Latin ed. p. 689*]

Year and Volume XXXIV, October 20, 1951 (Series II, Volume XVIII) - No. 15. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF THE PONTIFFS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. God, having mercy on the human race, lying in darkness and not finding salvation, chose us in His Son, as the Apostle says, "that we might be holy and without reproach in His sight in charity" (Ephesians 1:4). And it is glorious for the Church, which is the mystical Body of Christ, to have almost countless men and women born from her, who, with outstanding virtue and with the praise of their excellent deeds, have completely fulfilled the expectation of divine love, so that others might be able to conform themselves to their example. Among these, we proclaim the most religious virgin, and likewise the flourishing flower of genuine chastity, whose very brief life, lasting approximately twenty-six years, seems to contain charity: we speak of Bartholomew Capitanio, whom we have today solemnly advanced to the honors of the Saints. She was born in Loveri, within the boundaries of the diocese of Brixiensis, on the thirteenth day of the month of January, in the year one thousand eight hundred and seventy-seven, and the day after, she was cleansed with the sacred baptism, and was adopted as a child of God. But, according to the secret counsel of God, not from the joyful and felicitous garden, as is customary, this...

[*Latin ed. p. 690*]

690 The Acts of the Apostolic See – An official commentary, proved to be a source of great joy; for the father, Modestus Capitanio, was a man not very generous, careless in observing the precepts of religion, and frequently absent from his family. He, having married Catherine Canossi a second time, sought his livelihood through farming and trade in Clinchamps. But the mother, although born of humble origins, was of excellent character and virtue, and she bore the husband's shortcomings with moderation and modesty. However, being in a state of poverty, with a dilapidated

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home and often afflicted by the deaths of children, and not being able to adequately care for her daughter, who was of a somewhat fiery temperament, she entrusted her to the Claretian nuns, who were located in the town of Louth. Bartholomaea, who, although still young, and not entirely free from the follies and vanities that childhood often brings, had already cultivated a love for divine things, began to tread the path of true virtue in this place, striving for true glory. "I want to be a saint, I want to be very saintly, I want to be a saint quickly!" Thus, the little girl, with a manly spirit, aspired to eternal blessedness. She, having been subjected to God rather than to her parents, diligently performed her duties and, breaking her own desires with voluntary hardships, hastened the course of her devotion to God. When she was ten years old, she tasted the heavenly food for the first time, and, accompanied by her mother, she went to the town of Saint Aloysius Gonzaga, which is called Castiglione delle Stiviere; there, standing in the revered temple before the relics of the immaculate adolescent, she conceived a most excellent idea of sanctity and resolved to emulate the virtue of that noble patron. Therefore, having been raised in piety, retaining the innocence of her soul, and with a beautiful modesty in her countenance, she grew up and became an example to the group of companions of untainted youth. Bartholomaea, with the guidance of the priest Angelo Bosio, so diligently pursued the path of immortal praise that, at the age of sixteen, she took the vow of virginity. Since, however, we humans often pour out our sorrows into the ears of others, the mother, greatly grieved by the intemperance of her husband, often spoke with her daughter, so that she might pour out her griefs to her. And while she comforted and strengthened her mother, who was discouraged by her circumstances, she, neglecting her own nature, often asked the Lord for more suffering at the Eucharistic table. When she first left Louth and those arts by which childhood is usually educated, she was brought back home. But the Sisters, lest the virtue and talents of the most learned young woman be lacking to her and to her students, removed her mother from the city council and entrusted her with the education of younger children. Thus, at the age of fifteen, she was a teacher, sweet, pious, and...

[*Latin ed. p. 691*]

The Acts of Pope Pius XII, page 691, state that she, despite her youth, won over the hearts of the young women! and she was, as it were, a perfecter of their lives. No less fruitful were her services among the young girls, who were soon entrusted to her care. Thus, while Bartholomew was increasingly alienated from the fleeting and empty pursuits of this world and more deeply rooted in God, she was brought back from that harmful refuge to her parents' home, a place of misery and squalor. Her father, whose anger often flared and who showered his wife with insults, tried to restrain and delay her, using flattery, and he used every means to foster domestic

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peace. Therefore, you marvel at the young woman, her face flushed with shame, questioning her father, who almost lived in taverns day and night, hesitantly stepping into the foul-smelling dwelling, leading her intoxicated parent home. But such virtue and constancy did not fall in vain; for the man, with a hard and rustic nature, softened by his daughter's example and persuasion, eventually returned to a better path. Meanwhile, she spared no effort to be present to those suffering from misfortune, she taught the young children the elements of Christian doctrine, and she guided the wayward towards the path of salvation. With the help of Curione, who provided her with much assistance in the care of souls, she obtained the right to teach publicly, and she began to do so. But a wider field lay open, in which her labor and industry could flourish; she founded pious societies for almost all ages and conditions of the faithful, either named after Saint Aloysius, or after the Blessed Virgin Mary, or after the Most Sacred Heart of Jesus, from which she received abundant fruit, so that some did not unjustly consider her to be the forerunner of the association that is called the Catholic Action. She also attended the sick in the hospital, which she managed with great wisdom and skill for nineteen years; but she also visited the suffering in their hovels, and she did not hesitate to earn a living herself, even by selling small items, in order to alleviate the poverty of the poor. Furthermore, driven by her zeal for Christ's teachings, she strove to bring comfort to those languishing in prison and to offer them the last consolations of religion. With the help of divine inspiration, she conceived a plan, which she confided to Curione, with whom she had always been inventive, to establish a Congregation of Sisters, whose purpose would be to alleviate such miseries. Therefore, after her father's death, she freed herself from domestic duties, and she sought to achieve this goal together with a most respectable and moderately wealthy woman, with whom she had been accustomed to piety and friendship: we mean Catherine Gerosa, to whom the name Vincentia was later given. Thus, on the twenty-first day of the month of November, on the feast of the Blessed Virgin Mary.

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - An official commentary concerning the foundation of the religious house, in the year one thousand eight hundred and thirty-second, after the completion of the sacrificial rite, these virgins, inflamed by the love of Christ, entered the religious house, and there, kneeling before the image of the Most Holy Virgin, they made a solemn vow to the Lord of poverty, chastity, obedience, and charity. These Sisters, under the special protection of the Infant Jesus, founded an institute which, from a small beginning, soon grew into a flourishing tree. Upon entering the large monastery, Bartholomew, freed from narrow circumstances, fortunate in her afflictions, embraced every kind of work of charity with a new and divine zeal; she received into her house several young girls

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orphaned by their parents, and, to those who had not known a mother's love, she offered a chaste affection. Vincentia Gerosa, subject to her as a superior, was ready to share in the glorious work. However, while toiling and perspiring in the games and in the infirmary, and in the daily tasks, an untimely death struck her in the very beginnings of the institute, to whose progress she had devoted all her talents and efforts. Having become a mother to the young girls and a teacher of novices, before she herself had come under her own protection, having become a minister to the poor, whose age scarcely allowed her to serve, she became the founder of a religious community, and although she lived only long enough to shed a little light on this undertaking, she lived long enough, for "her age was a vastness of mind" (Off. S. Agnes). In the year one thousand eight hundred and thirty-third, as new shoots began to sprout, this precious flower withered. Indeed, weakened by fever and suffering from a chest ailment, Bartholomew, worn out by labors and voluntary penances, was confined to her bed. She patiently and humbly endured the discomforts of the worsening illness. She declared that she did not doubt that the Congregation, which seemed to be in a precarious state, would endure forever. Refreshed by the sacraments of the Church, on the twenty-sixth day of the month of July, in the same year, in her native town, calling upon Jesus and Mary with great piety, the virgin passed away, "holy and immaculate in charity," whose conversation was already in heaven. Her lifeless body, adorned with lilies, was carried forth two days later, accompanied by the entire population, and was buried with great honor, and the curate spoke of her with great praise and admiration. She commended her name to immortality, either through the manner in which she lived her life, or, after her death, through the miracles which, at her request, were wrought by God. Therefore, a cause was initiated to consider bestowing the honors of the blessed in Heaven upon her. Thus, the ordinary proceedings concerning the sanctity of the Handmaid of God were duly instituted, and they were presented to the Sacred Congregation of Rites.

[*Latin ed. p. 693*]

The acts of Pope Pius XII, volume 6, page 693, state that Pope Pius IX, our predecessor, signed the introduction of the cause with his own hand on the eighth day of March, in the year one thousand eight hundred and sixty-six. After the Apostolic processes were completed, a discussion took place regarding the virtues of the Venerable Handmaid of God, which had attained heroic stature. Pope Leo XIII, also our predecessor, solemnly decreed this on the sixth day of January, in the year one thousand nine hundred and ninety-two. After these matters were concluded, an inquiry was held concerning two miracles, which the Almighty God, at the supplication of the Venerable Bartholomew Capitanio, was said to have performed; and, after

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the customary meetings held by the Sacred Congregation of Rites, Pope Pius XI, whom we immediately succeeded in the Chair of Peter, with a wide decree on the second day of May, in the year one thousand nine hundred and twenty-six, declared: "That both miracles are established; namely, the first: 'the instantaneous and perfect healing of Sister Saint Rizzi from an old fibroma of the uterus, with very serious symptoms'; and the second: 'the instantaneous and perfect healing of Sister Mary Donadelli, who had been brought to the extreme degree by chronic tuberculosis.'" On the twenty-second day of the same month and year, our predecessor declared that the solemn beatification of the Venerable Bartholomew Capitanio could proceed. The solemnity was celebrated in the Basilica of the Vatican on the thirtieth day of May, in the year one thousand nine hundred and twenty-six, with the usual splendor and the attendance of the faithful. Afterwards, new miracles were said to have been granted by God in response to the prayers of Blessed Bartholomew Capitanio, and the cause for canonization was resumed, and Apostolic processes were instituted concerning two marvelous healings, which were said to have occurred through the intercession of the same Blessed one. The first miracle occurred to Peter Lorandi, in the town of Lovero, in the Diocese of Brescia, who was suffering from a cancer in the rectum, which had become so severe that at least six doctors considered it impossible to remove and deemed it fatal. Since no remedy could be found for this terrible disease, and the sick man was getting worse, the patronage of Blessed Bartholomew was invoked, not without the advice of a pious doctor, with a happy outcome. On the nineteenth day of August, in the year one thousand nine hundred and thirty-seven, Peter was completely healed, and indeed, he remained healed. Experts chosen by the Sacred Congregation of Rites unanimously agreed with the doctors in the diagnosis, the fatal prognosis, and the miracle. No less evident was the second miracle, which occurred to Sister Aloysia Reguzzi, from the Institute of the Sisters of Charity founded by Blessed Bartholomew, residing in Bergomo, in the principal house of this religious family, and, at the beginning of the year one thousand nine hundred and thirty-eight, in...

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis — An official commentary concerning a lower lip affected by an epithelial growth. The illness, whether by physicians or by three experts acting officially, was declared incurable. However, when, in the month of October of that same year, novenas of prayers were begun in honor of the Blessed Bartholomew, on the fourth or fifth day, Sister Aloisia suddenly felt herself perfectly healed, and never again suffered from that grievous ailment. Experts in the medical arts and other witnesses rightly attributed this healing to a miracle. Both miracles were examined with diligence by the Sacred Congregation of Rites, through three assemblies held according to custom: in a "preparatory"

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meeting, on the thirtieth day of the month of April, in the year nineteen hundred and forty-six, before our beloved son Frederick, S.E.E., Reverend Cardinal Tedeschini, the Promoter of this Cause; in a "preparatory" meeting, on the thirteenth day of the month of April, two years later, before the Most Reverend Fathers entrusted with the Sacred Rites; and finally, in a "general" meeting, on the twenty-ninth day of the month of January, in the year nineteen hundred and forty-nine, before Us, with the same Eminent Cardinal presenting the question: Whether and concerning which miracles, after the same Blessed was granted veneration by the Apostolic See, there exists a case and an effect concerning which we are deliberating. All those present, both Cardinals and Prelates and officials of the Holy Congregation, affirmed that the proposed healings should be considered miraculous. However, We considered it necessary to deliberate before expressing Our judgment, so that We might implore a greater abundance of heavenly light, through fervent prayers offered to God. Therefore, on the thirteenth day of the month of February, in the same year nineteen hundred and forty-nine, on the Sunday of Septuagesima, desiring to give Our opinion, We summoned our Venerable Brother Clement, S.R.E., Cardinal Micara, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, the aforementioned Cardinal Promoter of the Cause, the Venerable Brother Alfonso Carinci, Archbishop with the title of Seleucia in Isauria, and a member of the same Sacred Congregation of Rites, and also our beloved son Salvatore Natucci, General Promoter of the Faith, and, after having piously celebrated the Divine Host, We solemnly decreed: That there are two miracles brought about by God through the intercession of the Blessed Bartholomew: namely, the instantaneous and perfect healing of a certain Betri Lorandi from a carcinoma in the rectum, and the healing of Sister Aloisia Reguzzi from an epithelial growth in the lower lip. Therefore, in order to achieve a happy outcome for this Cause before the Sacred Congregation of Rites, We raise one question to be resolved: Whether, with the approval of two miracles, after the same Blessed has been granted veneration by the Apostolic See, it is possible to proceed safely to the solemn canonization of her. This question was discussed in the general meeting, on the twentieth day.

[*Latin ed. p. 695*]

On the second day of February, in that same year, it was brought to Our attention, and all those present affirmed this with unanimous agreement. However, considering the magnitude of the matter, We hesitated to form an opinion and were urged by those present to offer prayers, so that God might deign to grant Us greater enlightenment. Finally, after mature deliberation, on the sixth day of March, the First Sunday of Lent, in the same year that We have mentioned, We convened before Us the Cardinals that We have mentioned, as well as the Prelate entrusted with the safeguarding

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of the Sacred Council's Rites, and the General Promoter of the Faith, and after the celebration of the Holy Sacrifice, We decreed: That it is permissible to proceed to the Canonization of the Blessed Bartholomew Capitanio. Therefore, since the time had come to adorn this Handmaid of God with the highest honors of Heaven, following the example of Our Predecessors, We convened a Consistory. A secret Consistory was held on the fourteenth day of March of that same year, at which the Venerable Cardinal Clemens Micara, whom We have already mentioned, delivered an address on the life and miracles of the Blessed Bartholomew Capitanio, Virgin, Foundress of the Congregation of Sisters of Charity; Mary Joseph Rossello, Virgin, of the Third Order of St. Francis, Foundress of the Institute of Daughters of Our Lady of Mercy; Joan of Valois, Queen of France, Foundress of the Order of the Most Holy Annunciation of the Blessed Virgin Mary, and he recounted the acts that had been approved by the Congregation for the Causes of Saints, after a careful and prior examination, in the Causes of Beatification and Canonization of these Blessed ones. On the same day, after the secret Consistory had concluded, a public Consistory was immediately held, in which esteemed Sons of the Consistorial Hall, standing before Our throne, briefly recounted, one by one, the lives, virtues, and miracles of those Blessed ones that We have just mentioned, and of Blessed Vincentia Gerosa, Virgin, another Foundress of the Congregation of Sisters of Charity, and of Joan de Lestonnac, Widow, Foundress of the Order of the Daughters of the Blessed Virgin Mary, and they requested that We deign to bestow upon these Blessed ones the crown of the Saints. For the Blessed Bartholomew Capitanio, the esteemed Son Philip Re, one of those Advocates, eloquently concluded his argument. We, however, stated that We would not yet pronounce Our judgment, but that We would wait until the Purple Patrons, and the venerable Patriarchs, Archbishops, and Bishops, having been summoned to the city, would express their opinions. This Consistory was held later that same year, on the second day of May, in the customary hall of the Vatican Palace, and there We, briefly,

[*Latin ed. p. 696*]

696 Acta Apostolicae Sedis - In the official commentary, the Cardinals and Sacred Prelates present, having addressed us, we requested that they, fully aware of the matters which had been discussed in the public Consistory, and also of the acts of the Congregation of Sacred Rites, copies of which had already been delivered to each of them by our mandate, would signify to us, in order, their sentiments regarding the canonization of the Blessed Bartholomew Capitanio, Vincentia Gerosa, Maria Josepha Rossello, Joanna de Valois, and Joanna de Lestonnac. We learned, with a joyful heart, that, with all votes except one, they unanimously considered the Blessed ones, about whom we were speaking, to be fully worthy to be adorned with the diadem of sanctity. Therefore, we appointed the day for the solemn cel-

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ebration of the canonization of each of those Blessed ones in the Basilica of the Vatican. For the simultaneous canonization of the Blessed Bartholomew Capitanio and Vincentia Gerosa, we established the date as the eighteenth day of the month of May of the coming year, the year of Our Lord nineteen hundred and fifty. Regarding all of these matters, we ordered that the acts be drawn up by the present Apostolic Protonotaries. And so, when the day appointed by us arrived, all the regular and secular Orders of the clergy, the Prelates and officials of the Roman Curia, not a few Abbots, Bishops, Archbishops, and Patriarchs, and the most distinguished College of Cardinals, assembled magnificently in the Basilica of St. Peter, richly adorned, and in a multitude of the faithful, among whom were many Sisters from the Congregation founded by those Blessed ones. Preceding all of these with pious supplications, and with the recitation of the litanies of the Saints, and the singing of the hymn "Ave Maris Stella," we entered the Basilica, with the entire clergy and the people applauding, and, after a brief prayer offered at the main altar, we proceeded to our Cathedra. Then, after the customary obedience was rendered to us by the Cardinals present, the Most Reverend Brother Clement Cardinal Micara, Prefect of the Congregation of Sacred Rites, and appointed to oversee the preparation for the canonization of both Blessed ones, together with the esteemed Philip Re, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly requested that we bestow the honors of the Saints upon the Blessed Bartholomew Capitanio and Vincentia Gerosa. To this request of the Advocate, we responded, through the esteemed Anthony Bacci, Prefect of the Apostolic Briefs to Princes, that we were already prepared to adorn those two sacred Virgins with the ornaments of sanctity, but that, beforehand, the light of the Divine Paraclete should be invoked through the hymn "Veni Creator." After the singing of that hymn, we, seated in the Cathedra, as the solemn Teacher of the entire Church of Christ, solemnly proclaimed: "For the honor of the Holy and undivided Trinity, and for the strengthening of the Faith..."

[*Latin ed. p. 697*]

The Acts of Pope Pius XII: "Concerning the growth of the Catholic and Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine assistance, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City; We declare and define Blessed Bartholomew Capitanio and Blessed Vincentia Cerosa to be Saints, and We add them to the Catalogue of Saints, decreeing that their memory should be piously observed each year by the entire Church on the day of their birth, that is, for Bartholomew on July 27th and for Vincentia on June 28th, among the Saints who are Virgins but not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. After the formula of canonization which We have pronounced,

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and having approved, with our prayers, the petitions of the same Cardinal Micara, presented to Us through the same Consistorial Advocate, We have ordered that these decrees be drawn up and dispatched under Our seal; and We have instructed the Apostolic Protonotaries to prepare the instruments for this canonization. We promptly gave thanks to Almighty God, singing the hymn "Te Deum Laudamus" together with a very large multitude, and We invoked the patronage of the newly declared Saints, and We spoke a brief homily praising them, truly moved in our hearts, that God had deigned to manifest the glory of these heavenly figures through Us. Finally, We bestowed the Apostolic blessing and plenary indulgence upon all present, and, after offering the sacrifice of the Mass at the main altar according to the pontifical rite, We concluded the solemn ceremonies of canonization. Having completed these matters in this manner, nothing remains except to exhort all the faithful, and especially the Sisters of Charity, of whom Bartholomew Capitanio, recently enrolled among the Saints, was the founder, to rejoice greatly, because, tossed about by the storms of this age, they now have a new patron and protector in heaven. Let them take her as an example and form their conduct according to her pattern, in these times in which the Christian religion is unjustly attacked, and in which wicked customs have fallen into the habits of the world, and in which many suffer from poverty and others are oppressed by hardships. Let all know, through the manner of life which We have observed in this Virgin, that true and lasting peace can finally be achieved, and that one can live a tranquil and peaceful life. Therefore, having carefully considered all that was to be examined, with certain knowledge and with the fullness of Our Apostolic authority, We confirm, strengthen, and again establish all and each of the things mentioned above, We decree them, We announce them to the entire Catholic Church, ordering that copies or exemplars of these present documents, even printed ones, be delivered to someone, signed by a Notary and sealed with the seal of a person constituted in ecclesiastical dignity."

[*Latin ed. p. 698*]

698 Acta Apostolicae Sedis - The Official Commentary: That the same credence may be given to these present Letters as would be given to them if they had been exhibited and shown. But if anyone should presume to infringe, or with reckless audacity to contradict or attempt to thwart, these Letters of definition, decree, mandate, and will, let him know that he will incur the indignation of Almighty God and of the Saints Peter and Paul, His Apostles. Given in Rome, at St. Peter's, in the sacred year of one thousand nine hundred and fifty, on the eighteenth day of the month of May, in the twelfth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri,

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Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, FRIDERICUS, Bishop of Tusculum, Cardinal TEDESCHINI, Datary. I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE. I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI BIONDI. I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal IORIO. I, MAXIMUS, Presbyter of the title of S. Maria in Porticu, Cardinal MASSIMI.

[*Latin ed. p. 699*]

Acts of the Popes, 699, XII. I, Nicholas, Cardinal Deacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, John, Cardinal Deacon of Saint George in the Golden Hall, MERCATI. I, Joseph, Cardinal Deacon of Saint Eustachius, BRUNO. For the Holy Roman Church, the Chancellor, EUGENIUS, Cardinal TISSERANT, Cardinal MICARA, 8. Dean of the College, 8. Pro-Prefect of the Congregation of Rites, Aloysius Carinci, Archbishop ad titulo Seleucien in Isauria, Protonotary Apostolic, Albert Serafini, Protonotary Apostolic, Altredus Liberati, Canon of the Apostolic See, Assistant for Studies. DISPATCHED on the twenty-sixth day of July, in the thirteenth year, Alfred Marini, Plumbator, of the Registry of the Apostolic Chamber, *vol. LXXIX, n. 94. Aloysius Trussardi, from the Tabularium. II. THE VENERABLE VINCENTIA GEROSA, VIRGIN, IS ASSIGNED THE HONORS OF THE SAINTS BY THE POPE, SERVUS SERVORUM DEI, FOR ETERNAL REMEMBRANCE. The most outstanding members of the Church, "looking to Jesus, the author and finisher of faith, who, for the joy that was set before him, endured the cross, despising the shame" (Hebrews, XI, 2), accustomed to imitate the life of the Savior, to reject the fleeting pleasures of the world, and to consider "the foolishness of the cross" as wisdom. And just as God "glorified his Son Jesus" (Acts of the Apostles, III, 13), so too those who, while living on this earth, patiently endured evil for the sake of God, and bore a humble spirit, truly, after completing their earthly course, are surrounded by heavenly glory and are celebrated with immortal memory. Among those whose perpetual memory we have today solemnly commemorated with religious ceremony is the Venerable Vincentia Gerosa, who, as she joined forces with the excellent Bartholomew Capitanio in establishing the Congregation of the Sisters of Charity, so now she is joined with the same in equal sanctity. The town of Loverum, which they say, is known among the people as one who...

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis - Commentarium Officiale

Near the azure lake of Sebin, and adorned with the beauty of its estates, lies a place even more renowned because both virgins first saw the light

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of day there. Catherine, who was later incorporated among the religious sisters and given the name Vincentia, was born on the thirty-first day of October, in the year one thousand seven hundred and eighty-four, of Jacob Macario, the wife of John Anthony Gerosa, who, together with his brothers and sisters, engaged in commerce and was accustomed to practicing religion diligently. The little girl, three days after being cleansed by the sacred rite of baptism, seemed to have received, as it were, sparks and seeds of virtues, which, as she grew older, led to perfection and holiness. Therefore, the girl, far from the company of men and the tumult of the city, devoted herself to divine things, listening attentively and obediently, and added to the honor of her homeland, which God was increasing day by day in prosperity. However, as a result of the upheaval and changes in the French Republic, the rights of the Church and the customs of the ancestors were also being undermined in that region. Catherine, in order to appease this grievous injustice, was drawn to the Father of all mankind with even greater piety, not hesitating to endure bodily hardship, to undertake arduous labors, to spend sleepless nights in humility and supplication. At that time, it happened that enemies arose among her family and relatives, all the inhabitants, causing discord and making common life unpleasant. The virgin endured these things with patience, not turning away from Christ, her crucified Master, but rather, she maintained silence and served the needs of all with joy, especially when she sold goods in a leather shop. She rejected both unsuitable and dishonorable marriage proposals, and threw into the flames letters from a suitor, because she had been preceded by another, the heavenly Bridegroom, whom she loved above all else, even amidst the anxieties and sorrows of life. Already, her father, weakened by grief and consumed by illness, was brought to the very brink of death; but, although his brothers were about to abandon him, the daughter comforted him, so that he might peacefully breathe his last. Not long afterward, Catherine's sister, the devout religious Francisca, passed away, who, as if in the prime of her life, returned the palm before she had run the race. But the Servant of God, who was esteemed by all, suffered a greater sorrow when her uncle Ambrose, who was the administrator of the family's affairs, impoverished her mother, Jacob, and foretold to his daughter that she should not, by custom or necessity, have any contact with the one from whom she had been led into the light. And so, this afflicted mother, torn from her home and deprived of all her possessions, spent thirteen years in tears and lamentation. Finally, when she was afflicted by a serious illness, it was permitted for Catherine to visit her suffering mother, and to...

[*Latin ed. p. 701*]

From the acts of Pope Pius XII, volume 7, page 701: "Lisper was afflicted and suffered a very brief illness. She was left alone, the mother of nature granting her only a humble dwelling, and the daughter, in the rooms of

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a grand house, was unable to provide assistance to the suffering, as she herself was almost dying. In such bitterness, the virgin had only Christ, carried on the cross, to whom she could flee, in whom she could find rest, and in whose pierced Heart she could lay down all her cares and sorrows. But this domestic grief coincided with the very flame of civil discord and war, which followed the overthrow of the French Republic, and by which the wealth of the provinces was ruined and devastated. To these troubles was added famine and pestilence, so that one could see others wandering in the streets or in the woods, others begging for alms, and all things were miserable and calamitous. Then Catherine's zeal for the common good shone forth, for, who had never refused food to those who asked for it, she doubled her assistance to the poor, now that so many were afflicted. Therefore, she, who could have been a mother to children abandoned by their mothers due to poverty, a provider of work so that fathers of families would not suffer from lack of livelihood, and a physician for the sick, for whose health no healing art was available, called the citizens to witness her actions. Her uncle, Ambrose, before his death, also urged her to acquire a certain house, in which a hospital could be established, for the poor who were ill; and, having begun to do so, he ordered her to acquire that property; and, convinced that even the most vile and depraved could sustain the person of Christ, she spared no effort to heal their bodies and souls. But, when the fire of military turmoil was extinguished, the pestilential disease was driven away, and the supply of food was already recovering, the citizens, deterred from religion, had to be brought back to the worship of God and to a life of probity; in this matter, Catherine worked admirably with Rusticiano Barboglio. As prefect of the education and Christian instruction of girls, she informed them of piety, considering them as her students, and, inflamed with divine love, she inspired them, so that even those who had committed the most heinous crimes, even those imprisoned for their sins, would be moved to repentance. In the houses, deserted by the deaths of their inhabitants, which she herself inhabited, she received a group of girls, founded by the care of the Blessed Virgin Mary, so that, when the work of commerce was completed, they would be instructed in the attainment of eternal blessedness. This association grew considerably after Bartholomew Capitanio joined, who proved to be a most pious rival to Catherine in Lodi, and not at all opposed to her heavenly glory." The handmaid of God, who had long ago consecrated her virginity with a vow to God, and had taken the name of the Third Franciscan Order, then...

[*Latin ed. p. 702*]

702 Acta Apostolicae Sedis - The official commentary states that, albeit with modesty and hesitation, Bartholomew requested that she be joined with the group and that the Institute of Sisters of Charity be founded; that is, this woman, having completed her twenty-ninth year and with a

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heart filled with great zeal, was joined by a much older companion, who, contrary to her, declared that she was not inclined to undertake such a significant work. After overcoming the obstinate resistance of her aunt, Mary, who, among Catherine's relatives, was the most persuasive, and after overcoming every obstacle, on the feast day of the Blessed Virgin Mary, who was presented to the Lord in the Temple, in the year one thousand eight hundred and thirty-two, after the Holy Eucharist, both young women were led by priests and a few relatives to a new convent, where, before the image of the Queen of Heaven, they pronounced their vows of poverty, chastity, obedience, and charity, with great joy, in that place which was most crowded with squalor and solitude. But Catherine, as was fitting, returned to her aunt, whose heart was moved by her service and piety. While Bartholomew, tireless in her administration, seemed to proceed "as in the sun and dust," this one, to whom the duties of a superior had also been entrusted, took care of the economic affairs, so that the small community, which had Mary the Infant as its principal caretaker, could sustain great expectations. However, on the sixteenth day of the month of July, in the year one thousand eight hundred and thirty-three, the virgin who was the founder of the Institute, who seemed to have been born for this purpose, passed away. "Now that Bartholomew is dead, may the Institute flourish!" Thus spoke the people, comforting the grieving and concerned community. Therefore, when she was uncertain about what to do or in what direction to proceed, moved by the authority of a certain pious priest and by the judgment of her own conscience, she was encouraged to complete the work that had been begun. And so, joining her efforts, she spared no effort in strengthening the community. Indeed, this woman, conforming to the precepts of Saint Vincent de Paul, from whom Catherine received the name Vincentia, and, in the year one thousand eight hundred and thirty-four, after being approved by the civil authorities, with the co-option of several holy virgins, inflamed with the love of Christ, grew greatly. Although she considered herself the least among them, she was a prudent leader of the sisters, a mother and teacher, and she encouraged them, as if they were students of her discipline, to persevere in the right path of life. Therefore, when, in the year one thousand eight hundred and thirty-six, the cholera epidemic struck Loverum and the citizens were filled with great fear, the sisters, without being forced, bravely undertook the dangers and labors for the health of the sick and dying. Therefore, it is not surprising that the Institute not only earned the praise of the municipality but also of the neighboring areas.

[*Latin ed. p. 703*]

The acts of Pope Pius XII, page 703, state that Gregory XVI, Our Predecessor, on the fifth day of June, in the year one thousand eight hundred and forty, approved this matter. But this tree, which "I have planted, Apollo

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watered," and to which God "gave growth," had already begun to branch out. Twenty-four houses of the Daughters of Charity, enjoying this light, were established, and in this endeavor, Vincentia expended much effort and labor, especially in the region beyond the Alps. With the harvest flourishing, the Virgin, with a humble and submissive spirit, awaited the coming of the Bridegroom. Afflicted by poor health and unaware of the impending death, she managed all things as a prudent mother of a family, wrote a testament, and, having laid aside the burdens of her affairs, she wished that the Crucifix of Rivellini, the mistress of the novices, should succeed her in her place. Firmly rooted in God and bravely enduring her illness, she hastened towards the end of her life. After receiving the sacraments of the Church with great piety and having encouraged her daughters towards holiness, on the thirty-first day of June, in the year one thousand eight hundred and seventy-seven, she was joined with the choirs of heaven, leaving behind the sad longing for her virtues and counsel. Her body was entrusted for burial with the highest honors, and the integrity of her life was celebrated by all, never ceasing. Due to the fame of her holiness, and the miracles that were said to be worked by God, at the request of Vincentia Gerosa, a cause was begun to have her included among the blessed in heaven. Therefore, with ordinary authority, the proceedings were completed. Pope Pius X, Our Predecessor, on the twelfth day of December, in the year one thousand nine hundred and six, signed a commission to establish a process for her introduction into the Sacred Congregation of Rites. Then, as the question of the virtues, both theological and cardinal, of the Venerable Servant of God was examined, Pope Pius XI, after all had been properly investigated and discussed, on the twenty-fourth day of July, in the year one thousand nine hundred and twenty-seven, solemnly declared that she had attained the heroic degree. After these matters were concluded, consideration was given to the miracles that were said to have been worked by God through the intercession of this Venerable Virgin. Therefore, after diligent investigations and proofs, the same Predecessor decreed on the twenty-second day of January, in the year one thousand nine hundred and thirty-three: That two miracles had occurred, brought about by God through the intercession of the Venerable Vincentia Gerosa, namely: the instantaneous and perfect healing of Sister Maria Seraphina, who for nine years had been afflicted with a tuberculous spondylitis, with numerous ossifying abscesses, and was progressing towards a tuberculous marasmus; and also: the instantaneous and perfect healing of So-

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Official Commentary concerning Mary Placida Zanisi, who died of pulmonary tuberculosis and, especially, of a very severe peritonitis, accompanied by other distressing symptoms. Shortly thereafter, by a decree issued on the thirteenth day of February

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of the same year, Our Predecessor declared: "It is permissible to proceed to the solemn beatification of the Venerable Vincentia Gerosa." This sacred rite was celebrated in the Vatican Basilica, with a large multitude of the faithful and many Sisters of Charity present, on the seventh day of May, in the year nineteen hundred and thirty-three, according to the usual ceremonies. Furthermore, after the Blessed One was invoked, other miracles were said to have been wrought by God, so that, four years later, the cause for her canonization, for the attribution of heavenly honors to her, was reopened. Therefore, through Apostolic investigations concerning miraculous healings obtained through the intercession of this Virgin, two miracles were proposed by witnesses, by which the sanctity of Vincentia Gerosa would be demonstrated. The first miracle occurred to Sister Elisa (in the world, Esther) Sangalli, who was afflicted by a persistent fever that severely troubled her, with intervals of remission, until her cure, on the thirteenth day of May, in the year nineteen hundred and thirty-five, in Bergamo, which occurred contrary to the order of nature. Physicians had declared that she was suffering from tuberculous peritonitis; this diagnosis was confirmed by three experts appointed by the Sacred Congregation of Rites. The illness had progressed to such an extent that the attending physicians considered a laparotomy to be necessary. However, when the surgeons were about to cut away the diseased part of the body, they were astonished to find that all the symptoms of the illness had disappeared. No less remarkable is the second healing. For a chronic appendicitis, which later, in the year nineteen hundred and thirty-six, became acute, and to which was added peritonitis with an abscess of appendicular origin, had afflicted Sister Felice Ceriani to such an extent that, at the advice of the physicians, she was to undergo a surgical section on the thirteenth day of March. However, one hour before midnight, the sick woman, who, together with her companions, had offered prayers to the Blessed Vincentia, fell into a peaceful sleep. The following morning, Sister Felice, the nurse and attendant, recognized that the patient no longer suffered any pain and that all the signs of the illness had completely disappeared, and that a perfect cure had occurred; this was confirmed on the same day by the physician. Concerning both healings, as is customary, reports were presented to the Sacred Congregation of Rites, and finally, before Us, on the twenty-seventh day of April.

[*Latin ed. p. 705*]

The Acts of Pope Pius XII, page 705, dated 1948, record the following: In a general congregation, to Our Beloved Son, Frederick, Cardinal Tedeschini, a priest, appointed as the Advocate for the cause, a doubt was raised: Whether and concerning which miracles, after the Apostolic See granted the same to the Venerable [Corbetta], does it appear that, in the case and to the effect of which we are speaking, all those present, both Cardinals

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and Official Prelates and Consultor Fathers, affirmed this with unanimous agreement. However, because of the importance of the matter, We hesitated to open Our mind, so that, in order to pronounce such a weighty judgment, We might, with fervent supplication, obtain heavenly assistance. Therefore, on the twenty-third day of the month of May, in the same year, having summoned Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, and Our beloved Son, Cardinal Frederick Tedeschini, the aforementioned Advocate for the cause, as well as the Venerable Brother Alfonso Carinci, Archbishop with the title of Seleucia in Isauria, and a member of the same Sacred Council, and Our beloved son, Salvatore Natucci, General Promoter of the Faith, and after having diligently performed the sacred rites, We solemnly declared: That it is established that the instantaneous and perfect healing of the Sister Elisa Sangalli from a grave tuberculous peritonitis, and of the Sister Felicia Cariani from an acute tuberculous peritonitis with an abscess, of appendicular origin, in the left iliac fossa, occurred. Since, for this cause to reach a happy outcome, one doubt remained to be resolved, namely, whether, after two miracles had been duly proven, the Venerable Vincentia Gerosa could safely be advanced to the honors of the Saints. This doubt was proposed by the aforementioned Cardinal Advocate in a general congregation, on the eighth day of the month of June, in the same year mentioned above, before Us; and since all those present, Cardinals, Official Prelates, and Consultor Fathers, had agreed, We took some time to give a certain response, so that We might offer prayers to God. Therefore, on the eleventh day of the same month and year, having summoned the aforementioned Cardinals Clement Micara and Frederick Tedeschini, and the distinguished men Alfonso Carinci and Salvatore Natucci, after the Eucharistic Sacrifice, We pronounced this judgment: That the solemn canonization of the Venerable Vincentia Cerosa, a Virgin, can safely proceed. After these matters were concluded, three customary Consistories were to be held, of which the first, namely, a secret one, was held on the twenty-first day of June of the same year, 1948, in which, having summoned the Cardinals of the Holy Roman Church to be with Us, Our Venerable Brother Clement Micara, Prefect of the Congregation for Sacred Rites, delivered a speech.

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - The Official Commentary details the life and miracles of Blessed Joanna de Lestonnac, a widow, and the foundress of the Order of the Daughters of the Blessed Virgin Mary, as well as those of Blessed Vincentia Gerosa, a virgin, the other foundress of the Order of the Sisters of Charity, and it recounts the acts which, after careful examination, the Congregation for the Causes of Saints had deemed worthy of consideration and approval in the causes for their beatification and canon-

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ization. Having completed this report, We inquired of the opinion of the Cardinals present, and they all declared that they were entirely in favor of honoring these Blessed ones with the honors of the Saints. According to the Consistory, which was public, on the fourteenth day of March of the year nineteen hundred and forty-nine, We convened in the usual hall of the Apostolic Palace, and there, before Our throne, stood the esteemed sons of the Holy Consistory, advocates for the causes of canonization of Blessed Bartholomew Capitanio, a virgin, foundress of the Institute of the Sisters of Charity; Blessed Vincentia Gerosa, a virgin, the other foundress of the same Institute; Blessed Mary Joseph Rossello, a virgin, of the Third Order of Saint Francis, foundress of the Institute of the Daughters of Our Lady of Mercy; Blessed Joanna de Valois, Queen of France, foundress of the Order of the Most Holy Annunciation; and Joanna de Lestonnac, a widow, foundress of the Order of the Daughters of the Blessed Virgin Mary. For Blessed Vincentia Gerosa, the esteemed son John Baptist Ferrata eloquently spoke. After these Consistory advocates, the esteemed son Anthony Bacci, from the Secretariat of Briefs, responded in Our name, stating that We, too, were eager to add new lights to the heavens of the Church; however, so that the ancient custom of the Apostolic See in such a serious matter might be religiously observed, We would not yet pronounce a definitive judgment until, in a semi-public Consistory concerning these matters, We had again consulted the Cardinals, Patriarchs, Archbishops, and Bishops who were present in Rome. In order that the sacred prelates might be more fully informed about all matters pertaining to these causes, We ordered that, through the care of the Congregation for the Causes of Saints, commentaries be sent to each of them concerning the life, virtues, and miracles of these Blessed ones, and about the acts in their causes for canonization. Finally, We encouraged all those present to, in the meantime, seek the light of the Holy Spirit through increased prayer. This semi-public Consistory was held on the second day of May of the same year; in which We, after a brief address to those present, asked them to signify to Us individually what they thought about the proposed causes. After receiving the votes, We were very pleased to hear them speaking with a unanimous voice, stating that the Blessed ones about whom We were speaking were, indeed, destined for the heavens.

[*Latin ed. p. 707*]

The Acts of Pope Pius XII, 707, concerning those things which ought to be adorned with the honors of sanctity. Therefore, we declared that we should not hesitate at all to proceed to their canonization, and we fixed a day for celebrating such solemnities in the Basilica of the Vatican. We also fixed the eighteenth day of the month of May of the coming Sacred Year for the simultaneous canonization of the Blessed Bartholomew Capitanio and Vincentia Gerosa. Concerning all of these matters, so that a public

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instrument of the Ceremonies might be made, the Prefect of the Apostolic Ceremonies, in place of the Fiscal Procurator of the Holy Apostolic Chamber, ordered, in our name, as is customary, that the Apostolic Notaries be present. Finally, on the appointed day, with the secular and regular clergy, the Prelates and Officials of the Roman Curia, many Abbots, Bishops, Archbishops, and Patriarchs, and the Cardinals of the Holy Roman Church present, reciting the litanies of the Saints and singing the hymn "Ave Maris Stella," the Basilica of Saint Peter, magnificently adorned with decorations, and already filled with an innumerable throng of the faithful, among whom were many members of the Institute of Sisters of Charity, we ourselves entered, and, after offering a brief prayer before the main altar, we approached our Cathedra. Then, after the customary obedience was given to Us by the Cardinals present, the venerable Brother Clement Micara, Bishop of Velletri, Prefect of the Congregation for Holy Rites, and appointed to oversee this double canonization, urged, with great insistence, by the esteemed Philip Re, Advocate of the Consistorial Hall, that We bestow the honors of the Saints upon the Blessed Bartholomew Capitanio and Vincentia Gerosa. To this plea, We responded, through the esteemed Anthony Bacci, whom We mentioned above, from the Office of Briefs to Men, that We also greatly desired to adorn those two sacred virgins, who already smile upon Us from the seat of heavenly blessedness, with the insignia of sanctity. Then, together with the multitude of the faithful, We sang the hymn "Veni Creator," imploring the Paraclete Spirit to illuminate Our mind more and more with the abundance of heavenly light. After this, We, seated in the chair of Saint Peter, as the supreme Master of the entire Church of Christ, solemnly proclaimed: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently imploring divine assistance, and with the consent of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church,

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - An official record of the deliberations of the council held in the City, We declare and define Blessed Bartholomew Capitanio and Blessed Vincentia Gerosa to be Saints, and We add them to the Catalogue of Saints, decreeing that their memory should be devoutly observed each year by the entire Church on the days of their birth, that is, of Bartholomew on the twenty-seventh of July, and of Vincentia on the twenty-eighth of June, among the Holy Virgins who are not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. Having pronounced this formula of canonization, We approved, with the same Cardinal Clement Micara, through the same Consistorial Advocate Philip

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Re, the presentation to Us of these decrees; and We ordered that these decrees be drawn up and dispatched under the seal. Furthermore, We commanded the Apostolic Protonotaries to prepare a public instrument concerning this canonization. Then, We gave thanks to God, the Most High, from the bottom of our heart, singing the hymn "Te Deum" with the utmost devotion, and We invoked the patronage of these newly canonized Saints, and We delivered a brief homily, praising them, urging all to rejoice in the Lord and to reap the most abundant fruits. Finally, We imparted the Apostolic blessing and the full remission of sins, and We celebrated the sacred Mass at the main altar; and thus We completed the rite of canonization, rejoicing that Almighty God has deigned to reveal two new stars in the triumphant firmament of the Church through our humility. Therefore, the Sisters of Charity should rejoice in the triumph of their first superior and of the other, as if she were the author of it, and, having had such glorious beginnings, they should never depart from what was instituted by Saint Vincentia Gerosa and Saint Bartholomew Capitanio. Moreover, the Christian people, who should follow their example, should be convinced that true happiness is not found in the vain pleasures of this world, but in virtue, especially in the moderation of the spirit, in the endurance of adversity, and in a benevolent will. Therefore, having considered all that was necessary, with certain knowledge and with the fullness of Our Apostolic authority, We reaffirm, strengthen, establish, decree, and declare all and each of the things mentioned above to the entire Christian Church. Furthermore, We command that the same faith be given to these letters, or to any transcript, excerpt, or even printed copy thereof, as long as they are signed by the hand of an Apostolic Notary and are protected by his seal, as if they were presented or shown.

[*Latin ed. p. 709*]

Acts of Pope Pius XII, 709: To no one shall it be permitted to infringe upon these Letters of definition, decree, assertion, mandate, statute, and will, nor to contradict them. But if anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the eighteenth day of May, in the twelfth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Yeliternus, Cardinal MICARA.

I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELLA.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal

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PIAZZA.

I, FRIDERICUS, Bishop of Tusculanus, Cardinal TEDESCHINI, Datary.

I, ALEXANDER, Cardinal, holding the title of St. Mary in Cosmedin.

I, PETRUS, Cardinal, holding the title of St. Cross in Jerusalem.

I, DOMINICUS, Cardinal, holding the title of St. Apollinaris.

I, MAXIMUS, Cardinal, holding the title of St. Mary in Porticu.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary. I, NICOLAUS, Cardinal-Priest of St. Nicholas in Carcere Tulliano, CANALI, Major Penitentiary. I, IOANNES, Cardinal-Deacon of St. George in Velabro, MERCATI. I, IOSEPH, Cardinal-Deacon of St. Eustachius, BRUNO. For the Holy Roman Church, the Chancellor: EUGENIUS, Cardinal. TISSERANT, Cardinal. MICARA, Cardinal. Dean of the Sacred College. Prefect of the Congregation for Sacred Rites: Alfonsus Carinci, Archbishop ad honorem of Seleucia in Isauria. Protonotary Apostolic: Albert Serafini. Protonotary Apostolic: Alfridus Liberati, Chamberlain, Assistant for Studies. DISPATCHED on the twenty-sixth day of July, in the thirteenth year, by Alfridus Marini, Plumber, in Vane. Ap., vol. LXXIX, n. 9. - Aloisius Trussardi, from the tabularium. CONSTITUTION ON THE APOSTOLIC VICARIATE OF BEAZZAVILLE (ARCIS ROUSSET), DIVIDING THE TERRITORY OF THE APOSTOLIC VICARIATE OF BRAZZAVILLE AND ESTABLISHING A NEW APOSTOLIC VICARIATE, TO BE CALLED ARCIS ROUSSET. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THIS EVENT: That the Catholic faith might be more easily and fruitfully promoted in Equatorial Africa, supplications were presented to the Sacred Congregation for Propagating the Christian Faith, that the territory of the Apostolic Vicariate of Brazzaville be divided and that a new Apostolic Vicariate be established therefrom. Therefore, Our Venerable Brothers, Cardinals, Prefects of the aforementioned Congregation, having diligently considered all things, and having accepted the supplications presented in plenary sessions held on the twenty-ninth day of this month, and exercising their authority, they have, in a manner particularly belonging to them,

[*Latin ed. p. 711*]

The Acts of the Popes, 711, XII, having considered matters, and with the intention that they be valid throughout this entire Jubilee year, have decided that the northern regions of the territory of the Apostolic Vicariate of Brazzaville, commonly known as Alima, Sanga-IAkouala, and Likouala, should be separated therefrom, and that a new Apostolic Vicariate, to be called Arcis Rousset, should be established within that territory, to be administered by chosen sons of the Congregation of the Holy Spirit, with the approval of the Holy See, who have been laboring fruitfully in that

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region for a long time. We, receiving and approving this decision of the Sacred Congregation for the Propagation of the Faith, by the force and tenor of these letters, confirm and strengthen it with Our supreme apostolic authority, and declare that the aforementioned Apostolic Vicariate of Arcis Rousset is established and constituted as stated above. Therefore, we grant to this Apostolic Vicariate and to its temporary Apostolic Vicar all rights, privileges, honors, and powers, which other Apostolic Vicariates and their prelates enjoy by common right, and we likewise subject them to the same burdens and obligations as other vicariates. We will and command that all of these things, as above established and constituted, be considered valid and shall remain so, notwithstanding any contrary provisions. Furthermore, we decree that the same faith shall be given to copies or excerpts, even printed ones, of these letters, as long as they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as is given to these present letters. To no one shall it be permitted to infringe upon or contradict this division, erection, commission, confirmation, concession, statute, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-first day of the month of December, in the twelfth year of Our pontificate.

For the Holy Roman Church:

EUGENIUS Card. TISSERANT, Prefect

P. Card. FUMASONI BIONDI, Dean of the Sacred College

Arthurus Mazzoni, Secretary of the Congregation for the Propagation of the Faith

Iosephus Caprio, Apostolic Protonotary

SB Plumbi Reg. in Cane. Ap., vol. LXXXII, n. 21. - Al. Trussardi.

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis — Official Commentary II

CONCERNING CHOWCHIH (CEUCEVENSIS)

THE APOSTOLIC PREFECTURE OF CHOWCHIH IS ERECTED INTO A DIOCESE, TO BE CALLED CEUCEVENSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of the matter, We, who have already, since the year nineteen hundred and forty-six, undertaken the work of establishing a Church hierarchy in China, are now urged to erect a diocese in that scattered region, entrusting it to secular clergy for the care of the indigenous

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population.

Therefore, having been informed that the Apostolic Prefecture of Chowchih, erected by Our predecessor, the blessed Pope Pius XI, by Apostolic Letters dated the seventeenth day of June, in the year nineteen hundred and thirty-two, and entrusted to secular priests from the Chinese clergy, has experienced considerable growth in the Catholic religion and has multiplied its missionary works, We have, after due deliberation and with the approval of the venerable Brother Anthony Riberi, holding the title of Archbishop of Darensis and Apostolic Delegate in China, who proposed and recommended the elevation of that Prefecture to a diocese, and after consulting with Our Most Reverend Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and having provided what was necessary, and with the consent of those who might have an interest in the matter, and after mature consideration and certain knowledge, by the fullness of Our apostolic authority, We elevate the aforementioned Apostolic Prefecture of Chowchih into a diocese, to be called Ceucevensis, from the name of the principal city within it, and We wish to entrust it to the secular Chinese clergy, as a testimony of deserved praise for the fruitful labors already accomplished there, and for the new and ever-increasing labors to be undertaken there.

This new diocese We constitute as a suffragan of the metropolitan Church of Singanensis, and for the time being, We place its bishops under the jurisdiction of the Archbishop of Singanensis.

The episcopal see We establish in the city of Ceucevensis, and the cathedral We establish in the church located there, which until now has been joined to the principal church of the Prefecture.

Therefore, We attribute all rights, honors, insignia, privileges, favors, and graces to this church, now constituted as a cathedral, and to the bishops of Ceucevensis for the time being, just as are held by other cathedrals.

[*Latin ed. p. 713*]

The Acts of Pope Pius XII, 713: Concerning cathedral churches of these dioceses and their bishops, they enjoy the same rights, and we likewise impose upon them the same burdens and obligations as upon others. Furthermore, we decree that, considering the circumstances of the place and time, for the purpose of electing Canons to the Bishop's council, diocesan consultants may be chosen and employed temporarily to facilitate the process. Concerning the dioceses, in order to safely and firmly ensure their stability, we command that a diocesan seminary for the instruction of young men be maintained, always fostering the growth of the Church, according to the sacred canons and the norms established by the Sacred Congregation for the Propagation of the Faith. We also decree that the episcopal table of the new diocese shall be established with the goods of the Apostolic Prefecture to which the diocese is now attached, and with the revenues and

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offerings of the curia, which are customarily provided by the faithful, for whose benefit the diocese itself was established. Regarding the governance and administration of this diocese, concerning the election of the Capitular Vicar or Administrator in the event of a vacancy, concerning the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that those things be observed which are prescribed by the sacred canons. For all of the above matters, in order to ensure their execution, we choose the venerable Brother mentioned above, the Apostolic Delegate in China, or whoever presides over the execution of the Apostolic Delegate's office, and we grant him the necessary and appropriate powers, including the power to delegate to any man holding an ecclesiastical office, and we impose upon him the obligation to transmit to the Sacred Congregation for the Propagation of the Faith a duly authenticated copy of the executed acts as soon as possible. We declare these present letters to be firm, valid, and effective, and to have their full and complete effect and to be obtained, and that they must be inviolably observed by all to whom they apply, and that if anyone, through any authority, knowingly or unknowingly, should attempt to violate or contradict them, it shall be entirely null and void, and we decree this, notwithstanding any contrary provisions, to which we derogate from all things. Furthermore, we wish that copies or excerpts of these letters, even printed ones, provided they are signed by the hand of a public notary and sealed with the seal of a man holding an ecclesiastical office, shall have the same validity as these present letters themselves. To no one is it permitted to infringe upon or contradict this decree of our erection, constitution, establishment, subjection, concession, statute, commission, and will. If anyone, with audacious temerity, should attempt to do so...

[*Latin ed. p. 714*]

Acts of the Apostolic See 714. This official document, it is presumed, will not incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the tenth day of May, in the thirteenth year of Our Pontificate. For the Holy Roman Church, JOSEPH, Cardinal, Secretary. P. Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. A. Carinci, Archbishop titular of Selene, Dean. Protonotary Apostolic Ludovicus Kaas, Protonotary Apostolic. From *Loco £ß Plumbi Reg.* in the Acta Apostolicae Sedis, volume LXXXII, number 17. - Al. Trussardi.

III. IN THE UNITED STATES OF AMERICA, A NEW ECCLESIASTICAL PROVINCE OF SEATTLE IS ESTABLISHED. Its metropolitan church will be the existing Cathedral of Seattle.

PIUS, Bishop, Servant of the Servants of God, desiring for the perpetual memory of the entire flock entrusted to him, by divine mandate to the

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Roman Pontiff, that the order of dioceses be so constituted or changed that it may more and more benefit the growth of the Catholic cause, the good of souls, and the glory of the Highest God.

Moved by this purpose, We have gladly received the petitions presented to the Apostolic See by the Most Reverend Brother Hamleton John Cicognani, Archbishop titular of Laodicea in Phrygia, Apostolic Delegate in the United States of America, in which, with the agreement of the Most Reverend Brothers Edward D. Howard, Archbishop of the Archdiocese of Portland in Oregon, and Thomas Arthur Connolly, Bishop of the Diocese of Seattle, it was requested that a new ecclesiastical Province be established there, to be called Seattle.

Therefore, after deliberation with the Most Reverend Fathers, our Cardinals presiding over the Consistorial Affairs, and after supplementing, as necessary, with others, whose interests are involved, or who presume to have an interest,

[*Latin ed. p. 715*]

By the unanimous consent of all, after mature deliberation and with certain knowledge, concerning the fullness of Our Apostolic authority, We establish and constitute a new ecclesiastical Province, which shall be called the Province of Seattlensis. Therefore, We detach the Church of Seattlensis, along with its Prelate, from the metropolitan jurisdiction of the Archiepiscopal Church of Portlandensis in Oregon, and We elevate it to the metropolitan rank and dignity, granting to it and to its Archbishop, for the time being, all rights, privileges, honors, and prerogatives, by which other metropolitan Churches and their Ordinaries are commonly endowed. The suffragan cathedrals of this new metropolitan Church of Seattlensis shall be the cathedrals of Spokanensis, which We detach from the metropolitan jurisdiction of the Archbishop of Portlandensis in Oregon, and the cathedrals of Yakimensis and Iunellensis, which, by other Apostolic Letters sealed with the leaden seal, are erected as cathedrals on this very day; and, after consultation with the Sacred Congregation for the Propagation of the Faith, We add to these the Apostolic Vicariate of Alaska: We therefore place these cathedrals and the Apostolic Vicariate, and their respective Ordinaries for the time being, under the metropolitan jurisdiction of the Archbishop of Seattlensis. Furthermore, We grant to this Metropolitan the special faculty of carrying the Cross before him and of using the sacred Pallium within the boundaries of his Province, according to the liturgical laws, after he has duly obtained this, upon request, from the Apostolic See in a sacred Consistory. To ensure that all that has been stated above is carried out and established, We choose the venerable Brother mentioned above, Our Apostolic Delegate in the United States of North America, or him who presides over the execution of this act for that Delegation, and We grant him the necessary and appropriate powers,

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including the power to delegate to any man constituted in ecclesiastical dignity, for the purpose in question, and We impose upon him the duty of transmitting to the Sacred Congregation for the Consistory, as soon as possible, a certified copy of the acts of the execution. Moreover, We declare that these present Letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain, and that, if anything should happen to be attempted concerning these matters by anyone, knowingly or unknowingly, with any authority, it shall be entirely null and void, and We decree this, notwithstanding any contrary provisions, to which We derogate from all things. Furthermore, We wish that copies of these Letters, even printed ones, shall have the same full faith and credit as these present ones shown here, provided that they are signed by the hand of a public notary and are sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall this page of separation be given.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - The official record of events, of the erection, constitution, subjection, statutes, commissions, and of any act or will of Ours, may not be infringed, nor contradicted. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-third day of the month of June, in the thirteenth year of Our Pontificate. For the Holy Roman Church, EUGENIUS Card. TISSERANT, Secretary of State. Fr. A. I. Card. PIAZZA, Dean of the Sacred College. 8. C. Consistorialis a Secretis A. Carinci, Archbishop, titular of Seleucia, Dean. Protonotary Apostolic Albertus Serafini, Protonotary Apostolic. In the Register of Apostolical Letters, volume LXXXII, number 22. - Al. Trussardi. IV SEATTLE - SPOKANE (YAKIMA) B. THE TERRITORIES OF THE DIOCESES OF SEATTLE AND SPOKANE ARE JOINED, AND A NEW DIOCESE IS THEREFORE ERECTED, TO BE CALLED YAKIMA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, mindful that, undeservedly, We are entrusted with the highest office of the apostolate, We must diligently strive that the ecclesiastical divisions throughout the Catholic world be so arranged that they may more suitably meet the needs of the Christian people, according to the circumstances of time and place. Considering this, We endeavor to divide dioceses that extend over too large a territory and have a large number of faithful, so that, with an increased number of watchful pastors, they may be governed more healthily and more easily. Therefore, We have benevolently received the petitions presented to Us by the venerable Brother Hamleton Cicognani, Archbishop, titular of Laodicea in Phrygia,

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Apostolic Delegate in the United States of America, with the consent of the venerable Brothers Edward D. Howard, Archbishop of Portland in Oregon, and Thomas...

[*Latin ed. p. 717*]

The Acts of Pope Pius XII, 717. To Arthur Connolly, Bishop of Seattle, and Charles Daniel White, Bishop of Spokane, the Apostolic See requested that portions be separated from the extensive territories of the dioceses of Seattle and Spokane, so that a new diocese might be established. Therefore, with the consent of others who are concerned, or who believe they have an interest, and after mature deliberation by the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and with full knowledge, by the fullness of Our Apostolic authority, from the territory of the Church of Seattle, on this very day, by Apostolic Letters sealed with the seal of the Lord, which We have brought from the metropolitan see, We separate four civil counties, namely Ohelan, Kittitas, Yakima, and Klickitat; and from the territory of the diocese of Spokane, We separate three civil counties, Douglas, Grant, and Benton, and We erect and establish a new diocese, to be called Yakima, with its episcopal see in the city of Yakima, where We shall hold the episcopal seat. Furthermore, the church dedicated to God in honor of the Apostle St. Paul, located in the city of Yakima, We raise to the dignity of a cathedral church, and We grant to it, and to the bishops of Yakima for the time being, all the rights, insignia, honors, privileges, and graces, which other episcopal churches and their prelates enjoy by common right, and We subject them equally to the burdens and obligations to which others are subject. We constitute this new cathedral church of Yakima as a suffragan of the metropolitan church which We have mentioned, the Church of Seattle, and We subject its bishops for the time being to the jurisdiction of the Archbishop of Seattle. Furthermore, until a cathedral chapter can be established, We grant that, for the processing of legal matters, diocesan canonical consultants be chosen and employed. We also command that, as soon as it is possible, a diocesan seminary, at least a small one, be established according to the sacred canons and the established norms of the Sacred Congregation for Seminaries and Universities, so that young men called to the service of the Lord may be properly instructed for the hope of the Church. As for the governance and administration of the diocese, We command that the election of a Capitular Vicar, or Administrator, in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed according to what the sacred canons prescribe. With regard to the clergy in particular, We decree that, as soon as these Our Letters are demanded for execution, the clergy of the Church shall be considered to be assigned to that territory in which they legitimately reside. Furthermore, We decree that the episcopal revenue of this new diocese shall be constituted from

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the emoluments and offerings of the curia, which are customarily given by the faithful, for the benefit of which the diocese itself has been established. Finally, We wish that all documents and acts pertaining to the new diocese be...

[*Latin ed. p. 718*]

718 Acta Apostolicae Sedis - The official record, from the chanceries of the archdiocese of Seattle and the diocese of Spokane, to the chancery of the newly established diocese of Yakina, shall be delivered as soon as it is permissible, so that it may be duly preserved in this archive. For all matters pertaining to the execution of these decrees, we choose the aforementioned Reverend Brother, the Apostolic Delegate in the United States of America, or whoever presides over the execution of these matters on behalf of the Delegation, and we grant him the necessary and appropriate powers, including the power to delegate any man established in ecclesiastical dignity, to carry out the aforementioned purpose, and we impose upon him the duty of transmitting to the Most Holy Congregation of the Consistory, as soon as possible, a certified copy of the record of the completed execution. Furthermore, we declare these present letters to be firm, valid, and efficacious, and to have their full and complete effect, and to be inviolably observed by all to whom they pertain, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we declare that such action shall be entirely null and void, notwithstanding any contrary provisions, and we revoke all that may be contrary to these. Moreover, we decree that copies of these letters, even printed ones, bearing the handwritten signature and seal of a public notary, and of a person established in ecclesiastical dignity or office, shall have the same full validity as these present letters themselves. To no one shall it be permitted to infringe upon or contradict this act of separation, erection, constitution, subjection, statute, commission, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-third day of the month of June, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Chancellor, Father A. I., Cardinal Piazza, Secretary of the Consistory, A. Carinci, Archbishop of the titular see of Seleucia, Dean, Protonotary Apostolic, Albertus Serafini, Protonotary Apostolic, [reference to a register], volume LXXXII, number 15. - Al. Trussardi.

[*Latin ed. p. 719*]

From the Acts of Pope Pius XII, 719 V, concerning Alaska (Juneau):

The Vicariate Apostolic of Alaska, which comprises a vast territory, is divided, and a new diocese is established within it, to be called Juneau.

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We, Pius, Bishop, Servant of the Servants of God, have learned that, with the help of God's grace, the Catholic Church has made significant progress in the Vicariate Apostolic of Alaska, which was established in the year 1916 by Our Predecessor, the blessed Pope Benedict XV. In particular, in the region bordering the Pacific Ocean, it is now opportune to establish an ecclesiastical hierarchy and to erect a diocese from a portion separated from that extensive Vicariate. Therefore, we gladly accede to the requests of the venerable Brother Hamlet John Oicognan, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in the United States of North America, who, with the favorable opinion of the venerable Brother Francis Gleeson, Bishop with the title of Cotennensis and Apostolic Vicar of Alaska, requested that the portion of the territory mentioned above be separated from the Vicariate Apostolic of Alaska and that a new diocese be erected.

After mature deliberation, with the consent of our venerable Brothers, the Cardinals Prefects of the Sacred Congregation for the Propagation of the Faith and the Consistorial Affairs, and after ensuring that all those whose interests are involved or who may presume to have an interest are heard, we, by the fullness of our apostolic authority, separate a portion from the territory of the Vicariate Apostolic of Alaska, as described below, and erect a new diocese from it, which will be called Juneau, after the city of Juneau, commonly called Jimeau. The boundaries of this diocese will be defined by a line that, starting from the Pacific Ocean, where the latitude of 56 degrees North and the longitude of 156 degrees West from Greenwich intersect, proceeds northward, following the commonly known Shelikof Strait and Cook Inlet, to the Susitna River, extending five thousand paces beyond the village of Talkeetna; thence, to the east...

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis — The official record proceeds, traversing towards the villages of Chickaloon and Ptarmigan, reaching the high mountains commonly known as Miller and St. Elias, and through the straits commonly called Dicœon Entranee, it arrives at the Pacific Ocean. We establish the episcopal seat of the new diocese in Iunell, commonly known as Juneau, and therefore we elevate that city to the status of an episcopal city, with all the rights and privileges pertaining to episcopal cities; moreover, the Bishop's seat shall be in the sacred church dedicated to the Nativity of the Blessed Virgin Mary, which is located there, and we elevate it to the rank of a cathedral, and we grant to it and to the Bishops for the time being of Iunell all the rights, honors, insignia, privileges, favors, and graces with which other cathedrals of the Church and their prelates commonly enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened. We make this new diocese of Iunell a suffragan of the metropolitan Church of Seattle, and we subject its Bishops to the jurisdiction of the Archbishop of Seattle. Furthermore, we decree

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that until a Cathedral Chapter can be established, temporary advisors to the diocesan senate shall be elected and appointed by the Bishop for the purpose of processing legal matters. Moreover, we command that, as soon as it is possible, a diocesan seminary, at least a small one, be established, according to the sacred canons and norms prescribed by the Holy Congregation for Seminaries and Universities, so that young men called by the Lord may be properly formed for the hope of the Church. Regarding the governance and administration of this diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy shall be considered to be attached to that Church, in whose territory they legitimately reside. Furthermore, we decree that the episcopal fund of the new diocese shall be constituted from the revenues and offerings that are customarily provided by the faithful, for whose benefit the diocese itself was established. Finally, we wish that all documents and records pertaining to the new diocese and its clergy and faithful be transferred from the Chancery of the Apostolic Vicariate of Alaska to the Curia of the diocese of Iunell, as soon as it is permissible, to be religiously preserved in this archive. For all of the above matters, as established and decreed, we choose the venerable Brother mentioned above, the Apostolic Delegate in the United States of America, or him who presides over the execution of that Delegation, and we grant him the necessary and appropriate authority.

[*Latin ed. p. 721*]

The Acts of Pope Pius XII, page 721: We grant the faculty, even by delegation, to any man established in ecclesiastical dignity, to effect that which is intended, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the record of the completed execution. We declare these present Letters to be firm, valid, and efficacious, and to have their full and complete effect, and to be inviolably observed by all to whom they pertain, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we will and decree that it be entirely null and void, notwithstanding any contrary provisions, to which we derogate from all things. Furthermore, we will that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity or office, shall have the very same validity as these present Letters themselves. To no one is it permitted to infringe or contradict this decree, erection, constitution, [illegible] "F"biection, concession, statute, commission, derogation, and will of Ours. If anyone should presume with reckless audacity to attempt

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such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-third day of the month of June, in the thirteenth year of Our Pontificate.

For the Holy Roman Church:

JOSEPHUS Card. PIZZARDO, Chancellor.

Fr. A. I. Card. PIAZZA, Secretary of the Consistory.

Arthurus Mazzoni, Protonotary Apostolic.

Albertus Serafini, Protonotary Apostolic.

[Illegible] Loco ì33 Plumbi Reg. in Cane. Ap., vol. LXXXll, n. 2$..

- Al. Trussardi. 46

- Acta, vol. XVIII, n. 15.

- 20-10-1951.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER approving NEW STATUTES of the Equestrian Order of the Holy Sepulchre in Jerusalem, and establishing it in a (LEGAL) form. PIUS PP. XII. For the perpetual memory of this matter. – Our Predecessor Popes, especially the more recent ones, that is, Pius IX, Leo XIII, Pius X, Benedict XV, and Pius XI, have repeatedly and in a singular manner demonstrated their favorable disposition towards the Equestrian Order of the Holy Sepulchre in Jerusalem, concerning matters of religion and the Church, from ancient times; and We have taken care to safeguard and promote this, as if it were an inheritance received. And indeed, through similar Apostolic Letters, dated the 16th of July, 1940, sealed with the Fisherman's ring, We appointed a Patron for the aforementioned Equestrian Order among Ourselves and this Apostolic See, derogating from the Statutes of that Order in this one matter, by Decree of the Sacred Council of Ceremonies, approved on the 19th of March, 1935: and We ordered that these, as in other matters, should remain firm and fully in force. Furthermore, We bestowed a new sign of Our pontifical benevolence upon the Order of the Holy Sepulchre through Our Motu Proprio, dated the 15th of August, 1945, by virtue of which We granted the aforementioned Order the use of the Sacred Shrine of St. Onuphrius on the Janiculum Hill, and the monastery connected to it, formerly of the Eremites of St. Jerome, so that it might have a suitable and fitting seat for the useful exercise of works of religion, piety, and charity. And We were moved to grant this benefit and grace, as is read in the aforementioned Motu Proprio, because indeed, in the Temple dedicated in honor of St. Onuphrius the Anchorite, the relics are preserved and the memory lives on of Torquato Tasso, that poet who sang in sweet verse the deeds of soldiers bearing the Cross, who defended the Jerusalem Sepulchre for freedom, whose footsteps, according to the diversity of times and the changes of things, We trust

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that those bearing the Cross today will follow, and that they will render all services and assistance to Us and to the entire Church, or...

[*Latin ed. p. 723*]

Acta Pii PP. XII 723: Spiritualia vel temporalia, quae ad Sacra Palaestinae Loca tuenda et ab infidelium et haereticorum potestate et incursionibus vindicanda magis in dies necessaria et opportuna videantur. Neminem enim latet sollicitudo Nostra, publicis sollemnibusque etiam nuper probata Pontificiis documentis, ut Christiani populi, quod ad custodiam et incolumitatem Terrae Sanctae, sarta sint tectaque iura. Quo autem Nostra erga Ordinem Equestrem S. Sepulchri Hierosolymitani paterna ac peculiaris benevolentia iterum magisque eluceat, et Ordo ipse aptius sua incepta compleat et plenius Nostrae exspectationi respondeat, novas Leges novaque Statuta, quae mature perpensa et in iure prudentium virorum sententiis probata, ipse Ordo pro se rogavit, sancire ultro libenterque statuimus. Quare Motu Proprio, certa scientia ac matura deliberatione Nostra, deque Apostolicae Nostrae potestatis plenitudine, praesentium Litterarum vi, nova Statuta Ordinis Equestris S. Sepulchri Hierosolymitani, iuxta exemplar quod, italico sermone exaratum, in Tabulario Nostrae Secretariae Status a Brevibus Apostolicis iussimus asservari, cuius initium: « Articolo I L'Ordine Equestre del S. Sepolcro » est, ac postrema verba: « dipende direttamente dal Cardinale Gran Maestro » approbamus eaque Nostra auctoritate, et similiter, tenore praesentium, confirmamus iisdemque apostolicae sanctionis robur adicimus. Hisce simul Nostris Litteris et auctoritate abrogamus et abrogata esse declaramus Statuta, iam per Decretum Sacrae Congregationis Caeremonialis, quod memoravimus, approbata. Ordinem praeterea S. Sepulchri Hierosolymitani in personam « iuridicam », ut dicitur, erigimus et constituimus, omnibus adiectis privilegiis, facultatibus, honoribus quae fere, ad normam Iuris vigentis, cuique personae iuridicae competunt seu competere possunt. Denique, cum Nobis plane constet ipsum Ordinem idoneum esse qui de suo sanctum ac laudabile consequi possit propositum, ad quod frugiferum Opus pro Fide Catholica in Palaestina praeservanda intendebat, anno MCMXX institutum et a Decessore Nostro Pio PP. XI, ad immortalitatis memoriam consecrato, per similes Apostolicas Litteras die vi m. Ianuarii a. MCMXXVIII datas, Ordini S. Sepulchri coniunctum et Patriarchae Latini Hierosolymitani pro tempore, tamquam perpetui Rectoris et Administratoris eiusdem Ordinis, iurisdictioni subiectum, harum Litterarum tenore abolemus, abolitumque et abrogatum esse declaramus. Haec statuimus, decernentes praesentes Litteras firmas, validas et efficaces.

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis – The official records exist and will exist, and will fully and completely produce and obtain their effects, and will fully

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support those to whom they apply, now and in the future; and it must be rightly judged and defined, and rendered invalid and void, if anything, by anyone, with any authority, knowingly or unknowingly, should occur contrary to these. Notwithstanding any contrary things. Given from the Palace of Gandulf, under the seal of the Fisherman, on the fourteenth day of the month of September, in the year 1949, in the eleventh year of Our Pontificate, on the feast of the Exaltation of the Holy Cross. By special mandate of the Most Holy Cardinal, governing the public affairs of the Church, Gildo Brugnola, the Office of Pontifical Diplomats issues the following: To the Church dedicated to the Blessed Virgin Mary, located in the town of ((La Guerche de Bretagne)) in France, within the Rhedonensis Archdiocese, adorned with the title of Rasilicae Minor. PIUS PP. XII For the perpetual memory of this event. – There has always been, from the earliest centuries of the Church, such piety among the Christian people towards the Divine Virgin, that it is not uncommon to find a city even now, which, in the vast "City of God," that is, in the Catholic Church militant on earth, constitutes and is called a small, but very fortified, "City of Mary." And it appears that this has happened, as has been brought to Our attention, in the British Isles, or Armonica, and within the boundaries of the Rhedonensis Archdiocese, to that small city, whose name, "La Guerche-de-Bretagne," expressed in the Celtic language, means the same as "City of the Virgin." There exists there a parish and collegiate church, dedicated to the Blessed Virgin Mary, renowned for its antiquity and beauty, and frequented by the faithful. Built in the tenth or eleventh century, it received a college of Canons from the year 1207, who maintained the admirable custom, continued for many centuries, of frequently offering hymns of praise to God, to the Queen of Heaven, and to the Saints.

[*Latin ed. p. 725*]

The acts of Pope Pius XII, section 725, state that this church was reconciled three times. The only remaining structure of that ancient church is a large, sacred tower, which, alongside the choir, was built in the following century by William II, lord of the same town, and is admired by all. In the present church, built in the style known as "classical" and solemnly consecrated in the year 1892, a statue of the Blessed Virgin Mary, sculpted in the 16th century, is devoutly preserved and venerated. This statue was solemnly brought back to the town in 1937 by the Most Reverend Cardinal Emmanuel Célestin Suhard, then Archbishop of Rheims and later of Paris, at the request of the Holy See. Countless faithful, following the custom of pilgrims, flock to this Marian image, "Mariae Virginis de la Guerche," and participate in the sacred rites, which are splendidly and reverently performed by the priests of the church. Finally, this church, besides its abundant and precious liturgical furnishings, possesses a great treasure: the relics of the Saints, namely the Apostles Philip and James, the Martyr

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Saint Sebastian, Saint Thomas Aquinas, and Bishop Saint Francis de Sales. After carefully considering all of these things, our beloved son, Clemens Émile, Cardinal Roques, Archbishop of Rennes, having heard the wishes of the clergy and faithful of the aforementioned town, approached Us in prayer, asking Us to deign to bestow upon the church itself, which We have praised, the title and privileges of a Minor Basilica. We, considering the antiquity and beauty of this church, and wishing to reward the piety of the faithful of this town, whom We hold dear, have decided to grant these wishes. Therefore, having heard the Venerable Brother, our Cardinal Micara, Bishop of Velletri, Pro-Prefect of the Congregation for Sacred Rites, and with certain knowledge and mature deliberation regarding the fullness of Our Apostolic authority, We hereby, by the power of these letters, and in perpetuity, elevate the parish church, dedicated to the honor of the Blessed Virgin Mary and located in the town commonly called "La Guerche de Bretagne" in France, within the boundaries of the Archdiocese of Rennes, to the dignity and honor of a Minor Basilica, with all the privileges and rights that rightfully belong to that title. Notwithstanding any objections to the contrary. These things We have decided, decreed, and We declare that these present letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and shall be fully and completely efficacious for those to whom they pertain, now and in the future; and shall be duly judged and defined; and shall be null and void from now on, if anything to the contrary should occur.

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - An official record concerning these matters, which, whether by the authority of anyone, knowingly or unknowingly, have been brought to our attention. Given in Rome, near Saint Peter, under the Fisherman's ring, on the tenth day of the month of March, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Public Affairs of the Church, Gildo Brugnola, to the Pontifical Diplomats. III. A TEMPLE DEDICATED TO THE GLORIOUS BLESSED MARY, ASSUMED INTO HEAVEN, HAS BEEN CONSECRATED IN THE TOWN OF "LUGO," IN THE DIOCESE OF IMOLA, AND HAS BEEN AWARDED THE HONOR OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. — The temple, sacred to the honor of the Blessed Virgin Mary, who was taken up into Heaven, and located in the town of "Lugo," within the boundaries of the Diocese of Imola, is, as we have learned, of great religious significance and antiquity among the inhabitants of the Flaminia region. For five centuries, the people of that strong and industrious region have shown no lack of reverence for the image of the Most Holy Mother, which in the vernacular is called "Madonna del Molino." Never has the illustrious Mother of God and of men been absent in times of need, for when invoked

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by them, she has calmed fierce fires, banished sad hunger, repelled the deadly pestilence, stopped earthquakes and tremors, restrained the rivers overflowing their banks, and prevented the devastation of war. Many Supreme Pontiffs, Cardinals, and Sacred Ministers have also visited this temple, inflamed by devotion to the Heavenly Virgin. Indeed, Our Predecessor, Pope Pius IX, who was once the Bishop of that place, ordered the image, so richly praised, to be adorned with a golden diadem in the year 1856. However, since the temple was ruined by age, the inhabitants, moved by their love for the Mother of God, undertook to erect a new building, into which, in the year 1945, the aforementioned image was transferred; they admire the size and grandeur of the building, the variety of the marbles, and the splendor of the paintings. Therefore, since this house of God was consecrated that same year, amidst the rejoicing of the faithful, by the Bishop of Imola, We Ourselves desired to increase the joy of that auspicious day and to stir up their piety.

[*Latin ed. p. 727*]

The acts of Pope Pius XII, page 727, contain a petition, which We have approved, concerning the "venerable Lady" [presumably referring to a religious sister or similar]. Furthermore, diligent and pious men are engaged in the affairs of the temple, and nothing seems to be lacking which would contribute to the splendor and dignity of the sacred rites. Moved by these things, and especially by the solemn declaration with which We recently affirmed the most certain truth that the Blessed Virgin Mary was taken body and soul into Heaven, the Venerable Brother Paulinus Ioannes Tribbioli, Bishop of Imola, requested that We deign to bestow upon the aforementioned church the title of Minor Basilica. We, most earnestly desiring that the devotion to the Virgin Mother of God may grow ever more deeply in the hearts of the people, readily decided to grant the prayers of our Venerable Brother Benedict, Cardinal Aloisi Masella of the Holy Roman Church, Bishop of Praenestinus, our beloved sons, the Cardinals, Ioannes Baptista Nasalli Rocca di Corneliano, Archbishop of Bologna, and Fridericus Tedeschini, as well as other Most Reverend men, who had confirmed these requests. Therefore, after consultation with our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Congregation of Sacred Rites, and after carefully considering all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare by these letters, perpetually and in the following manner: the church, which We have mentioned, located in the town of Lugo, within the boundaries of the diocese of Imola, is hereby consecrated to God in honor of the Blessed Virgin Mary, assumed into Heaven, and is raised to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches of this name. Notwithstanding any objections. We decree, We establish, We

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ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of April, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomats.

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Official Commentary on the LETTER to His Eminence, Most Reverend Clement, Bishop of Veliternum, Cardinal Micara, Pro-Prefect of the Sacred Congregation for the Sacred Rites, and also to the Supreme Pontiff, whom he sends as his Legate, concerning the Tenth General Convention of the Eucharist from all of France, to be held in the city of Nemausus.

PIUS PP. XII, To our Venerable Brother, greetings and the Apostolic Blessing.

In the ancient city of Nemausus, located in southern Gaul, distinguished by its magnificent monuments of Roman art, the fifteenth Congress of the Eucharist from the entire nation will be solemnly celebrated next month of September, as we have gladly learned. Indeed, from these solemn gatherings and rites, which are diligently and ardently dedicated to the honor of the most august Sacrament, not only will the religious spirit of the Christian people be greatly aroused and increased, but also, amidst so many conflicts and contentions among nations and factions, and in the face of the serious anxieties of the present and the future, it will be powerfully encouraged to embrace the most pleasing dominion of the King of Peace, to improve private morals and public life, and to pursue harmony of mind and soul.

Of the greatest importance and weight is the topic proposed for the upcoming Convention, which concerns, above all, the art of nurturing the tender minds of children and young people through the power and virtue of the Eucharist. For what is more suitable and effective for instructing young pupils in the Christian manner, than to lead them by their teachers to the Master of Perfection, who is made manifest, offered, and received under the veils of the Eucharist? If, indeed, fragile children, and young people in the bloom of youth, are accustomed to approach the altar of God, to God Himself, frequently and seriously, they will be strengthened by divine power, and will be entirely prepared to resist the rising tides of temptation, and also to practice the most difficult virtues. Truly, nothing can be more precious and salutary than this heavenly banquet.

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Therefore, since it is most dear to Us to foster the worship of the most holy Eucharist and the proper education of young people with the greatest zeal, we desire that the splendor and importance of the Nemausus celebration be enhanced through our Legate. We therefore, Venerable Brother, whom, adorned with the Roman purple, we have recently appointed to the distinguished office of our General Delegate in the City, send you as our Legate, from...

[*Latin ed. p. 729*]

Acta Pii Pp. XII 729: As We previously announced, by these Letters We choose and appoint that, acting in Our person through the sacred rites which will be held in Nîmes in the month of September, you preside. To Our most beloved sons from Gallia who will be gathered in that city, know that nothing would give Us greater pleasure than if you would, following Christ Jesus, who, when He instituted the Eucharist, « loved them even unto the end », in turn repay and take care of your citizens diligently, so that this ardor of charity, flowing into every good work, may happily contribute to the growth of the Church and the prosperity of the nation. Meanwhile, as a pledge of Our paternal affection and in anticipation of heavenly gifts, We impart to you, Venerable Brother, Our Nîmes Bishop, and to the other Prelates and all the faithful who participate in the Eucharistic celebrations, Our Apostolic Blessing in the Lord. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of May, in the year 1901, in the thirteenth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father,
Dominic, Tit. S. Apollinaris,
S. R. E. Presbyter, Cardinal,
Prefect of the Sacred Congregation for the Discipline of the Sacraments,
Celebrating sixty years since his ordination.

PIUS PP. XII

Beloved Son, greetings and Apostolic Blessing.

Soon, sixty times will return to you the anniversary of your priesthood, and for this reason, may you always remember and celebrate with a more moved heart the day on which, in the bloom of your youth, you first tasted the sacred office. When, looking back at the long path of your life, you see so many generous gifts bestowed upon you, may you offer just thanks to the Author and Giver of all good things, and may you feel in your heart the increased fires of love and piety towards Him. We, who hold you in great esteem, and who, especially because you have earned so many merits in

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the Roman Curia, as Prefect of the Sacred Council for the discipline of the Sacraments, desire to make the memory of that day pleasing to Us with our wishes and salutary prayers. May heavenly grace be with you, and may it grant you new strength, so that you may shine forth with ever brighter virtues.

[*Latin ed. p. 730*]

730 Acta Apostolicae Sedis - An official record, abundant in pious consolations. To confirm the promises we have made, we gladly impart to you the Apostolic Blessing, which may be a prominent announcement of Our will and a witness in your regard. Given in Rome, near Saint Peter, on the tenth day of the month of September, in the thirteenth year of Our pontificate. PIUS PP. XII

ALLOCUTIONS

I. To fathers of families from Gallia, journeying to Rome.

*A pilgrimage of fathers of families! What joy for Our heart! So many times, concerning the most diverse matters, We have insisted upon the sanctity of the family, upon its rights, upon its role as the fundamental cell of human society. In this regard, it is its life, its health, its vigor, its activity, which, in order, ensure the life, the health, the vigor, the activity of the entire society. Because its existence and its dignity, its social function, are derived from God, the family is responsible before God. Its rights and privileges are inalienable, inviolable; it has the duty, first of all before God, and secondarily before society, to defend, to claim, to effectively promote these rights and privileges, not only for its own advantage, but for the glory of God, for the good of the community. How often have the praises of the mother been sung, saluting her as the heart, the sun of the family! But, if the mother is the heart, the father is the head, and therefore, the health and well-being of the family primarily depend on the virtue, the activity of the father. You have understood, dear sons, and this is what brings you together here, the necessity for the father of a family to intelligently, socially, and Christianly know his role and his duties, and you have come, with this intention, to seek the counsel and the blessing of the common Father, head of the great human family. It is clear that your first duty, in the sanctuary of the family home, *Habita die 18 Septembris mensis a. 1951.

[*Latin ed. p. 731*]

Acta Pii Pp. 731, paragraph 12, concerns providing – with all due respect and with the utmost humanly possible perfection of its integrity, its unity, and the natural hierarchy that unites its members – for the preservation, the physical, intellectual, moral, and religious well-being of the family. And this duty obviously includes the defense and promotion of its sacred rights, in particular, the fulfillment of its obligations towards God, and the establishment, in the fullest sense of the term, of a Christian society. It involves

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defending its rights against all violence or external influences capable of undermining the purity, the faith, and the sacred stability of the family; and promoting these same rights by demanding from civil, political, and cultural society, at least the indispensable means for their free exercise. For the Christian, there is a rule that allows him to determine with certainty the measure of the rights and duties of the family within the community of the State. It is conceived in this way: the family is not for society; rather, society is for the family. The family is the fundamental cell, the constitutive element of the community of the State, for, to use the very words of our predecessor, Pope Pius XI of blessed memory, "the city is what families and the individuals of whom it is formed make it, just as the body is formed of its members." Therefore, the State, in virtue, so to speak, of the very instinct of preservation, should fulfill what is, essentially and according to the plan of God the Creator and Savior, its primary duty, that is to say: to absolutely guarantee the values that ensure the family order, human dignity, health, and happiness. These values, which are themselves elements of the common good, must never be sacrificed to what might appear to be a common good. Let us indicate only a few, by way of examples, which are currently in the greatest peril: the indissolubility of marriage; the protection of life from conception; suitable housing for the family, not just for one or two children, or even without children, but for the normal, larger family; the provision of work, for the father's unemployment is the most bitter distress of the family; the right of parents over their children vis-à-vis the State; the full freedom for parents to raise their children in the true faith, and therefore, the right of Catholic parents to a Catholic school; and conditions of public life, and in particular, a public morality such that [reference to *Encycl. Casti connubii, 31 Dec. 1930; Acta Apost. Sedis, vol. XXII, 1930, p. 554*].

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis - Official Commentary: That families, and especially the young, may not be left in moral uncertainty regarding the possibility of being corrupted by them. On this point, and on others that touch more deeply upon the essence of family life, there is no difference between families; on other questions, economic and political, however, they may find themselves in very diverse, disparate, and sometimes even competing, if not opposing, conditions. It is here that we must strive – and Catholics will be eager to give an example of this – to promote balance, even at the cost of sacrificing particular interests, for the sake of internal peace and a healthy economy. But, with regard to the essential rights of families, true members of the Church will commit themselves to defending them to the very last. It may happen that, here or there, on one point or another, one may find oneself in the necessity of yielding before the superiority of political forces. But, in such a case, one does not surrender; one perseveres. However, in such circumstances, it is essential that the doctrine

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remain intact, and that all effective means be employed to gradually move towards the goal to which one does not renounce. Among these effective means, even if they are long-term, one of the most powerful is the union between fathers of families who are firm in the same convictions and with the same will. Your presence here is a testament to the fact that this is your thinking. Another means that, even before achieving the desired result, is never sterile, that, in the absence of or while awaiting the success that is being pursued, always bears fruit, is the effort, within this coalition of fathers of families, to work to enlighten public opinion, to persuade it, little by little, to favor the triumph of truth and justice. No effort to influence it should be scorned or neglected. There is a field upon which this education of public opinion, its rectification, is imposed with tragic urgency. In this area, it has been perverted by propaganda, which we would not hesitate to call disastrous, even though it originates, this time, from a Catholic source, and aims to influence Catholics, and even if those who carry it out do not seem to realize that they are, unknowingly, being deceived by the spirit of evil. We wish to speak here of writings, books, and articles, concerning sexual initiation, which often achieve enormous success in bookstores today and flood the entire world, invading childhood, overwhelming the rising generation, and troubling betrothed couples and young newlyweds.

[*Latin ed. p. 733*]

With all the seriousness, attention, and dignity that the subject demands, the Church has addressed the question of instruction in this matter, as advised or requested by both the normal physical and psychological development of the adolescent, and by particular cases in various individual circumstances. The Church can justly claim that, with the deepest respect for the sanctity of marriage, it has, in theory and in practice, left spouses free in that which, without offense to the Creator, is permitted by the impulse of a healthy and honest nature. One is appalled by the intolerable audacity of such literature: while, before the mystery of conjugal intimacy, even paganism seemed to pause with respect, one must see this mystery violated and its sensual and lived-out depiction offered as fodder to the general public, even to the youth themselves. Truly, one is led to wonder if the boundary is still sufficiently marked between this so-called Catholic initiation and the erotic and obscene press or illustrations, which, deliberately, aim at corruption or shamelessly exploit, for base self-interest, the lowest instincts of fallen nature. This is not all. This propaganda also threatens the Catholic people with a double scourge, if I may not use a stronger expression. Firstly, it exaggerates to an extreme degree the importance and scope, in life, of the sexual element. Granted that these authors, from a purely theoretical point of view, still maintain the limits of Catholic morality; nevertheless, it is true that their way of presenting sexual life is such as to give it, in the mind of the average reader and in his practical judgment, the meaning and

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value of an end in itself. It obscures the true, primordial end of marriage, which is the procreation and education of children, and the grave duty of spouses towards this end, which the writings of which We speak leave too much in the shadows. Secondly, this literature, if one may call it that, seems to take no account of the general experience, of yesterday, today, and always, because it is based on nature, which testifies that, in moral education, neither initiation nor instruction presents any advantage in itself; rather, it is gravely unhealthy and harmful if it is not strongly linked to constant discipline, to vigorous self-control, and, above all, to the use of supernatural forces of prayer and the sacraments. All Catholic educators worthy of their name and their mission know well the preponderant role of supernatural energies in the sanctification of man, young or adult, single or married. Of this, scarcely a word is breathed in these writings.

[*Latin ed. p. 734*]

734 Acta Apostolicae Sedis - The Official Commentary does not entirely pass over this matter in silence. The very principles that Our Predecessor, Pope Pius XI, so wisely brought to light in his Encyclical "Divini Illius Magistri," concerning sexual education and related matters, are – a sad sign of the times! – dismissed with a wave of the hand or a smile: "Pius XI," it is said, "wrote that twenty years ago, for his time." Since then, progress has been made! Fathers of families present here: throughout the entire world, in every country, there are so many other Christians, fathers of families like yourselves, who share your sentiments; therefore, unite with them – of course, under the guidance of your Bishops – and call upon all Catholic women and mothers to join you, to fight together, without timidity and without human respect, to break and halt these campaigns, whatever their name or patronage may be. It is not without reason that you have placed your pilgrimage under the special protection of the great Eucharistic Pope, the Blessed Pius X. Have confidence in the help of the Immaculate Virgin, most pure Mother, most chaste Mother, "auxilium christianorum"; have confidence in the grace of Christ, the source of all purity, who never abandons those who work and who fight for the coming and the establishment of His reign. With the most fervent hope that your efforts and your prayers will hasten the triumph of this reign, We wholeheartedly grant to all of you, to all your families, to all the Christian fathers united with you in spirit, in prayer, and in action, Our Apostolic Blessing.

II To the Teachers of the Order of the Discalced Carmelites:

More than the morning of the approaching autumn, you, beloved sons, who have come here, bring light to Our soul, from *Laetitiae*. You gather together, you crown of learned men, you flower of the Discalced Carmelites, with zeal for religion, with the beauty of piety, with the will to act well; you also gather to teach, which is the particular and proper characteristic of your esteemed Order. Who, with astonished eyes, would not behold Saint

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Teresa of Jesus and Saint John of the Cross, the most brilliant stars, and other men and women, exemplifying ascetic and mystical life, with whom your religious family has been enriched throughout the ages, from the most learned fathers to Teresa of the Infant Jesus? Such a treasure of doctrine, which the Spirit...

[*Latin ed. p. 735*]

Acts of Pope Pius XII, 735. Through their efforts, you have enriched the entire Church; you carry and draw forth the splendor of guiding wisdom. We commend this assembly, drawn from all your provinces, which is convened for this purpose: that, through shared proposals and counsel, the best possible provision may be made for the instruction and formation of the novices of your Order, as twenty-five years have now happily elapsed since the International College of Discalced Carmelites was founded in the City. Indeed, your greatest concern and hope are centered upon this, that, with renewed vigor, this religious institute, adapted to the needs of a changing age, may, with God's mercy, most effectively fulfill its apostolic mission. We greatly praise those matters which you have undertaken for your consideration. A more careful investigation is now being made into the principles and art of pedagogy, so that, indeed, a firm and steadfast mind may be formed in a man, and that, holding fast to virtue and goodness, whatever his condition, he may persevere. You intend to examine with diligent study how this most valuable firmness arises and persists in a man, and how, as they say, natural virtues are born and flourish. This, it seems to us, is a salutary plan. For, if it is true – and indeed it is – that, in order to build the edifice of evangelical perfection, it is necessary to perfect the natural virtues themselves through supernatural grace. Before a young religious becomes a member of outstanding example, he should strive to become a perfect man in ordinary and everyday matters: he cannot climb the steep mountains unless he is able to walk with a steady pace on the plain. Therefore, let him learn and demonstrate in his conduct what is fitting for human nature and for the community: let him arrange his appearance and demeanor decently, let him be faithful and truthful, let him keep his promises, let him govern his actions and his speech, let him fear all men, let him not disturb the rights of others, let him be patient with his elders, courteous, and, above all, let him obey the laws of God. As you well know, the collection and cultivation of what are called natural virtues, and their development, lead most effectively to the dignity of supernatural life, especially when someone exercises and cultivates them in order to be a good Christian, or a suitable herald and minister of Christ. And this also suggests something else. A religious house is not the same as a family dwelling or a home; nor should it be, if within its walls, those who live there bring with them a greater or lesser degree of devotion and self-denial, striving, for the love of Christ, to follow the study and the customs of strict

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penance, which may be somewhat unpleasant or arduous. Nevertheless, as far as possible, let it strive to be a welcoming threshold for each religious member. This will undoubtedly be easier to achieve if the honor of all natural virtues is maintained.

[*Latin ed. p. 736*]

736 Acta Apostolicae Sedis, — The official commentary outlines a framework that often demonstrates great supernatural power and importance. Let it now please you to receive from our mouth some things that pertain to religious vows and to the proper instruction of your novices. In the order of the matters to be discussed, we read the following important point: "Instruction in religious obedience: the exercise of authority and reverence towards the person subject to it." It is certainly most important that supernatural obedience, kindled by the fires of charity towards God, be cultivated and flourish diligently and with a willing heart within the established norms of the laws in religious houses. Does not the solid foundation of religious discipline and life lie here? Are not the great works accomplished and to be accomplished by religious members only successful and fruitful through obedience united in strength? Therefore, acknowledge and venerate, and readily accept, as a yoke of strength, the yoke of obedience! However, in this time, in which machines hold sway everywhere, in which technical control invades everything, it is necessary that those who govern take care not to treat those who obey them as mere commodities or parts of machines, but always to recognize the true human person in them. And what shall we say of chastity? Much could be said about the questions that pertain to it, matters of great weight and importance. If we cannot address all of them, let us at least touch upon some of them briefly. The ancient Greeks and Romans used a special word to judge matters pertaining to chastity: they called them "aiôoïa" – "things to be revered." Therefore, such reverence must be understood in such a way that perpetual silence should be maintained on this subject, and that no sober or even light conversation should ever be held about these matters. On these matters, young people should be instructed with suitable advice, and they should be allowed to open their hearts, to ask questions without hesitation, to receive answers that will inspire them with security, clarity, and sufficient explanation. And let no one who has chosen to preserve virginity despise marriage. Marriage is good, but virginity is better; the cause of marriage is honorable; but, as the Gospel itself testifies, the cause of virginity, which one embraces out of love for Christ, is higher, and bears the fruit of charity. Perpetual virginity, in particular, is a pure offering to God, a holy sacrifice, and a flower of honor and joy to the Church, a great repository of strength, which the Church herself cannot but make and neglect. When speaking and instructing about virginity, it must already be certain from the beginning that

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chastity is universally accepted.

[*Latin ed. p. 737*]

From the Acts of Pope Pius XII, 737: Conjugal fidelity, moreover, cannot be constantly maintained without the help of God's grace; and this heavenly assistance is all the more necessary when it is a question of maintaining chastity until the very end of life. And for this reason, he who has dedicated his virginity to God, must, like Jacob with the Angel, strive through prayer and penance, so that he may become a victor in the spiritual combat.

Now, something must be said about evangelical poverty. This, with regard to the life of individuals or of a community, must always be observed in perfect accordance with the sacred rules of your Institute. Many works of the apostolate, such as the care of souls, the service of temples, the suitable construction and maintenance of schools, sacred missions, the spread of doctrine, and the just payment of wages to servants, require a certain liberality, entirely appropriate and commendable in these modern times. However, let the resources devoted to these works be proportionate, and let these desires not be immoderate; if there are surpluses, let them flow to assist, with fraternal charity, every kind of need; let them not be uncertain human provisions, but, with confidence in the help of God's mercy, and with the generosity that accompanies it, they will provide for the needs of others and contribute to the growth of the true name of God, and will prepare social honor among men.

How greatly we are pleased that you wish to imbue your young men with a knowledge of the humanities! These are most suitable for shaping developing minds, so that there may be clarity of thought and speech, and so that empty verbosity may be avoided, and so that the praises of other outstanding and virtuous men may be fostered.

In these studies, we lament that something sad is happening. Alas, the Latin language, the glory of the priesthood, is now a weaker thing, and has fewer and fewer devotees. What worthy celebration can be given to this imperial language—which the Greeks called *ßaadixrj yX&aaa*—which does not merely state the truth, but sculpts it, which shines with a special brilliance in edicts and judgments, which is used in the liturgy of the Latin Church, and which is, finally, a treasure of great value to the Catholic Church? Let no priest be ignorant of it, so that he may easily and readily read and speak it!

Furthermore, may there arise among you not a few who are also able to write it with elegance and precision! For the Latin language, and also the Greek language, to which so many ecclesiastical writings have been entrusted since the earliest Christian age, are a treasure of incomparable excellence; therefore, a minister of the sacred rites who is ignorant of them is to be considered as laboring under a lamentable poverty of mind.

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Finally, we greatly praise the intention that you hold to regulate your philosophical and theological studies in such a way that they are, as recently as from us, promoted.

[*Latin ed. p. 738*]

738 Acta Apostolicae Sedis — Commentarium Officiale: The documents of the Encyclical Letter « Humani generis » are for you like a straight arrow, indicating the correct path. We have observed with some sadness that certain individuals have taken these documents quite seriously, as if We intended to restrict investigations that the progress of doctrines demands, and to prohibit particular opinions, which, until now, have been freely discussed in philosophical and theological schools without endangering the faith. These individuals are mistaken, or they are misleading others. Our intention was not to restrain what is free. Indeed, in accordance with Our apostolic office, We wished to distinguish, by the light of truth, those doctrines of the present age which deviate from and exceed the bounds of the Catholic faith, in order to preserve the common heritage of the Church, which surpasses all ages and all forms of civil society and worship.

Furthermore, beloved sons, embrace with great joy the labors, the discussions, and the decisions that are entrusted to you: and this work, to which you have already prepared yourselves, will not be in vain. Strive diligently, relying on the providence and grace of God. We, moved by a paternal affection, commend you and your most exalted Patroness, the Virgin Mary of Mount Carmel, and the heavens, that this Institute may bring forth many and great fruits, with hands raised in supplication, while, as a pledge of heavenly help, We impart to you, to this studious youth in whom so much of your hope resides, and to the entire religious family of your order, Our Apostolic Blessing with all our love. May Our blessing flourish, and may the glory of Carmel increase with new and brilliant fruits of honest doctrine and all virtue, strengthening the trust and fortitude of the Church in this turbulent time. May what is now hope become reality. Amen.

ADDRESS TO THOSE PRESENT AT THE INTERNATIONAL CONVENT OF NUNS DEDICATED TO THE EDUCATION OF YOUNG GIRLS, HELD IN ROME.

It is particularly pleasing to have this opportunity to address a word of cordial and paternal praise to the religious sisters for their activity in the field of education in Italy and throughout the Catholic world.

*Cfr. Luo. 24, 52.

*Given on September 13th of the year 1951.

[*Latin ed. p. 739*]

Acts of Pope Pius XII, 739. How could the Church, in recent and very recent times, fully fulfill its mission, without the work that hundreds of thousands of religious women accomplish with such zeal in education and

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charity? And how could it fulfill it in our own days? Without a doubt, many other precious feminine energies work, with the religious women or alongside them, in schools and in education, or are dedicated to the apostolate of the laity. We think especially of the army of good Catholic teachers in the schools of the State. But they themselves will not be surprised if We, today, beloved daughters gathered around Us as representatives of the Orders and Congregations religious dedicated to the apostolate of schools and education, say: May the dedication, the love, and the sacrifices that you, more often secretly and obscurely, endure for the love of Christ for the benefit of the young, render, for the future, as in the past, a hundredfold of good fruits! May the Lord reward you and pour upon you the abundance of His divine favors! Our wishes spring forth so fervently from Our heart, because We feel with you the crisis that your schools and your educational institutions are experiencing. It is evident in the comparison: today's youth – schools of religious women. Without a doubt, you have been able to discuss this topic extensively in your Congress. Many points, which apply to you no less than to religious men, and which relate to the issues of your activity, have already been presented by Us in the address of December 8, 1950. Therefore, we can here limit ourselves to one or another aspect of your problem, which, in Our opinion, is most in need of consideration.

I - If you have the painful experience that the nun educator and the young woman of today no longer understand each other well, this is not a particular phenomenon of your crisis. Other teachers, and often even parents, do not fare much better. Indeed, it is not merely an empty phrase when it is said that youth has changed, has become very different. Perhaps the central reason for this difference in today's youth is that which is the subject of frequent observations and lamentations: youth is irreverent towards many things that, formerly, from childhood and as a matter of course, were regarded with the highest respect. However, this generation is not entirely to blame for this behavior. In the years of childhood, they have lived through terrible things and have seen with their own eyes many ideals, once highly esteemed, fail and fall miserably. Thus, they have become distrustful and repulsed. It should be added, however, that this lament of misunderstanding is not new; it is found in every generation, and is reciprocal: between

[*Latin ed. p. 740*]

740 Acta Apostolicae Sedis - Commentarium Officiale. In aetate matura et iuventute, inter parentes et filios, inter magistros et discipulos. Dimidium saeculi abhinc, et paulo plus, saepe haec res erat materia molli sentimentalitatis; amabatur se esse et se dicere "incompertum" vel "incompertissima." Hodie, lamentatio, quae non est libera ab certo orgoglio, magis versatur in positionibus intellectualibus. Haec inintelligentia consequitur, ex una parte, reactionem, quae aliquando fines iustitiae excedere potest, in-

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clinationem ad repellendum omne novum vel apparentiam novitatis, suspicionem exaggeratam de rebellionem contra omnem traditionem; ex altera parte, mancam fidem, quae ab omni authoritate alienat, et quae quaerit, extra omnem iudicium competens, solutiones et consilia cum genere infatuatio, plus ingenua quam rationata.

Nihil ad prodest conari iuventutem reformare et persuadere submittendo, persuadere coactu. Multo melius eam inducetis ut vobis fidem det, si vos, ex parte vestra, studueritis eam intellegere et a ipsa intellecta esse, salva semper illis veritatibus et valoribus immutabilibus, quae nullum mutationem admittunt in mente et in animo humano.

Intelligere iuventutem: non certe approbare omnia, et omnia admittere in eius sententiis, gustibus, caprichiis fantasticis, entusiasmis fictitiis; sed consistit, praesertim, in discernendo quod ea habent fundati et in conveniendo eis lealiter, sine dolore aut cruciatu; deinde in quaerendo originem deviationum et errorum, quae saepe non sunt nisi infelix conatus solvendi quaestiones reales et difficiles; denique in sequendo cum attentione vicissitudines et condiciones temporis praesentis.

Intelligi, non est adoptare abusus, imprecisiones, confusiones, neologismos aequivocos, in vocabulario vel sintaxi; sed est exprimere clare, sed in forma varia et semper exacta, propriam sententiam, quaerens adivinare sententiam aliorum, et tenens in mentem difficultates eorum, ignorantiam vel inexperientiam.

Aliter, verum est etiam quod iuventus praesens pleniter accessibilis est valoribus veris et genuinis. Hic igitur incipit pars vestrae responsabilitatis. Vos debetis tractare iuventutem cum naturalitate et simplicitate, sicut quisque ex vobis secundum suum ingenium; sed omnes, simul, debetis ostendere illam serietatem religionis et illud reservatum, quod etiam mundus hodiernus ex vobis exspectat, et post quem debet sentire unionem vestram cum Deo.

Non necesse est, cum inter iuvenes invenitis, semper de Deo loqui. Sed cum ita facitis, ita debeat esse ut illae recognoscant: hoc, sic, est genuinum sentimentum.

[*Latin ed. p. 741*]

Acta Pii Pp. XII 741, which arises from a profound conviction: And then you will earn the trust of your students, who will allow themselves to be persuaded and guided by you. 2° - And now we come to what is particularly proper to you: your religious life, your habit, your chastity, your Rules and Constitutions. Do they perhaps make you less suited, or simply incapable, for the instruction and education of the youth of today? First of all, we note: Those who have the right to education, the parents, do not think so. Schools run by religious sisters are still sought after and preferred by many who are on the fringes of religious life or far from it. In how many countries

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is the vocation of religious teachers and the number of their schools far below the demand! And this is not a mere coincidence! Therefore, it can rightly be added, not only for Italia, but in general: Those who have a part in the formation of school legislation must have such a sense of justice and, we would say, such a democratic spirit, that they correspond to the will of the parents, so that schools founded and directed by religious institutes are not placed in a worse position than state schools, and that they are granted that freedom which is necessary for their development. And now let us speak briefly of religious life itself. - The religious habit: choose it such that it is an expression of inner naturalness, simplicity, and religious modesty; then it will be edifying to all, even to modern youth. Chastity, virginity (which also implies an inner renunciation of all sensual attachments), does not make souls alien to the world. Rather, it awakens and develops energies for broader and higher purposes, which transcend the limits of individual families. There are today not a few religious educators and nurses who are, in the best sense of the word, closer to life than ordinary people in the world. Also, the norms of the Constitutions, taken according to the letter and the spirit, facilitate and provide the religious with everything she needs and must do, in our time, to be a good teacher and educator. This is also evident in the purely technical aspect. For example: today, in not a few countries, religious sisters also use bicycles, when their work makes it necessary, in a proper manner. At the beginning, it was quite new, but not contrary to the Rule. - It is possible that some points of the timetable, some prescriptions, which are nothing more than simple applications of the Rule, some customs, which perhaps corresponded to past conditions, but at present only hinder the educational work, must be adapted to the new circumstances. The Superiores maiores and

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis — Commentarium Officiale: "Capitulum generale curabit procedere in hac materia consciens, prudenter, cum perspicacia et fortitudine, et, ubi necessarium erit, non omittant proponendas mutationes ad proprias ecclesiasticas auctoritates. Vultis enim causam Iesu Christi et Ecclesiae eius servire, sicut mundus hodiernus requirit. Non ergo est ragionabile perseverare in usibus aut formulis quae illud ministerium impediunt, vel fortasse etiam faciunt impossibile. Sorores magistrae et educatrices debeant esse tam promptae et tam aptae ad magnitudinem officii sui, tam versatae in omnibus quae iuventuti sunt in contactu vel quae eius influentiam accipiunt, ut alumnae cito exclamant: 'Ad Sororem nostram possumus ire cum problematibus et difficultatibus nostris; illa nos comprehendit et adiuvat.'

3°: "Ita advenimus ad ea quae sunt desideria scholae et educationis, quae vobis specialiter commendare volumus. Non paucas vestras scholas nobis repraesentantur et laudantur ut valde bonas. Sed non omnes. Desiderium

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nostrum est vivum ut omnes se adhibeant ut optimae fiant. Hoc autem praesupponit quod vestrae sorores magistrae scientiam suam perfecte cognoscant et possideant. Curate ergo ut bene paratae et formatae sint, ita ut qualitibus et titulis a statu requisitis congruant. Date eis liberaliter omnia quae indigent, praesertim libros, ut etiam postea progressus disciplinae suae sequi possint, et ita iuventuti copiosam et solidam scientiae massam offerre possint. Hoc est conforme conceptioni catholicae, quae cum gratia omnia quae naturali modo vera, bella et bona sunt accipit, quia ea imago sunt veritatis, bonitatis et divinae pulchritudinis. Praeterea: maior pars parentum filias suas vobis committit ex causa conscientiae christianae. Hoc autem non debent pati detrimentum ex praelectione inferiori in vestris scholis. Contra, vos debetis gloriari in eo quod illis parentibus melorem educationem filiarum suarum, ab ipsissimis scholis primariis, praebere. Nolite oblivari quod etiam scientia et bona praelectio in alunnas pietatem et considerationem attrahunt. Tunc illa magis profunde in characterem et vitam spiritualem eorum influere poterit.

De hac re non indigemus iterare vobis ea quae vos bene scitis et quae sine dubio magna in congressu vestro discussa sunt, scilicet quod, secundum sensum catholicum, finis scholae et educationis est formare Christianum perfectum, sive, adhibendo..."

[*Latin ed. p. 743*]

Acta Pii PP. XII 743: Applicați acest principiu condiției voastre, aceea de a exercita o astfel de influență spirituală și morală și de a obține o astfel de aprofundare a credinței la tânără, încât, atunci când va fi lăsată singură, ea să rămână fermă în credința catolică și să o pună în practică în fiecare zi, în consecințele sale practice, sau, cel puțin, să existe o speranță solidă că eleva va trăi mai târziu conform principiilor și normelor credinței sale. Întregul vostru sistem de școală și de educație ar fi inutil, dacă acest scop nu ar fi în centrul muncii voastre. A lucra în acest scop cu toate puterile voastre este ceea ce Domnul vă cere. El v-a chemat la misiunea de a educa tinerele fete pentru a le face creștine perfecte; pentru aceasta, El vă cere dedicația voastră deplină, pentru aceasta El vă va cere într-o zi socoteală exactă. Tânăra modernă! Voi puteți măsura mai bine decât mulți alții problemele încă nerezolvate și pericolele grave pe care le-au adus cu ele schimbările recente din lumea femeilor, introducerea ei bruscă în toate domeniile vieții publice. A existat vreodată un moment, ca acesta, în care tânăra a trebuit să fie câștigată și formată, în interior, conform convingerii și voinței sale, pentru cauza lui Cristos și pentru o conduită virtuoasă, astfel încât ea să rămână Lui și acestei credințe, în ciuda tuturor tentațiilor și a tuturor obstacolelor, începând cu îmbrăcămintea modestă și până la cele mai grave și tulburătoare probleme ale vieții? Să nu fie niciodată ca avantaje materiale, autoritatea persoanei, bogăția, puterea politică sau alte aspecte similare să vă determine să renunțați la idealul vostru de educație și să deveniți

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infidele misiunii voastre! O examinare de conștiință în timpul Congresului vostru poate fi foarte benefică. Această îndemnare paternă este motivată doar de bunăvoința noastră față de voi, deoarece grijile voastre sunt și grijile noastre, succesul vostru fericit este și al nostru. Pentru a obține un rezultat atât de favorabil, armonia și acordul generos între diferitele congregații religioase pot contribui, de asemenea, foarte mult. Cunoașterea reciprocă și încurajarea, o emulație sfântă, nu pot fi decât de un beneficiu reciproc. Au apărut deja începuturi excelente; deci, nu aveți decât să continuați. Misiunea voastră nu este ușoară, așa cum, în general, educația creștină este astăzi un scop nu ușor de atins. Dar, în ceea ce privește formarea interioară a tinerei, vocația voastră religioasă vă este de un ajutor puternic. Credința vie, unirea cu Dumnezeu, dragostea pentru Cristos, de care fiecare dintre voi a putut fi impregnată, conform spiritului Congregației voastre, încă din zilele novitiatului; voturile, nu numai de castitate, ci și, în plus, și esențial, de obedință; munca comună sub...

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis - An Official Commentary: A single guide and in the same direction; all of this acts strongly upon young souls—always, of course, under the supposition that you yourselves are equal to your vocation. May the divine Providence direct and guide all your purposes and endeavors! May the grace of Our Lord Jesus Christ fill your minds and your hearts! May the most blessed Virgin and Mother Mary be for you a model, a protector, and an intercessor! With such a wish, we impart from the heart to you who are present here, to your beloved sisters, and to all the youth entrusted to your care, Our Apostolic Blessing.

TO THE FAITHFUL, BY RADIO, ON THE OCCASION OF THE NATIONAL EUCHARISTIC CONGREGATION GATHERED IN THE CITY OF NEMAUSENSI.

Already, present at your national eucharistic congress in the person of Our beloved Cardinal Legate, We do not resist the desire to visit you more directly, by making Our voice heard to you. Justly, the world admires and appreciates, and We ourselves gladly use, in circumstances such as this, the wonderful discoveries of human science and ingenuity which shorten, and almost, eliminate distances. But what is this closeness, in comparison with the close union which, by grace, by the communion of saints, joins in one heart and one soul the hearts and souls, seemingly dispersed, of all Christians?

At this moment, when Our voice reaches to the ends of the world, all the faithful of the earth living in the shadow of the tabernacle, all those who have just approached the holy Table, all those who, prostrate before the chalice, adore in faith, hope, and love, Christ, true God and true Man, under the eucharistic species, all of them are united among themselves and are united with you, particularly with you, whose multitude fills the

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majestic arenas, in the intimacy of a single eternal Word, of a single Lamb immolated, of a single host, of the same inexhaustible divine nourishment.

Nevertheless, the desire for a union, for a presence, not more real or more perfect, but more humanly savored in the satisfaction...

*Given on the 30th day of September in the year 1951.

1 Cf. Acts 4:32.

[*Latin ed. p. 745*]

Acts of the Popes, 745. Moved by faith, you have been gathered here for this 15th national Eucharistic Congress of France. Nîmes was a fortunate choice for this gathering: by its geographical location, by its venerable antiquity, by its history, by its monuments, it stands as one of the important crossroads of Latin civilization, both classical and modern. But above all, today, at this very moment as you hear Our voice, We see it with Our own eyes as a bright and burning hearth where the vital forces of faith converge from all regions of France, to be rekindled and strengthened through their encounter, and then, from here, to spread anew, rekindling fervor everywhere, exciting the flame that, at times, lies dormant, but which, in so many hearts, has not died and awaits only a breath of God's grace, a breath of your zeal, to awaken and ignite everything. What more opportune moment could there be? Renewed in holy fear of God, in ardent love for Christ, in eager and joyful obedience to your Mother, the Holy Church, return to your provinces, bearing the sacred fire, determined to win back to this Mother the minds and hearts that are wounded or astray. This is a profound consolation to Our heart, and more than a consolation, the reason for a firm hope that Christ, the Eucharist, who, in the preparation of this Congress, has inspired in all such fraternal and beautiful sentiments, will not abandon His unfinished work. How could He, who considers the kind reception given to His own as done to Himself, who so magnificently rewarded the hospitality of Zacchaeus? We seem to hear Him renewing the prayer He addressed to His Father between the unbloody offering of the sacrifice in the Cenacle and His bloody consummation on Calvary: "Holy Father, sanctify them in truth...; as you, my Father, are in me and I in you, may they be one in us, that the world may believe that you have sent me." 2 Alas! In the serene sky of these Eucharistic days, your fervor, dear sons and daughters of France, brings light and joy to Our heart, a cloud comes to darken and veil Our gaze with sadness at the sight of the terrible and numerous afflictions that currently weigh upon souls and bodies, upon essential values and the destinies of peoples, at the sight of the perils that threaten the future of the entire world. So many distressing problems, which worry the present generation, far from moving towards solutions, seem rather to... 2

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Cf. Jn. 17:17, 21.

[*Latin ed. p. 746*]

746 Acta Apostolicae Sedis - The Official Commentary: The problems and difficulties, at least partially and temporarily, are becoming more complex and are worsening day by day, upsetting the balance of the world to the point of causing fear of a final and fatal shock. These are no longer problems limited to the interests and fate of some nation, but universal problems, which oppose formidable coalitions against each other, the clash of which could lead to the most disastrous consequences. Therefore, raise your eyes and hands with us in a gesture of ardent supplication to the eternal and sovereign Priest, the author and guarantor of concord and peace: concord and peace among peoples and individuals, concord and peace among all men in temporal and moral matters, but above all, profound concord and peace, which bring all men and peoples, nations and states, closer to God, so that they may have among themselves the only true and solid union, in the conformity of their actions, their thoughts, and their conduct, to the holy and divine will. However distant the coming of this concord and peace may seem, let no one be discouraged or weakened; all things are possible through the power of God, all things are possible through the love of Jesus Christ. And we believe in the power and love of Christ, in whom all our hope rests. May the flame of love, with which He Himself burns, descend upon your assembled crowds from the heart of Jesus; may the immaculate Host radiate upon all upright and good-willing minds "the light that shines on every man who comes into the world, and which gives to whoever is willing to receive it the privilege of becoming a child of God." 3 From her resplendent throne, where she reigns in body and soul, amiable and smiling, the Mother of God, Mother of men, calls you all, yes, all. She speaks to her Son of the needs of your hearts and minds, certain that she will be heard by Him. Therefore, would she not be heard by you, when she says to you: "Do whatever He tells you!" And you all know what He tells you: "Come to me!" And so that a powerful grace may incline you to obedience to Him, to His Mother, and to yours, so that it may overcome the last resistances, the last hesitations, we give you, in the fullness of our paternal love, Our Apostolic Blessing. * Cf. Jn. 1, 9, 12.

[*Latin ed. p. 747*]

ACTS OF THE PONTIFICIAL COMMISSION FOR BIBLICAL MATTERS 747. OFFICES. PONTIFICIAL COMMISSION FOR BIBLICAL MATTERS. GUIDELINES FOR THE EXAMINATION OF CANDIDATES FOR ACADEMIC DEGREES IN SACRED SCRIPTURE. Whoever wishes to aspire to academic degrees in Sacred Scripture, according to what is established by the Apostolic Letters "Scripturae Sanctae," and whoever aspires to these, shall have defined the heads of disciplines in which he will

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present legitimate proofs of his doctrine before the Biblical Commission. According to the response given by the Pontifical Biblical Commission on July 6, 1942 [cf. Acta Apostolicae Sedis, XXXIV (1942) 232], the program, as it was previously called, is divided into: A) for the Bachelor's degree; B) for the Licentiate. CHAPTER I. FOR THE BACHELOR'S DEGREE. ORAL EXAMINATION: I. Greek: The Four Gospels; the Epistle to the Romans and the Second Epistle to the Corinthians. II. Hebrew: The Second Book of Samuel; Isaiah 1-35; Ecclesiastes. III. A special introduction to each book of both Testaments (i.e., authenticity, age, subject matter). CHAPTER II. FOR THE LICENTIATE. A) IN THE EXAMINATION WHICH IS WRITTEN: I. A dissertation, exegetical in nature (i.e., a doctrinal, critical, and philological exposition), which the candidate shall choose from three passages taken from the Gospels and from the Acts of the Apostles, about which an oral examination may also be held.

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis – Commentarium Officiale II. Dissertatio de historia biblica. Quaestiones scilicet selectae ex historia Hebraeorum et ex historia evangelica et apostolica, documentis profanis illustrata. 1. Historia Abrahae; eius relationes cum Babylonia et cum Aegypto. Chanaan tempore Abrahae. 2. Commoratio Hebraeorum in Aegypto; Moyses. 3. Exodus; Hebraeorum vicissitudines eorumque ingressus in Chanaan usque ad occupationem lericho et Hai. 4. Historia Iudicum. 5. Institutio regni Israelitici. 6. Aevum splendoris regni Israelitici; David et Salomon. 7. Schisma decem tribuum. – Regna Iosaphat, Athaliae, Oziae, Acliäz, Ezeehiae, Manasses, Iosiae. – Finis regni Iuda. 8. Dynastia Amri eiusque inimici. – Iehu, Manahem, Phacee. Finis regni Israel. 9. Reditus ab exsilio. Exordium diasporae. 10. Iudaeorum historia tempore Machabaeorum et Hasmonaeorum. 11. Iudaea sub dominatione Romana. – Dynastia Herodum. 12. Historia infantiae Christi; chronologia nativitatis Christi. 13. Vitae publicae Christi duratio et ordo chronologicus; praecipua facta ministerii eius in Galilaea, Iudaea, Peraea exercitati; rationes oppositionis Iudaeorum. 14. Chronologia mortis Christi. Eius passio et resurrectio. 15. Exordia Ecclesiae Hierosolymitanae et Palaestinensis eiusque sortes usque ad annum 70 p. C. 16. Itinera S. Pauli. III. Dissertatio de Introductione generali iuxta materiam appositam: 1. De Bibliorum Sacrorum inspiratione et inerrantia. 2. De sensibus Sacrae Scripturae. 3. De legibus hermeneuticae biblicae. 4. De Encyclicis Pontificiis ad rem biblicam spectantibus. 5. De antiquis Hebraeorum synagogis. 6. De variis Iudaeorum sectis circa tempora Christi. 7. Geographia physica Palaestinae. 8. Topographia Ierusalem, imprimis tempore Christi. IV. Vel dissertatio de Introductione speciali in sequentes libros: a) Veteris Testamenti: 1. Pentateuchi. 2. Iob. 3. Psalmorum.

The Acts of the Apostolic See – Official Commentary II. Dissertation on biblical history. Selected questions from the history of the Hebrews,

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and from the evangelical and apostolic history, illustrated with secular documents. 1. The history of Abraham; his relations with Babylonia and with Egypt. Canaan in the time of Abraham. 2. The sojourn of the Hebrews in Egypt; Moses. 3. The Exodus; the vicissitudes of the Hebrews and their entrance into Canaan, up to the occupation of Jericho and Hai. 4. The history of the Judges. 5. The institution of the Israelite kingdom. 6. The age of splendor of the Israelite kingdom; David and Solomon. 7. The schism of the ten tribes. – The reigns of Josaphat, Athaliah, Oziah, Acliäz, Ezeehiah, Manasses, Josias. – The end of the kingdom of Judah. 8. The dynasty of Amri and his enemies. – Jehu, Manahem, Phacee. The end of the kingdom of Israel. 9. The return from exile. The beginning of the diaspora. 10. The history of the Jews during the time of the Maccabees and the Hasmoneans. 11. Judea under Roman domination. – The dynasty of Herod. 12. The history of the infancy of Christ; the chronology of the birth of Christ. 13. The duration and chronological order of the public life of Christ; the principal events of his ministry exercised in Galilee, Judea, Peraea; the reasons for the opposition of the Jews. 14. The chronology of the death of Christ. His passion and resurrection. 15. The beginnings of the Church in Jerusalem and Palestine, and its fortunes up to the year 70 A.D. 16. The itineraries of St. Paul. III. Dissertation on the general introduction according to the subject matter: 1. On the inspiration and inerrancy of the Holy Scriptures. 2. On the senses of Holy Scripture. 3. On the laws of biblical hermeneutics. 4. On Encyclicals of the Popes concerning biblical matters. 5. On the ancient synagogues of the Hebrews. 6. On the various Jewish sects around the time of Christ. 7. The physical geography of Palestine. 8. The topography of Jerusalem, especially in the time of Christ. IV. Or, a dissertation on the special introduction to the following books: a) Of the Old Testament: 1. The Pentateuch. 2. Job. 3. The Psalms.

[*Latin ed. p. 749*]

The Pontifical Commission for Biblical Matters, 749, 4. Isaiah. 5. Jeremiah. 6. Ezekiel. 7. Daniel. 8. Ecclesiastes. 9. Wisdom. h) Of the New Testament: 1. Epistle to the Romans. 2. First and Second Epistles to the Corinthians. 3. Epistle to the Galatians. 4. Epistle to the Ephesians. 5. Epistle to the Hebrews. 6. Apocalypse. B) IN THE ORAL EXAMINATION: I. Selected questions from the history of the Hebrews, and from the history of the Gospel and the Apostles (cf. chapter II, A II). II. Selected questions from the general introduction (cf. chapter II, A III), with the addition of two questions (briefly): Concerning the calendar and the principal sacred rites of the Hebrews. Concerning the weights, measures, and other things mentioned in Holy Scripture. CHAPTER III CONCERNING THE LAUREATE. According to the response given by the same Pontifical Biblical Commission on July 16, 1939 [cf. Acta Apostolicae Sedis, XXXI (1939) 320], the examinations for obtaining the Laureate at the Pontifical Biblical Commis-

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sion can be divided as follows: A) It is permissible to separate the oral examination, even with a considerable interval of time, from the defense of the thesis. B) The public (magisterial) reading can be combined either with the oral examination or with the defense of the thesis, provided that the latter always precedes. A) WRITTEN EXAMINATION: A more extensive dissertation on a subject of greater importance, to be chosen by the Candidate with the approval of the Commission. 1. The dissertation can be written in one of the more commonly used languages (i.e., Latin, anglica, gallica, germanica, hispanica, italica).

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis - Official Commentary 2. This dissertation must be printed, either in its entirety or in part (at least 48 pages in 8vo format), in accordance with the norm established by the Apostolic Constitution *Deus scientiarum Dominus*, article 46 § 1. The diploma is awarded after the publication of the dissertation. B) EXAMINATION TO BE CONDUCTED: I. Oral Examination: a) Proficiency must be demonstrated in one of the following languages, other than Hebrew and Biblical Aramaic, specifically those of the Orient, which are of greater use, namely: extra-Biblical Aramaic, Syriac, Akkadian, Arabic, Ethiopian, Coptic, Ancient Egyptian, Georgian, and Armenian. b) Exegesis of one of the following sections of the Old Testament, to be chosen by the Candidate and explained at the discretion of the judges: 1. Genesis. 2. Exodus, Leviticus, and Numbers. 3. Deuteronomy. 4. Joshua. 5. Judges and Ruth. 6. Chronicles, Ezra, and Nehemiah. 7. Job. 8. Psalms. 9. Proverbs. 10. Ecclesiastes, Song of Songs, Wisdom. 11. Ecclesiasticus. 12. Tobias, Judith, Esther. 13. Isaiah. 14. Jeremiah with Lamentations and Baruch. 15. Ezekiel. 16. Daniel; Books of Maccabees. 17. Minor Prophets. c) Exegesis of one of the following sections of the New Testament, to be chosen by the Candidate and explained at the discretion of the judges: 1. Epistle to the Romans. 2. 1st and 2nd Epistles to the Corinthians. 3. 1st and 2nd Epistles to the Thessalonica; Epistle to the Galatians. 4. Epistles of Imprisonment; Pastoral Epistles. 5. Epistle to the Hebrews. 6. Catholic Epistles. 7. Revelation.

[*Latin ed. p. 751*]

The Pontifical Commission for Biblical Matters, 751 d) Selected topics for the general introduction: 1. On the history of Christian exegesis up to the end of the 5th century: primarily, on the exegetical schools of Alexandrina and Antiochena, as well as on the exegetical works of St. Jerome. On modern exegesis. 2. On the history of the canon of both Testaments. 3. On the origin and authority of the Masoretic text. 4. On the Septuagint version and on other older versions, in relation to the texts to be used. 5. On the history of the Vulgate up to and including Alcuin and Theodulf. - On its authenticity, declared by the Council of Trent, and on subsequent corrections.

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6. On a knowledge of the principal documents, discoveries, and findings that illuminate the Sacred Scriptures. II. A sample of an exegetical lecture must be given by the candidate on a topic designated one hour beforehand, chosen from the books of the Old and New Testaments proposed by the candidate himself. III. Defense of the dissertation to be examined by the censors. On April 18, 1951, in an audience graciously granted by the Most Reverend Consultors from the Acts, Our Most Holy Pope Pius XII approved the aforementioned procedure for examining doctrine and ordered that it be made public. Rome, June 20, 1951. P. Athanasius Miller, O. S. B. Consultor from the Acts. The aforementioned new norm for examining doctrine begins to be valid from the summer session of the year 1953. For candidates for the Bachelor's degree or Licentiate, as well as for the Doctorate, a double session of examiners is held: the autumn session, in November (10-30), and the summer session, in May (10-30). Letters should be sent to the Reverend Commission for Biblical Matters, Consultor from the Acts (Rome, Collegio S. Anselmo, Via Porta Lavernale, 19).

[*Latin ed. p. 752*]

Acta 752 of the Apostolic See - Official Commentary of the DIARY OF THE ROMAN CURIA. Tuesday, October 9, 1951. The Holy Father received in a solemn Audience His Excellency ELPIDIO QUIRINO, President of the Republic of the Philippine Islands.

SECRETARY OF STATE

By means of Credentials of the Secretary of State, the Most Holy Pope Pius XII, happily reigning, deigned to appoint:

Assistant to the Papal Throne:

August 10, 1951. His Excellency, Monsignor Giacomo Zaffrani, Bishop of Guastalla.

Protonotaries Apostolic, with the same privileges as those who participate:

April 6, 1950. Monsignor William O'Grady, of the diocese of Brentwood.

February 10, 1951. Monsignor Porfirio Ramin, of the archdiocese of Nueva Caceres.

February 27, 1951. Monsignor Giovanni Creagli, of the archdiocese of Boston.

February 27, 1951. Monsignor Giuseppe McGlinchey, of the same archdiocese.

February 27, 1951. Monsignor Luigi J. Kemphues, of the diocese of Nashville.

July 16, 1951. Monsignor Giovanni Battista Trovalusci, of the suburbicarian diocese of Albano.

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July 16, 1951. Monsignor Domenico Librea, of the diocese of Lipa.

August 29, 1951. Monsignor Nicola Morfuni, of the diocese of Mileto.

[*Latin ed. p. 753*]

A.D. and T.O. XXXIII, 15 November 1951 (Series II, Vol. XVIII) - No. 16, ACTA AP. SEDIS, COMMENTARIUM OFFICIALE, ACTA of Pope Pius XII in the solemn canonization of the Blessed Celitus Anthony Gianelli, Bishop of Bobbio; Francis Xavier Bianci, priest of the Congregation of Clerics Regular of Saint Paul; and Ignatius of Laconi, of the Order of Friars Minor Capuchin, in the Basilica of the Vatican, on the twenty-first day of the month of October, in the year 1837. In response to a most urgent, insistent, and extremely urgent request made by the Advocates of the Sacred Congregation, by the Most Eminent Clemente, Cardinal Micara, Prefect of the Congregation of Rites, and Reverend Father Anthony Bocci, Secretary of Briefs to Princes, acting in the name of His Holiness, the following was declared: "It is with the highest honor and the greatest joy that I announce to all those who are present in this most magnificent assembly, or who are listening through the aid of the art of radio, that the Supreme Pontiff will soon issue a decree." "The entire Church rejoices at these events, which are adorned with the light of virtue; and all should propose to themselves to imitate these new examples of sanctity." Then, the Supreme Pontiff, seated, solemnly pronounced from the Chair of Saint Peter: "For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic and Christian Religion, 48 - Acta, Vol. XVII, No. 16 - 15-11-1951."

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - An Official Commentary, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City; We decree and define that the Blessed Confessors Anthony Mary Gianelli, Francis Xavier Mary Bianchi, and Ignatius of Laconi be declared Saints, and We add them to the Catalogue of Saints; We decree that their memory should be devoutly observed each year on the day of their birth, namely Anthony on the seventh of June among the Saints, both Popes and Confessors, Francis on the thirty-first of January, and Ignatius on the eleventh of May among the Saints, Confessors, not Popes. In the name of the Father, and of the Son, and of the Holy Spirit. Before Mass, this was the HOMILY of the MOST HOLY. VENERABLE BROTHERS, DEAR SONS, We are very pleased that today it was permitted to Us to raise to the highest honors three Blessed ones from Heaven; indeed, although they differed greatly in their rank and in the performance of their duties, they will nevertheless

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never cease to shine with the same glory. It is pleasing to present here the outstanding virtues of each one, so that all may be most sweetly encouraged to strive to follow in their footsteps. Anthony Mary Gianelli, endowed by nature with a good disposition, so cultivated the gifts of divine grace, so enriched by doctrine and virtue, that from his youth it seemed he was destined to reach the pinnacle of sanctity, and to produce fruits that would be most abundant and salutary. Having begun his priesthood, for a long period of years he undertook the task of instructing sacred students, those who were to become a source of hope for the Church, training them as a teacher and as a director, and he influenced them more by the authority of sanctity than by the authority of teaching.

[*Latin ed. p. 755*]

The example of the Acts of Pope Pius XII, page 755, shone brightly. Then, the pastor of the largest parish in the city of Clavarensi was entirely devoted to the salvation of souls; and for his abundant charity towards the poor, the sick, and the needy, he was considered a common father. Furthermore, for his tireless and diligent work, he was called "a man of iron." When, however, he was unexpectedly elevated to the episcopal dignity, a wider field of labor opened up to him; not only did he prove himself endowed with the necessary virtue and wisdom, but also with prudence in the conduct of affairs, which he had acquired through experience. He properly formed the young clergy with piety and discipline; he governed, directed, and encouraged his priests to zealously and diligently engage in every good work; he himself undertook sacred expeditions to the people, which are called missions, or he ordered his assistants to do so very frequently; all of these things he accomplished with great benefit. Above all, he took care to ensure that all, moved by his example, would adhere as much as possible to the Apostolic See during those turbulent times that were unfolding. Furthermore, he founded a Sodality of sacred virgins, whose purpose would be to instill Christian morals in the young, and to care for the sick and the elderly in hospitals and suitable hospices with that sweet manner that the Gospel recommends. When he appeared weary from so much labor and almost broken, he was accustomed to say to those who gently reproached him: "Sacred ministers have only two places of rest: the body, a tomb; and the soul, the seat of eternal blessedness." Francis Xavier Maria Bianchi, born to honest and upright parents in Arpino, shone with a similar charity and the fervor of the sacred apostolate. From his youth, he guarded the lily of his virginity so diligently and religiously that he did not refuse to chastise his delicate and innocent body with blows, not only to restore it to proper order and obedience to divine law, but also to atone for the sins of others with his blood. Moved by a desire for evangelical perfection and a certain divine inspiration, he desired nothing more than to renounce vain

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and fleeting things.

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - He was able to say, with great conviction, that he would dedicate his entire life to the joys of this earthly existence, and to surrender himself entirely to divine service, in which it is permissible to enjoy and immerse oneself in joys that never end. His parents opposed his wishes; also, many difficulties arose. But, illuminated by heavenly light and relying on heavenly help, he was able, with the favor of God's grace, to overcome and conquer all things; and finally, embracing the Religious Order founded by St. Paul, he began to live a life more angelic than human. The members of this religious institute always strive to obey the rules with promptness, diligence, and cheerful willingness; they restrain and curb the desires and pleasures of the body with great intensity, so that the soul may more easily be drawn towards heavenly things; they willingly and gladly accept voluntary penances and afflictions; and, above all, they are so closely united with God and so constantly joined to Him, that they desire nothing more, and find their greatest delight, than to spend long and most sweet hours kneeling before the divine tabernacle. Therefore, the fame of his holiness spread so widely that many, both from the lowest ranks and even from those who held the highest positions, came to him, to open their consciences to him, and to receive from him guidance, examples, and encouragement for living a virtuous life. Therefore, it is not surprising that he was called the "man of counsel"; it is not surprising that, with the help of divine grace, he was able to bring back to the path of goodness those who were astray, or to encourage those who had already entered the path of Christian virtue to strive more diligently. Therefore, when he reached the end of his earthly life, he had already gathered a very rich and salutary harvest; and the reward for his completed life was that heavenly blessedness in the heavens, which surpasses all earthly things, and in which he enjoys, for all eternity, the very highest and infinite good, which is God Himself. To these two heroes of sanctity, a third is added, Ignatius of Laconia, who, born in a humble condition and always accustomed to a humble state of affairs, happily progressed day by day towards the perfection of the evangelical life. The island of Sardinia was his homeland; a small hut was his dwelling.

[*Latin ed. p. 757*]

Acta Pii Pp. XII 757 states: "The labor of the fields provides the most frugal sustenance." The Patriarch of Assisi, as is reported, was devoted to his most pious mother, even before he was brought into the light of day; and indeed, he himself, having grown older, endeavored, overcoming not a few difficulties, to fulfill this devotion. Therefore, when he was finally able to put on the rough habit of the Franciscans, he was so filled with joy

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that he was thereafter always seen by all with a cheerful countenance. This supreme joy, as if reflected light, indicated the inner peace, tranquility, and serenity of his soul; which were nourished by the grace of God, with whom he was constantly and intimately united. His labors, although arduous and prolonged, seemed light to him; obedience to his superiors was always easy; bodily afflictions, sometimes very severe, were sweet and pleasant; and finally, everything, whatever happened, whether pleasing or adverse, was embraced with that tranquil will which was entirely surrendered to and fixed upon the divine will. When he went from town to town, from village to village, seeking alms, his mind was not held in this world, which he touched only with his feet, but was fixed on Heaven; he conversed with angels, his companions on his journey, and the angel himself spoke in human flesh. To see him was an example salutary to all; and to hear him speak of divine things so sweetly and so powerfully moved hearts that all were moved to enter or persevere in the path of Christian virtue. When he prayed before the sacred altar, kneeling on the ground—for nothing was sweeter to him, nothing more pleasing—his face shone with a brighter light; and he offered something to the spectators, rather than to the world, something worthy of Heaven. He received the reward of this exalted sanctity even in this mortal life, when he performed truly wondrous things by the grace of God, surpassing all the powers of nature. He restored to health not a few who were afflicted by a grave illness; and he so effectively drew them to virtue that those who remained after the course of their lives would be converted to God and attain eternal blessedness.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis — Official Commentary. You have, Venerable Brothers, and you, beloved sons, before your eyes three most holy individuals, whom it has been granted to us today to adorn with the insignia of so high a dignity. Indeed, all, whether of low, middle, or higher rank, can certainly perceive in them outstanding examples, which they should diligently and zealously imitate. We urge them to do so, aided by divine assistance: they will have in this world solace, which no one can take away; they will have in Heaven a reward, namely, the most blessed life, which knows no end. Amen. DECREE LETTERS GRANTING THE HONORS OF THE SAINTS TO THE BLESSED VINCENT MARY STRAMBI, CONFESSOR TO THE POPE. PIUS, BISHOP, SERVANT OF THE SERVERS OF GOD, FOR PERPETUAL REMEMBRANCE. The Holy Spirit, as the Prince of the Apostles teaches, has placed bishops to govern the Church of God, which He acquired with His blood (cf. Acts 20:28), and to govern, that is, He who is in them, the flock of God, forming the flock according to His own will (cf. 1 Peter 5:3). For the bishop must be without reproach, hospitable, gentle, temperate, just, holy, self-controlled, and must embrace those who are according to the doctrine, holding fast the faithful word, so that he may be

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able to exhort in sound doctrine and to refute those who contradict (cf. 1 Timothy 1:7 ff.). This most beautiful image of the pastor has never been absent from the Church, not even in times of sorrow. Indeed, many men have lived, shining with episcopal dignity and holiness, who, following Christ the Lord, "the Shepherd of souls," have truly given their lives for the salvation of the sheep entrusted to them. Among these athletes of Christian virtue, the Mother Church joyfully includes Vincent Mary Strambi, Bishop of Macerata and Tolentino, a most excellent flower of the Congregation of Christ's Passion, whom we have today bestowed with the crown of the Saints in Heaven, and whom we rejoice to present as an example to the faithful. Vincent Mary Strambi was born in Centocelle, of honorable lineage, to his most pious parents, Joseph Strambi and Heleonora Gloria, who received him, as their only son, as a gift from God. Therefore, it is fitting...

[*Latin ed. p. 759*]

Acta Pii PP. XII 759: "It is said with what diligence, from his very early years, he instilled in his little son good morals and Christian piety, above all through his own example. And indeed, the good boy began to follow God with eagerness and to love Him with all his heart. Then, inflamed by the Holy Spirit, he showed great charity towards the poor, helping them with words and with alms, as much as his age allowed. Even in his childhood, he was sent to Faliscodunum for his studies, and there he was chosen among the clerics of the sacred seminary, so that he fulfilled the hopes of his teachers to such an extent that everyone admired his intelligence, diligence, and brotherly virtue, and many foretold how great he would one day become, with God's help. Afterwards, he went to Rome, in order to devote himself more diligently to divine studies; first, he eagerly listened to the pious members of the Congregation of St. Vincent de Paul, and then also to the Dominican Fathers; and, as he was praised by all for his virtue and learning, he never lost heart, never turned away from the love of God, nor was he swayed by the vanities and pleasures of the world. Indeed, Vincent Maria demonstrated this throughout his entire life. Ordained a priest, he joyfully and truly celebrated the first sacraments in his native city, at the age of twenty and twenty-one. Immediately, moved by a desire to help souls, he decided to dedicate his labors to that purpose. With this purpose in mind, he joined the Congregation of St. Paul the Apostle, which at that time was striving to establish a community called the Congregation of the Passion of Christ, very useful for the eternal salvation of men. And Vincent Maria, to whom the name of St. Paul the Apostle was added among the members of the Congregation, far surpassed the expectations of his superiors, for from his very beginnings, he clearly showed that he had set for himself the goal of pursuing all virtues, especially the avoidance of his own shortcomings, the renunciation of worldly things, the tender love for Christ, and the observance of religious laws. Therefore, he was

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entrusted with the care of sacred missions and the guidance of those men who, for a certain number of days, completely set aside all thoughts of worldly things, and devoted themselves solely to the formation of souls. In this apostolic work, it is astonishing how much authority and grace his words had among all; he was received everywhere, and everywhere he brought great benefit to the people. As a result, prominent men, including some who were Cardinals, chose him as their teacher in piety. And so great was the fame of his virtue that some of the most distinguished princes of the Church, who..."

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - The official records indicate that the meetings had been convened to elect a new Supreme Pontiff, and the votes were cast for Vincent Mary Strambi, a devout member of a religious order. During those same days, Paul, his own father, the lawgiver, to whom he had been deeply attached and loving, was nearing death, and Vincent wrote a biography of his life with utmost fidelity and published it for the public. He also remained a diligent advocate for the honors to be bestowed upon his father by the Church of Rome, continuing until his old age. When, in the year 1831, Alexander Alessandretti, Bishop of Macerata and Tolentino, wished to relinquish that honor, Vincent Mary was appointed by our predecessor, Pope Pius VII, due to his long-standing and proven merits, and with the unanimous consent of all, he took the place of that Prelate. Thus, without abandoning the beloved Congregation of the Passion, either in body or in spirit, he hastened to serve his people as a good shepherd. It was then clearly demonstrated how suitable he was for the duties entrusted to him, and how zealously he cared for his flock. Beginning with the care of the clergy, he pursued the sacred ministry with singular dedication, and, mindful of the dangers to which the students were exposed, he diligently took care to prevent them from engaging in activities that they might later regret. Nor was this all. Since he loved God above all, he also loved his brothers, especially the young, the weak, and the infirm. Who can describe the labors he undertook for this purpose? He cared for orphaned boys in numerous institutions. He also opened a refuge for girls who had fallen into vice or were in danger of doing so. To train young women from the lower classes in a female workshop, he established an institution, to which he appointed pious instructors. He wished to gather all the boys who were to receive the Holy Eucharist for the first time in one place, and he arranged for daily discussions and exhortations for eight days. Finally, he gathered the elderly, who were in need, every seventh day in the grand church, in order to impart to them the teachings of the Christian faith. And in order that these endeavors might be lasting, he provided them with endowments. When those who had modest means and lived with frugality were not sufficient to provide the necessary assistance, he also sought the help of

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the wealthy, and he was not ashamed to beg for the poor in the name of Christ. With a particular zeal for the divine Blood of Christ the Redeemer, it is almost unbelievable how diligently and carefully he strove to stir up the hearts of the faithful to cultivate a religious devotion to that same Blood, whether through public discourses or through writings published for the public. Moreover, he earned the highest praise in the hearts of the pious for guiding them with remarkable wisdom and gentleness along the path of Christian perfection; a striking example of which are the most holy individuals Gaspar del Bufalo, Anne Maria Taigi, Vincent Pallotti, and Joseph.

[*Latin ed. p. 761*]

The acts of Pope Pius XII, 761. Maria Pignatelli, who, according to the judgment of Vincent, used the name "Maria" for a time. But the sweetness of Vincent Maria was never separated from the invincible strength and constancy of his spirit, especially when duty called. This was particularly evident when, during the tumultuous period of the French Revolution, in which all sacred things were impiously attacked, Vincent Maria, in the year 1808, rather than betray the Holy Father by taking an unlawful oath, preferred to go into exile and departed for Milan, where he endured many grievous and heavy hardships with great fortitude; yet, he did not neglect the care of his diocese, even in his absence. When peace was finally restored in Europe and the affairs of the Catholic Church were settled, he immediately returned to his place of honor, with the entire city rejoicing. And after giving thanks to God, he set about his work again, to alleviate the suffering of his people; to restore the old ways, and to revive piety and religion, which were almost dead, to their former splendor. He accomplished all of this with the prudence that befits a holy bishop. Finally, in the year 1823, Vincent Maria, weakened by old age and hardships, voluntarily relinquished the episcopate of Macerata and Tolentino. At that time, our predecessor, Pope Leo XII, called him to Rome, to the pontifical family, as a singular sign of his affection. When Vincent Maria arrived in the city, the Supreme Pontiff was suffering from a very serious illness. It is scarcely possible to express how deeply grieved he was by this. There are those who affirm that, for the days that remained to him, he had vowed to God that he would dedicate himself to the life of the Holy Father. And it seems that God accepted this vow. For as the Supreme Pontiff began to recover, on the twelfth day of the month of December, Vincent Maria was struck by an apoplexy while preparing to dine. Within an hour, he was completely deprived of the use of his limbs and his tongue; and on the first day of January of the year 1824, he peacefully passed away, rejoicing to go into the embrace of Christ, whom he had always loved, and he received from the "Bishop of souls" himself an immortal crown of glory. His body was carried to the ancient basilica of John and Paul in the city, among his old companions, on the eighth day after his death, and there it is still kept,

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incorrupt and flexible, before many prominent men and a very large crowd of people. The funeral was held first in Centocelle, in his native city, and then especially in Macerata, in his diocese, with the greatest sorrow of the faithful; and from that time on, the pious faithful have always held Vincent Maria as an intercessor with God. After the death of the Servant of God, the fame of his holiness, which had already shone brightly during his lifetime, spread even more widely, as did the many miracles that were said to have been worked by God through his intercession. This led to the consideration of Beatification and Canonization.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - An official commentary concerning the cause for canonization, which had been initiated with the Sacred Congregation of Rites, was begun. A commission, which is called thus, was signed by Our Predecessor, the blessed and revered Gregory XVI, with his own hand, on the twenty-fifth of June, in the year one thousand eight hundred and forty-three. Afterwards, properly prepared accounts were drawn up concerning the life, actions, virtues, miracles, and reputation for holiness of the Servant of God, Vincent Mary Strambi, in the cities of Centocelle, Rome, Macerata, and Tolentino, as well as Viterbo and Milan, in which cities he resided. On the first of April, in the year one thousand eight hundred and ninety-four, Our Predecessor, Leo XIII, after having been legitimately informed about this matter, solemnly decreed that the Servant of God, Vincent Mary Strambi, had cultivated theological virtues and other virtues in the manner of the saints. Then, matters were discussed concerning two miracles, which, according to the reports, were obtained by the same Vincent Mary through prayer to God. After mature deliberation in the preparatory, preparatory, and general congregations, the blessed Pius XI, with the esteemed Cardinal Anthony Vico, then Bishop of Oporto and Rufina, Prefect of the Sacred Congregation, and Relator of the Cause, Alexander Verde, then Secretary of the same Sacred Congregation, and Angelo Mariani, General Promoter of the Faith, solemnly declared on the nineteenth of March, in the year one thousand nine hundred and twenty-five: "That both proposed miracles are established, namely, the first, the instantaneous and perfect healing of the boy Peter Solani from a deadly diphtheritic disease, in which he was suffering especially in his throat and nose; and the second, the instantaneous and perfect healing of the girl Theresa Rafanelli from a disease, which they call tuberculous lymphadenitis, ulcerous, widespread, and accompanied by wasting and cachexia." On the same day, the thirtieth of March of the same year, the same Pontiff, after the Sacred Rite, ordered that Cardinal Vico, Alexander Verde, and Angelo Mariani could proceed safely to the beatification of the Venerable Servant of God, Vincent Mary Strambi. The solemnities of this event were celebrated in the Basilica of the Vatican in the Jubilee year of

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one thousand nine hundred and twenty-five, with magnificent pomp on the twenty-sixth of April, according to the customary manner. Afterwards, because miracles were said to have been obtained by God through the intercession of the blessed Vincent Mary Strambi, and because the diligent General Postulator of the same Congregation requested it, the same Supreme Pontiff, Pius XI, ordered the resumption of the cause in order to obtain the canonization of the Blessed, on the twenty-fifth of November of the same year. Therefore, two healings, which are narrated below, were presented to the Sacred Congregation.

[*Latin ed. p. 763*]

The acts pertaining to the investigation were presented, and processes were initiated in the Apostolic See to proceed with the matter. Tosepha Arno, daughter of Hannibal, a citizen of Manduria, from the diocese of Oria, aged seventy-five years, was suffering from a lethal ovarian cyst, and this tumor could not be healed by natural forces, nor by medicine, nor by surgical intervention. However, through the intercession of Blessed Vincent Mary Strambi, it happened that, within a few days, during the month of May, in the year nineteen hundred and twenty-six, all the morbid phenomena completely disappeared, without any human remedy being applied. The second healing concerns the young girl Assunta D'Agostino, daughter of Raphael, who had been afflicted by a severe inflammation of the epiphysis of the femur. After invoking Blessed Vincent Mary, the girl was found to be perfectly healed in a very short time. Considering all the circumstances of the healings, a unanimous judgment of experts declared that these events occurred contrary to the laws of nature. Following the proper legal procedures, the case was presented before the Congregation, before Our beloved Son, Cardinal Alexander Verde, who was the Promoter of the Cause. The final Congregation before Us took place on the twenty-first of June of the same year, during which the same Father Cardinal proposed the question: Whether and concerning which miracles there is proof, after the granting of veneration to Blessed Vincent Mary Strambi by the Apostolic See, in the case under consideration. The Cardinals present, the Officials, and the Consultors of the Congregation of Holy Rites, each gave their opinion; which, although we received with a joyful heart, we deemed it prudent to seek a greater abundance of divine light. Finally, on the thirty-first of July of the same year, with the Cardinals Clemente Micara, Prefect of the Congregation of Holy Rites, and Alexander Verde, Promoter of the Cause, and the venerable Father Alfonso Carinci, Secretary of the same Congregation, and the beloved Son Salvatore Natucci, General Promoter of the Faith, present, and after due deliberation, we solemnly declared: That there is proof of the perfect and instantaneous healing of Iosepha Amò from a large and incurable ovarian cyst, as well as of the instantaneous and perfect healing of the young girl Assunta D'Agostino from a severe

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inflammatory condition of the epiphysis of the femur. Only one question remained to be discussed regarding this most excellent cause: whether, given the two miracles that we have declared to be duly proven, it was permissible to proceed with the solemn canonization of the Blessed. This question was presented before Us, in the hall of Our Palace at Castelgandolfo, on the twenty-second of November of the same year, by Our beloved Son, the Cardinal Promoter of the Cause, and with a unanimous opinion, all the Cardinals present of the Congregation of Holy Rites,

[*Latin ed. p. 764*]

764 Acta Apostolicae Sedis - The Official Commentary of the Prefect, Officials, and Consultors affirmed that this could be done. However, we, desiring to be more clearly illuminated by the light of the Holy Spirit, postponed our decision until the twenty-seventh day of that month; on that day, with the aforementioned Cardinals of the Holy Roman Church, the Secretary of the Congregation of Rites, and the General Promoter of the Faith present. We, having diligently performed our sacred duties, decreed: That it is safe to proceed with the solemn canonization of the Blessed Vincent Mary Strambi. Following the footsteps of our predecessors, we first summoned our venerable Brothers, the Cardinals of the Holy Roman Church, to a secret Consistory on the sixteenth day of the preceding month of March, in the customary hall of the Apostolic Palace at the Vatican; there, the venerable Brother, Cardinal Clemens Micara, Prefect of the Congregation of Rites, spoke about the life, works, and miracles of the Blessed Anthony Mary Claret, Archbishop of Trajanopolis, of the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, and of the Blessed Vincent Mary Strambi, Bishop of Macerata and Tolentino, of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, Confessors; and of the Blessed Mary Goretti, Virgin and Martyr, and of the Blessed Mary Guilelma Emilia de Rodat, Foundress of the Institute of Religious Women of the Holy Family, and of the Blessed Mary Anna de Paredes, Virgins; and he recounted the acts which the Congregation of Rites, after a careful examination, had deemed worthy to be admitted and approved in the causes for their beatification and canonization. After this report was completed, we inquired individually of the present Fathers, the Cardinals, and they revealed their opinions to us. Then, in the same consistorial hall, we held a public Consistory, to pronounce the final prayer for the solemn canonization of these same Blesseds and Blesseds: which, for the sake of the Blessed Vincent Mary Strambi, was delivered by the esteemed son Camillus Corsanego, Advocate of the Consistorial Hall, with an eloquent discourse, and he earnestly requested that we deign to bring about the desired canonization as soon as possible. In our name, the esteemed son Anthony Bacci, Secretary for Letters to Princes, responded, and he also

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urged us to honor these Blesseds with the highest heavenly honors this very sacred year, and to present them as an example of sanctity to be imitated; however, so that the customary practice of the Apostolic See might be religiously observed in this matter, we judged that we would not pronounce a definitive judgment on each of these causes until, in a Consistory which is called semi-public, to be held on the twenty-seventh day of the same month of March, we would again ask the opinions of the Cardinals and the venerable Sacred Prelates, as many as would be present in the city. In the meantime,

[*Latin ed. p. 765*]

765. Moreover, we urged all those present to, through fervent prayers, seek the light of the Holy Spirit for our minds. Therefore, we ordered that commentaries be sent to each of the Bishops concerning the lives, virtues, and miracles of those blessed ones, and regarding the proceedings in their causes, so that, having fully known the facts, they might openly express their opinions. Thus, on the twenty-seventh of March, this semi-public Consistory was held in our Vatican Palace, at which we, together with the present Cardinals and Sacred Prelates, after a brief address, requested that each one openly express their opinion to us concerning the granting of the highest honors to the aforementioned blessed ones. We were greatly pleased that their opinions coincided with ours. Therefore, we decreed that the solemn ceremonies for the canonization of those blessed ones would be carried out during the course of this year in the Vatican Basilica, with God's help, on designated days. We also urged the venerable Fathers, the Sacred Prelates present, to join us in earnestly praying to God that they might not cease. Regarding all of these matters, at the request of the Advocates of the Consistorial Hall, we ordered the Apostolic Notaries present to record the proceedings as is customary. Now, the day was set, namely, the eleventh of June, for the solemn canonization of Blessed Vincent of Mary Strambi, and we, together with the Roman Curia's Prelates and Officials, Abbots, Bishops, Archbishops, Patriarchs, and the College of Cardinals of the Holy Roman Church, entered the magnificent Patriarchal Basilica of the Vatican, adorned most splendidly with countless shining lamps and filled with a great multitude of the faithful, among whom were many from the religious family founded by Saint Paul, and we proceeded to our Cathedra. Then, after the customary obedience was rendered to us by our venerable Brothers, the Cardinals of the Holy Roman Church, Cardinal Clemens Micara, Prefect of the Sacred Congregation of Rites and entrusted with the preparation of this canonization, with the eloquent Camillo Corsanego, our Consistorial Hall Advocate, urging him earnestly, more earnestly, and most earnestly, requested that we deign to adorn Blessed Vincent of Mary Strambi, Confessor, with the insignia of sanctity. We, in turn, responded through our beloved son Anthony Bacci, Prefect

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of the Briefs to Princes, that we would soon, having first implored the light of the Holy Spirit, express our unwavering opinion. Then, seated on the Cathedra, we, as Bishop of the Catholic Church and Vicar of Christ, with all present standing with heads uncovered, solemnly pronounced the following formula of canonization: For the honor of the Holy and undivided Trinity, for the exaltation of the Faith,

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - An Official Commentary on the Increase of the Catholic and Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine assistance, and with the counsel of our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City, We declare and define Blessed Vincent Mary Strambi, a Confessor, to be a Saint, and We add him to the Catalogue of Saints, decreeing that his memory should be observed each year by the entire Church, on the anniversary of his birth, that is, on the Kalends of January, with pious devotion. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. This formula of canonization, which We have proposed, with our assent, Cardinal Clement Micara, through the Consistorial Advocate who presented it to Us, We have ordered to be drawn up and sealed with lead, and We have commanded that the Apostolic Notaries should publicly record the instrument of this canonization. Then, giving due thanks to God the Most High and Greatest, We sang the hymn "Te Deum" together with a large throng of clergy and people, and We invoked the patronage of the newly canonized Saint, and We celebrated him with worthy praises in a brief homily, for he, even from his youth, distinguished himself among his peers by his blameless integrity of character and the purity of his life; who, in a religious family, to which he was received by the very Legislator and Creator, Paul from the Cross, eagerly sought to ascend to the summit of exalted sanctity; who, elected Bishop of Macerata and Tolentino, in the exercise of his pastoral duties, inflamed with zeal for souls, brought back many who were wandering to the integrity of truth, and led those ensnared by the allurements of vice to the path of virtue; who rightly and holily established and organized the clergy subject to him, defended the Lord's flock entrusted to him from the promoters of error, diligently guarded it from every kind of danger, and, through his words and example, led it to Christian perfection; who, in his calamitous times, defended the rights of God and the Church with unwavering zeal; and although deprived of his diocese, he clearly demonstrated the fortitude of his spirit; and, with the help of God's grace, restored to his see, he was able to resume his pastoral work with renewed zeal. From these events, We declare that it is entirely evident that the Church of God can be attacked, but cannot be overcome. Therefore, let all be strengthened

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in spirit by the promises of Jesus Christ, and let them strive to emulate the invincible fortitude and other virtues of this Saint. After this homily was delivered, We bestowed the apostolic blessing and the plenary indulgence.

[*Latin ed. p. 767*]

The Acts of Pope Pius XII, page 767: We have decreed, with steadfast faith in the Lord, the granting of indulgences. We then approached the altar to celebrate the solemn pontifical Mass. Thus, the memory of this Holy Pontiff being consecrated, and all matters that were to be considered having been duly examined, with certain knowledge, by the fullness of Our Apostolic authority, we confirm, strengthen, and again establish, decree, and announce to the entire Church, all and each of those things which we have mentioned above. Furthermore, We desire that the same faith be applied to these Decrees, even in printed form, as is applied to them when presented in person, with the hand of an Apostolic Notary affixed and sealed. But if anyone should presume to infringe or contradict these Our Decrees, definitions, prescriptions, commands, and will, or to attempt to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the eleventh day of the month of June, in the twelfth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, FRIDERICUS, Bishop of Tusculum, Cardinal TEDESCHINI, Datary.

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - Official Commentary. I, ALEXANDER, Cardinal Priest of the title of Saint Mary in Cosmedin, VERDE. I, PETER, Cardinal Priest of the title of the Holy Cross in Jerusalem, FUMASONI BIONDI. I, DOMINIC, Cardinal Priest of the title of Saint Apollinaris, IORIO. I, MAXIMUS, Cardinal Priest of the title of Saint Mary in Porticu, MASSIMI. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, JOHN, Cardinal Deacon of Saint George in the Golden Hall, MERCATI. I, JOSEPH, Cardinal Deacon of Saint Eustachius, BRUNO. For the Most Holy Chamberlain, EUGENIUS, Cardinal. TIS SER ANT. And CLEMENS, Cardinal. MICARA. The Dean of the Holy College. The Pro-Prefect of the Congregation of Sacred Rites. Franciscus Hannibal Ferretti, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. Alfridus Liberati, Canonical Assistant for Studies. DISPATCHED on the nineteenth day of July, in the thirteenth year, by Alfridus Marini, Plumber. Registry in Canonicals, volume LXXIX,

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number 9P. - Aloisius Trussardi, from the tabularium. APOSTOLIC LETTER TO THE VENERABLE BROTHERS, ARCHBISHOPS, BISHOPS, AND TO THE BELOVED SONS OF THE CLERGY AND LAITY OF THE CZECHOSLOVAK REPUBLIC, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE. PIUS PP. XII. Venerable Brothers and beloved sons, health and the Apostolic Blessing. — With the deepest charity, we love those who are afflicted by grievous circumstances, especially because of their steadfast fidelity and burning love for the Divine Redeemer and for the Church founded by Him. We know that you are among these, and with a sorrowful heart we are aware that the Catholic Religion, which is nothing less than glorious in your annals, is nothing less than conducive to concord and to the strengthening of peace.

[*Latin ed. p. 769*]

Acta Pii PP. XII 769: In order to foster justice and charity, and to promote the human dignity and civic well-being that are rightly due, it is, alas, the case that, at the present time, individuals are either deprived of due freedom, or are hindered by such obstacles and every kind of difficulty, that they are unable to exercise their duties fully, to impart their teachings privately and publicly, to exert their beneficial influence on the minds of individuals, in families, in literary circles and schools, and openly in all orders of citizens, for the common good. We know that sacred ministers among you have been subjected to insults, or have been detained in places of public custody, or have been banished from their own homes, or, finally, have been subjected to constant and diligent surveillance, even in the performance of their duties. In these most grievous conditions, priests and religious, both men and women, number many hundreds, and also many laymen, who are considered by some to be enemies, harmful, and subversive to the Republic, because they tenaciously adhere to the precepts and norms of the Catholic Church, and bravely defend them, striving to put them into practice in their lives. But this is not a cause for shame, but rather for honor; for the Christian doctrine, if not mixed with errors, does not oppose the good of citizens, of peoples, or of nations, but rather it contains, strengthens, and confirms the foundations of human society, and, while preserving the due freedom of all, it leads them to peaceful, tranquil, and prosperous conditions, under the auspices of true justice. Catholic citizens, without a doubt, yield to no one in their love of their country, nor in their observance of public laws and respect for public authorities, provided that nothing is commanded to them that is contrary to their own Christian conscience, nor contrary to the rights of God and His Church. Therefore, if we seek the true good of the nation, they should not be hindered, nor should they be subjected to unjust penalties for their steadfast fidelity to their ancestral religion, but rather they should freely and openly profess their faith, their opinions, and their way of life. And when they do so, al-

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though grave dangers may threaten them, they are followed not only by the admiration of Catholics throughout the world, but also by the admiration of any just-minded person. What causes us the greatest concern is this: that young people, especially young boys, are being led astray by every means, so that, rejecting the Christian faith and abandoning Christian precepts, they are deprived of those principles and norms by which this age should be formed, by which innocence is preserved, by which virtue is nurtured, and by which they become worthy citizens in the name of Christ. You see, Venerable Brothers and beloved sons, the gravity of the matter that is at stake. If youth does not follow the right path, but, deprived of the light of heavenly wisdom, wanders along a crooked path, which leads to ruin...

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis – The official commentary reports that insidious slanders are being spread, which, without a doubt, will cause the greatest harm, not only to the present generation, but also to the future of your people. Therefore, every effort must be made to avoid this most pernicious evil; every effort must be made to ensure that youth grows up healthy and with sound morals, and that they are diligently instructed in Christian precepts, which alone can keep them immune from vice and inspire them to attain virtue. We earnestly exhort parents, especially mothers, to spare no effort, to undertake no labor that is too great in this matter; indeed, in the present circumstances, it is primarily their duty to supplement what priests, teachers, and schoolmasters cannot do.

Furthermore, another matter grieves Our heart. We have observed among you, either under the guise of truth, or with open calumnies, a most vehement effort to separate the faithful from the unity of the Catholic Church and from its stronghold, from this very Apostolic See, if it can be done. The Roman Pontiff is depicted as an enemy of your people, whereas in reality, he is a most loving father; and it is even asserted that a new and more serious war is being plotted against him, whereas he, after having spared nothing within his power to alleviate the hardships, pains, and sorrows of the last conflict, now does nothing that could promote and reconcile the concord and peace of all peoples.

However, Venerable Brothers and beloved sons, let no one be dismayed by these most serious anxieties; let especially the sacred Pastors not be dismayed, for it is their particular duty, entrusted to them by God, to nourish the faith of their flock, to sustain their virtue, and to strengthen their bond with this Apostolic See. For already, over the course of centuries, your people have overcome the most grievous storms; your ancestors have not unfrequently had to either bravely suffer martyrdom, or renounce their ancestral faith; yet they have steadfastly maintained the Catholic religion, and have sometimes consecrated it with their own blood. You know well the glories of your people; emulate them with undaunted hearts, confi-

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dent that, after errors have been repelled and due freedom restored to the Church, examples of fidelity and fortitude will one day be presented to the admiration of all.

But above all, remember this: men can take away your freedom, they can inflict torments upon you, they can publicly disgrace you, they can cast you into chains, and they can even threaten you with death; but they cannot tear the Catholic faith from your hearts, nor can they stain your conscience. They may make martyrs of you; but they will not – as we confidently expect, through the fervent prayers of the faithful –

[*Latin ed. p. 771*]

From the Acts of Pope Pius XII, 771, a branch of prayers: May those who betray the Christian religion cease to do so, provided that all remain steadfast in their will and faithfully observe the laws of the Church. May the Saints of Heaven, whom your nations venerate, be present with you in this present crisis: Saints Cyril and Methodius, who, as tradition tells us, through immense labors and long journeys, brought the light of the Gospel to you and to other Slavic peoples; Saint Albert, who cultivated your lands with apostolic toil, and whose fidelity to the Apostolic See stands as a most excellent example for all time; Saint John Nepomucene, who bravely and resolutely suffered martyrdom in order to defend the rights of the Church and to faithfully preserve the sacramental seal; the martyrs of Kaschau, whom our predecessor, the Blessed Pius X, solemnly declared blessed as valiant athletes of Christ; Saint Wenceslaus, who confirmed the Catholic faith with his abundant blood, and his grandmother, Saint Ludmilla, who teaches mothers of families in these grave matters, how with firmness of spirit, they may raise their children according to Christian precepts and nurture them in Christian virtue; and finally, almost countless others who have shone with the brilliance of holiness among you. But above all, may the most powerful protection of the Virgin Mary be with you, who was once, is now, and will undoubtedly always be the most powerful palladium and patron of your peoples; whom you venerate with piety in so many sacred buildings; may she, as a most loving Mother, obtain from her only-begotten Son the help that you so greatly need in these present difficulties. She has done so before; may she, we pray, grant it to you also in this our time, when evils and the torments of wickedness are indeed attacking religion, and which hold our minds in suspense and trepidation. May the freedom of the Church be restored everywhere, so that it may contribute to the progress of civil society and to the strengthening of its foundations. May those who have been imprisoned for the sake of defending their religion, and those who are detained in places of public custody, finally be able to return to their homes and to live a peaceful life there, and to freely practice their religion. May peace and concord be restored to all citizens and peoples, which will not deny its rights to the Holy Church, nor

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to nations, nor to individual people, and which will not deny their dignity. May this peace, which is truly named peace, and which is founded on truth, justice, and charity, and which Jesus Christ brought to the good will of men, be granted to you all with the greatest speed. Luke I, 14.

[*Latin ed. p. 772*]

772 Acta Apostolicae Sedis — Official Commentary. To these matters, having offered prayers to obtain what is desired, the Encyclical Letter "Ingruentium Maiorum," which was issued last September, exhorts the entire Catholic world; but you, Venerable Brothers and beloved sons, we especially invite, with paternal affection, through these letters, to implore the patronage of the Virgin Mary, so that, through our most benign Mother Mary, in the grave matters in which you find yourselves, we may pray for heavenly assistance for you. The Divine Redeemer, without whom nothing is possible, with whose help all things are possible, having been invoked by the Mother, most graciously grants our wishes and prayers, to which your supplications and those of the entire Catholic world are joined, as soon as possible. Know that We, with paternal love, constantly strive for you, and that your troubles are also Our troubles; and may you also understand that your sorrows and hardships are pleasing to God, and that He will convert them into a shower of heavenly graces. May these celestial graces be a witness to Our most loving will, and may Our Apostolic Blessing, which We bestow with heartfelt affection upon you all, Venerable Brothers and beloved sons, and especially upon those "who suffer persecution for righteousness' sake," be with you.

Given at Rome, at St. Peter's, on the twenty-eighth day of the month of October, in the year 1901, in the thirteenth year of Our Pontificate.

PIUS PP. XII

APOSTOLIC LETTER

TO THE MOST HOLY VIRGIN MARY, MOTHER OF GOD, WHO IS DECLARED THE CELESTIAL PATRONESS OF THE CITY OF ZAMORA IN MEXICO, DUE TO HER IMMACULATE CONCEPTION.

PIUS PP. XII. For the perpetual memory of this event. — We have learned with joy that the citizens of Zamora in the Mexican territory, with pious devotion, are attached to the Most Blessed Virgin Mary, conceived without the stain of original sin, and that they adopted her as their Celestial Patroness before God, having vowed to do so in the year 1852, when, as they say, they were preserved from a devastating cholera epidemic through her

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intercession. Furthermore, in the immediately following...

[*Latin ed. p. 773*]

The Acts of Pope Pius XII, 773, record that the secular commemoration of so fortunate an event will be held, and the entire city will again be consecrated with a solemn ceremony. The Venerable Brother Joseph Gabriel Anaya y Diez De Bonilla, Bishop of Zamora in Mexico, desiring that the Catholic religion and the worship of the Holy Mother of God be more deeply rooted in the hearts of the faithful, made supplications to Us that We would deign to ratify and confirm that election, which had previously been proclaimed by prominent ecclesiastical figures, the city's administrators, and the entire people. We, wishing that the Most Blessed Virgin Mary, who prevents bodily ailments, might perpetually protect Her children from spiritual illnesses as well, willingly resolved to grant such requests. Therefore, having heard the Venerable Brother, Our Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, and having carefully considered all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present document, and perpetually, We declare or reaffirm the Most Blessed Virgin Mary, conceived without sin, to be the principal Patroness before God the Heavenly Father of the City of Zamora in Mexico, with all the honors and liturgical privileges that rightfully belong to principal patrons of places. Notwithstanding anything to the contrary. These things We decree, We establish, We ordain, that the present documents shall always remain firm, valid, and effective; that they shall produce and obtain their full and complete effects; and that those to whom they apply, or who may apply to them, shall fully benefit from them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of October, in the year 1949, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola, Regent of the Pontifical Diplomatic Office.

[*Latin ed. p. 774*]

774 Acta Apostolicae Sedis - Official Commentary II. APOSTOLIC NUNTIATURE ESTABLISHED IN THE LIBERIAN REPUBLIC. PIUS PP. XII. For the perpetual memory of the matter. — With all our talents and efforts devoted to the flock entrusted to Us by the highest pastoral office, We diligently strive for its salvation and benefit, as the times and circumstances demand. Therefore, since it has seemed opportune to join this Apostolic See and the Liberian State through public bonds of office, by Our own initiative,

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with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, We erect and establish an Apostolic Nuntiature in the Liberian Republic, whose seat We place in the city of Monrovia. To this Nuntiature, therefore, thus established by Us, We grant all and each of the offices, privileges, and immunities that are proper to such Legations. We decree, We establish, We determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; that We shall fully support this Legation now and in the future; and that it shall be rightly judged and defined; and that whatever is contrary to this shall be null and void from now on, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to alter it. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of July, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomats.

[*Latin ed. p. 775*]

Acta Pii Pp. XII 775. LETTERS I TO THE EXCELLENT PP., DD. ARCHBISHOPS, BISHOPS OF THE PLACES OF POLAND, HAVING PEACE AND COMMUNION WITH THE APOSTOLIC SEE. PIUS PP. XII. Venerable Brothers, greetings and the Apostolic Blessing. — Now that five years have passed since you, Venerable Brothers, solemnly dedicated your flocks and your entire nation to the Immaculate Heart of the Most Blessed Virgin Mary, out of a fervent love for Poland, which we have always cherished and will continue to cherish, we wish to express our sentiments and to encourage you, so that you may strengthen and increase the trust you placed in the Mother of God and men at that time, and so that you may remain steadfast amidst all difficulties. Above all, as you yourselves know, We are deeply moved by a certain feeling. Not all the prelates who participated in those memorable and unforgettable ceremonies are still living among us. Death has taken Cardinal August Hlond, who, distinguished by his wisdom and the excellence of his works, guided the flock entrusted to him through a difficult period, and who, after the restoration of Poland, dedicated his life to the nation, to the Church, to the Vicar of Christ, and to God. Recently, we also learned of the death of Cardinal Stephani Sa piena, who, steadfast and courageous, was never deterred by any opposition, who "prepared his house and established it; he prepared his temple as a man prepares for his end... who cared for his people and delivered them from destruction" – He was a man "like a tree planted by the streams of water" (Ps. 1:3), a fruitful and steadfast tree, whose appearance was a source of great joy, not only for the Polish people, but for the entire Christian world. Also deceased are the Bishop of Luceoria, twice an exile; the Archbishop of Czestochowa, the "Guardian

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and Delegate" of the miraculous image of the Blessed Virgin Mary of Częstochowa; and finally, the Bishop of Wladislavia, who endured so many hardships during the recent war. For all these holy pastors, who have so admirably served the Catholic name, we implore and pray that they may receive unending light and peace; and we wish you added strength and fortitude, so that you may follow their example. As good soldiers of Christ, tested by hardships, may your light shine brightly.

[*Latin ed. p. 776*]

776. Raise up your eyes, and help will come to you in due season, to the mountain, namely, which your fathers called "Clarum," to the mountain where the Virgin Queen, your protectress, has set up her dwelling, where the image of her smiles upon the crowds of supplicants with a maternal countenance. Recognizing your devotion to the Virgin, Mother of God, we easily imagine that you experienced great sorrow when there was no provision made in Rome to accommodate you, when, for the glory of Almighty God, for the honor of Christ, for the increase of the glory of his Mother, and for the accumulation of joy for the entire Church, we solemnly established the dogma of the Virgin Mary's Assumption into Heaven. Then, we were deeply moved by the desire to see you, and rightly rejoicing at such an event, when we knew that your noble nation has been bound to the Mother of God, who was received into Heaven a thousand years ago, by the closest ties, and in whom you have always burned with such piety, in whose worship you have never yielded to anyone. For scarcely had the mystery of the Cross been brought into your lands, when the Poles, with the sweetest affection of devotion, loved and venerated the most exalted Virgin, as their Mother and patron of the homeland. The first sacred temple of Gnesna was erected, with the consent of our predecessor, John XIII, and consecrated in honor of the Virgin Mary, who was assumed into Heaven, which subsequently became the head and mother of countless temples, shining with the same name. We were greatly pleased when we saw and spoke with the venerable Brother Stephen Wyszyński, Archbishop of Gnesna and Warsaw, who had come here to visit the threshold of the Apostles, and in him we embraced and greeted all of you. He presented to us the devoted greetings of the Polish people, and he assured us that the reverence and faith with which you are endowed, following the example of your ancestors, remain undiminished and unwavering in their connection with this See of Peter. He also informed us of the great labor, indeed, amidst many difficulties, with which you assist priests and the faithful, repairing the ruins caused by the war, and promoting the progress and glory of the Catholic religion here. The Christian upbringing of the young and those matters which pertain to the proper ordering of society, where great difficulties arise and more dangerous perils loom, certainly draw your concerns to yourselves. Be of good cheer! God will be gracious to the valiant, and

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the Virgin, your Queen, will not abandon the nation that she protects in common. Remember that the Heavenly Mother and Patron, whom you praise with the sweetest hymn, "Bogurodzica-Dziewica" (Mother of God-Virgin), with the enduring sweetness of loving children, will lead the Poles to a serene harbor, after clouds and storms.

[*Latin ed. p. 777*]

The acts of Pope Pius XII bear witness to how often, throughout the course of years, through the manifest help of the Most Blessed Virgin, the Mother of the Redeemer, your people have achieved glorious triumphs. The echo of that battle of Clermont has scarcely faded, in which a small number of monks and the valiant soldiers of Maria compelled the enemy forces to withdraw from the siege of Monte Sacro and from the borders of Poloniae. That most illustrious John Sobieski placed his trust in the Heavenly Queen at Clermont, and through his extraordinary valor, delivered the Christian republic from ancient enemy threats. Afterward, as if foreseeing the imminent dangers to Polonia, the Polish prelates, having received from Our Predecessor Clement XI, presented to the miraculous image of Clermont a golden wreath and a blooming kingdom, commending the Virgin Mary to guide them through the troubled times. The illustrious Virgin, having been received into Heaven, aided your resurrected homeland, which was suffering in distress and ruin, when you supplicable her, and with a wondrous help, she aided you against the impious, of which our blessed Predecessor Pius XI himself was a witness. We ourselves, during the recent raging war, have clearly seen how much the people of Poland are aflame with piety and faith towards the Mother of God. Among the smoking ruins of the monastery of Monte Cassino, they, having achieved victory, erected an altar adorned with the image of the Virgin Mary; they preserved the sacred House of Loreto, struck by fiery balls, unharmed from the fire and the slaughter, risking their lives; and those most valiant soldiers, defenders of the temple of Mary, we ordered to be decorated with the insignia of the Pontifical Orders. At present, the battle rages; it is not "a struggle against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." For you are enduring great enemy incursions. But the Mother of mercy watches over you, for the certain cause of your salvation; and she will not fail you in any way. She, the powerful Virgin and conqueror of the infernal powers, will bring you glorious victories, and she will safeguard the treasure of faith, which your ancestors have entrusted to you, a treasure of incomparable value, worthy of the praises sung in your hymn: "You are terrible to your enemies as the battle array of well-ordered camps. Be the refuge and the secure harbor of the Christians." Therefore, the noble land of Polonia ought to entrust itself safely to her patronage, and place all its hope for a good future with complete confidence in her;

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fortified and strengthened in this way, "may you praise the name of the Lord, and may the mouths of those who sing Him not be closed." These things, Venerable Brothers, we have sincerely expressed to you, and we pray that all that is salutary and desirable for your endeavors, presented to Almighty God, may be granted to you, and as a pledge of heavenly help, we bestow our blessing upon you, and upon the entire clergy, with you.

[*Latin ed. p. 781*]

Acts of Pope Pius XII, 781. For years now, we have repeatedly exhorted the good people of Portugal and other faithful throughout the world to approach with ever greater confidence and with more fervent supplication the illustrious image [of Our Lady of Fatima]. And, having also decreed that the same image should be solemnly crowned five years hence, we find nothing more pleasing and acceptable than to add to the upcoming celebration a certain authority and our presence. Therefore, Venerable Brother, adorned with the splendor of the Roman purple, we choose and appoint you as our Legate, to preside over the sacred ceremonies to be held before the image of the Virgin of Fatima, bearing our person and acting in our name and with our authority. We have no doubt that you, through your studious observance and veneration for the Heavenly Queen, and through the singular charity you feel for the Portuguese nation, will gladly and successfully carry out the honorable task entrusted to you. Furthermore, that these same ceremonies may bring a richer harvest of spiritual fruits to the Christian people, we freely grant you the power, on the appointed day, after the Sacred Pontifical rite has been completed, in the presence of the faithful, to bestow, in our name and with our authority, a plenary indulgence, to be obtained by those who fulfill the conditions of the Church. Finally, having earnestly prayed to the Heavenly Mother for sincere and lasting harmony among the peoples, we impart to you, Venerable Brother, and to all those who participate in these ceremonies, with heartfelt affection in the Lord, the Apostolic Blessing. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of September, in the year 1951, in the thirteenth year of our pontificate.

PIUS PP. XII

TO THE MOST REVEREND FATHER JOSEPH PIETTA, ARCHBISHOP TITULAR OF SARDES, APOSTOLIC NUNTIO IN ARGENTINA, CELEBRATING THE FIFTIETH AND TWENTIETH ANNIVERSARY OF HIS EPISCOPATE.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

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We are always particularly pleased whenever an opportunity is presented to us to declare our benevolent sentiments towards those who, through their distinguished character and authority, are closely associated with this Apostolic See.

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis - The official commentary details the work of the Council and its efforts in foreign nations. Therefore, Venerable Brother, having now completed five years since you accepted the episcopate, it is our desire and our hope to publicly express them to you through these letters. Indeed, during a not insignificant period of time, after you were elevated to the archiepiscopal dignity, you first served as Apostolic Delegate in Central America, then as Apostolic Nuncio in the Republics of Haiti and the Dominican Republic, and then in Strasbourg, where you still hold office. Remembering your merits towards the Church, we sincerely congratulate you on your "noble ministry, so long and so usefully exercised," and we eagerly anticipate the joyous celebration of its successes. Furthermore, to add to the upcoming solemnities, we grant you, at your request, the power to, on a designated day, after the Sacred pontifical rite has been performed, in the presence of the faithful, to bestow a plenary indulgence in their name, for the benefit of the Church. May the Heavenly Mother, intercessor for aid and assistance, be a witness to our particular affection, and may this Apostolic Blessing be bestowed upon you, Venerable Brother, and your colleagues, with all our love. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of September, in the thirteenth year of Our Pontificate. PIUS PP. XII.

TO THE MOST REVEREND AND ILLUSTRIOUS LORD, JOSEPH M. TIT. OF SANCTAE MARIAE SCALARIS, SECRETARY OF STATE, HIS HOLINESS, CARDINAL CARO RODRÍGUEZ, ARCHBISHOP OF SANCTI IACOBI IN CHILE, WHOM HE CHOOSES AS LEGATE TO ATTEND THE EUCHARISTIC CONVENTION FROM THE ENTIRE CHILEAN NATION IN THE CITY OF VALLIS PARADISI.

PIUS PP. XII. Beloved Son, greetings and Apostolic Blessing. — We have gladly received the request for the tenth Eucharistic Convention, to be held in the city of Valparaíso, from the entire Chilean nation, which has already been prepared with great zeal and devotion by the faithful. Indeed, every such gathering aims to establish and promote the divine and peaceful kingdom of Christ, with its laws of justice and charity, more deeply and effectively in all parts of the republic, and in all classes of citizens. For we have observed that, from solemn gatherings held in honor of the Most Holy Sacrament, not only individual believers are...

[*Latin ed. p. 783*]

The Acts of Pope Pius XII record that, returning with greater zeal for

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God and for his neighbor, but also moved with a certain heavenly force and virtue to strongly stir and, as it were, to excite the civil communion of men to a better purpose. From this salutary movement of the people, it follows that new fervor and, as it were, new blood flows into the veins of the Christian association, for the exercise of every kind of virtue. Therefore, while we duly honor pious intentions and prudent arrangements, we wish to omit nothing that may contribute to the splendor and magnificence of the forthcoming Eucharistic celebration. Wherefore, you, our beloved Son, who are the Prefect of the most venerable Metropolitan See of Saint James, and who, adorned with the Roman purple, shine forth with such piety in Aoste concerning the Sacrament, we choose and appoint our Legate, that, bearing our person, you may preside over the Eucharistic Gathering, coming from the entire Chilean nation in the city of Valparaíso, in our name and with our authority, and that you may yourself direct its solemn gatherings and sacred ceremonies. Indeed, abundant fruits of salvation are to be expected from this celebration, especially if the sentiments of the hearts are so fostered that they not only burst forth in offering due honors to the Eucharist, but also that they may endure for a long time and be of great benefit to the faithful in the practice of the Christian life and in the worship of the Holy Sacrament in Aoste. As a pledge of our supreme favor and of our most special charity, we impart to you, our beloved Son, to the excellent Bishop of Valparaíso, and to all those who participate in the Gathering, especially to the sacred dignitaries and civil magistrates, our Apostolic Blessing in the Lord. Given at Rome, at Saint Peter's, on the twenty-sixth day of the month of September, in the thirteenth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Official Commentary

ADDRESSES

To those who were present in Rome at the Universal Congress on the Catholic Lay Apostolate*

With what consolation and joy Our heart overflows at the sight of your impressive assembly, where We see you gathered under Our gaze, you Venerable Brothers in the episcopate, and you also, dear sons and daughters, who have come from all continents and regions to the center of the Church, to celebrate this World Congress on the Lay Apostolate. You have studied its nature and purpose, you have considered its present state, and you have meditated on the important duties that it entails for the future. These have been for you days of intense prayer, of serious examination of conscience, of exchange of views and experiences. To conclude, you have come to renew the expression of your faith, your devotion, and your fidelity to the Vicar of Jesus Christ, and to pray Him to enrich with His blessing your resolutions and your activity.

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Often, during Our pontificate, We have spoken, in various circumstances and under different aspects, of this lay apostolate, in Our messages to all the faithful, or addressing ourselves to the Catholic Action, to the Marian Congregations, to workers and workwomen, to teachers and educators, to doctors and jurists, and also to specifically feminine circles, in order to emphasize their present duties, even in public life, and to others still. These have been for Us many opportunities to treat, incidentally or expressly, of questions that this week have found their place clearly marked on your agenda.

This time, in the presence of such a numerous assembly of priests and faithful, all very rightly aware of their responsibility in or towards this apostolate, We would like, in a very brief manner, to "locate" its place and its role today in the light of the Church's past history; it has never been absent; it would be interesting and instructive to follow its evolution over the course of time.

It is often said that, during the last four centuries, the Church has been exclusively "clerical," as a reaction against the crisis, which...

* Delivered on October 14th of the year 1951.

[*Latin ed. p. 785*]

Acta Pii PP. XII 78S: In saeculo sexto decimo, tentatum fuerat abolere simpliciter hierarchiam, et super hoc, insinuatur quod tempus sit ut ea ampliet limites suos. Judicium tale tam longe abest a re, quod, prout, ab sacro Concilio Tridentino, laicus ordinem cepit et progressus est in opere apostolico. Facile est hoc constare; satis est meminisse duorum factorum historicorum manifestorum inter multos alios: Congregationes Mariae virorum, quae active apostolatum laicorum exercuerunt in omnibus partibus vitae publicae; et progressiva introductio feminae in apostolatum moderno. Et, in hoc puncto, conveniens est meminisse duarum magnae figurae historiae catholicae: una, illa Mariae Ward, illa femina incomparabilis quam Anglia catholica Ecclesiae dedit in horis obscurissimis et cruentissimis; altera, Sancti Vincentii de Paulo, sine dubio in primis inter fundatores et promotores operum caritatis catholicae. Non oportet etiam praeterequi, nec sine recognoscere benignam eius influentiam, intima coniunctionem quae, usque ad Revolutionem Francicam, in mundo catholico, mutuam relationem habebat, inter duas auctoritates a Deo institutas: Ecclesiam et Civitatem. Intimitas eorum relationum in campo communi vitae publicae, creabat – in genere – atmosphaeram animi Christiani, quae in magna parte dispensabat ab opere delicato, ad quem hodie sacerdotes et laici adigere debent, ut procurarent salutem et valorem practicum fidei. Ad finem saeculi decimi octavi, novus factor in ludo apparet. Ab uno latere, constitutio Civitatum Foederatarum Americae Septentrionalis – quae progressum extraordinarium habebant, et ubi Ecclesia mox crescere debebat in vita et in vi – et, ab altero latere,

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Revolutio Francica, cum consequentiis suis, tam in Europa quam ultra, ad separandam Ecclesiam a Civitate. Sine facto ubique simul et eodem gradu, hoc separatio ubique consequitur logicam ut Ecclesia, propriis mediis, curaret suam actionem, perficiendum missionem suam, defensio iurium suorum et libertatis. Hoc fuit origo huius quod vocatur motus catholici, qui, sub ductu sacerdotum et laicorum, trahunt, fortes effectivis suis compactis et sincera fide, magnam massam credentium ad pugnam et ad victoriam. Non estne hoc iam initium et introductio laicorum ad apostolatum? In hac sollemni occasione, nobis iucundum officium est ad omnes, sacerdotes et fideles, verba recognitionis dirigere.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Commentarium, Officiale concerning men and women who have dedicated themselves to these movements for the cause of God and the Church, and whose names deserve to be mentioned everywhere with honor. They labored, they fought, uniting their efforts as best they could, which were often scattered; the times were not yet ripe for a congress such as the one you have just held. How, then, did they mature over this half-century? You know; at an increasingly accelerated pace, the chasm that, for a long time, had separated minds and hearts into two camps, for or against God, the Church, and religion, has widened and deepened; it has drawn, perhaps not everywhere with equal clarity, a boundary within the very fabric of peoples and families. Indeed, there is a whole confused mass of lukewarm, undecided, and wavering individuals, for whom religion may still be something, but something very vague, with no real impact on their lives. This amorphous mass can, experience teaches, at one time or another, unexpectedly be called upon to make a decision. As for the Church, it has, with respect to all, a threefold mission to fulfill: to raise fervent believers to the level of the demands of the present time; to introduce those who linger on the threshold into the warm and salutary intimacy of the home; to bring back those who have strayed from religion, whom it cannot, nevertheless, abandon to their miserable fate. This is a great task for the Church, but one made very difficult by the fact that, while, in general, it has grown considerably, its clergy has not increased in proportion. Now, the clergy must first and foremost reserve themselves for the exercise of their proper sacerdotal ministry, in which no one can replace them. Therefore, an auxiliary force, provided by lay people for the apostolate, is an indispensable necessity. Its precious value is attested by the experience of fraternity in arms, or in captivity, or in other trials of war. It testifies, especially in matters of religion, to the profound and effective influence of companions of profession, condition, and life. These factors, and many others due to the circumstances of places and people, have led to the opening of wider doors to the collaboration of lay people in the apostolate of the Church. The abundance of suggestions and experiences

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exchanged during your Congress, as well as what We have said on the occasions already mentioned, exempt Us from entering into more detailed discussions about the current apostolate of lay people. We will therefore content ourselves with presenting to you some considerations that may shed a little more light on one or another of the problems that arise. 1. All the faithful, without exception, are members of the mystical body.

[*Latin ed. p. 787*]

From the Acts of Pope Pius XII, 787, concerning Jesus Christ: It follows that both natural law and, even more urgently, the law of Christ, impose upon them the obligation to give a good example of a truly Christian life: "For we are the good odour of Christ unto God, in them that are saved and in them that perish." They are, therefore, bound, and today more than ever, to think, in prayer and sacrifice, not only of their own private needs, but also of the great purposes of the Kingdom of God in the world, according to the spirit of the "Pater noster," which Jesus Christ Himself taught.

Can it be affirmed that all are equally called to the apostolate in the strict sense of the term? God has not given to all either the possibility or the aptitude. One cannot demand that the wife, the mother, who raises her children in a Christian manner, and who must also undertake work at home to help her husband support their family, be engaged in works of this kind of apostolate. Therefore, the vocation of apostles is not for all. Certainly, it is difficult to precisely define the line of demarcation, from which point the apostolate of the laity properly begins. For example, should one include: the education given either by the mother of the family, or by teachers and mistresses who are devoutly zealous in the practice of their profession; or the conduct of a renowned and openly Catholic doctor, whose conscience never compromises when natural and divine law are at stake, and who strives with all his strength for the Christian dignity of spouses, and for the sacred rights of their children; or the action of a Catholic statesman in promoting a broad housing policy for the less fortunate? Many would lean towards a negative answer, seeing in all of this only the simple fulfillment, which is highly commendable, but obligatory, of the duty of state. Yet, we know the powerful and irreplaceable value, for the good of souls, of this simple fulfillment of the duty of state by millions and millions of conscientious and exemplary faithful.

The apostolate of the laity, in the proper sense, is undoubtedly largely organized within the Catholic Action and other institutions of apostolic activity approved by the Church; but, outside of these, there can be and there are lay apostles, men and women, who consider the good to be done, the possibilities and the means of doing it; and they do it, solely concerned with winning souls to truth and grace. We also think of so many excellent laypeople, who, in regions where the Church is persecuted, as it was in the

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first centuries of Christianity.

[*Latin ed. p. 788*]

Acta 788 Apostolicae Sedis - Commentarium Officiale. Les laïcs, qui supplée de la meilleure manière possible aux prêtres emprisonnés, enseignent autour d'eux la doctrine chrétienne, instruisent sur la vie religieuse et la juste manière de penser catholique, incitent à la fréquentation des Sacrements et à la pratique des dévotions, spécialement la dévotion eucharistique. Vous voyez ces laïcs à l'œuvre; ne vous inquiétez pas de demander à quelle organisation ils appartiennent; admirez plutôt et reconnaissez de bon cœur le bien qu'ils font. Il est loin de Nous la pensée de déprécier l'organisation ou de sous-estimer sa valeur comme facteur d'apostolat; Nous l'estimons, au contraire, très fort, surtout dans un monde où les adversaires de l'Église s'appuient sur elle avec la masse compacte de leurs organisations. Mais elle ne doit pas conduire à un exclusivisme mesquin, à ce que l'Apôtre appelait "ex2 plorare libertatem": "épier la liberté". Dans le cadre de votre organisation, laissez à chacun grande latitude pour déployer ses qualités et dons personnels en tout ce qui peut servir au bien et à l'édification: 3 <(in bonum et aedificationem), et réjouissez-vous quand, hors de vos 4 rangs, vous en voyez d'autres, "conduits par l'esprit de Dieu", gagner leurs frères au Christ.

2. Le clergé et les laïcs dans l'apostolat. Il va de soi que l'apostolat des laïcs est subordonné à la hiérarchie ecclésiastique; celle-ci est d'institution divine; il ne peut donc être indépendant vis-à-vis d'elle. Penser autrement serait saper par la base le mur sur lequel le Christ lui-même a bâti son Église. Cela posé, il serait encore erroné de croire que, dans le ressort du diocèse, la structure traditionnelle de l'Église ou sa forme actuelle placent essentiellement l'apostolat des laïcs en une ligne parallèle à l'apostolat hiérarchique, de sorte que l'évêque même ne puisse soumettre au curé l'apostolat paroissial des laïcs. Il le peut et il peut poser en règle que les œuvres de l'apostolat des laïcs destinées à la paroisse même soient sous l'autorité du curé. L'évêque a constitué celui-ci pasteur de toute la paroisse, et il est, comme tel, responsable du salut de toutes ses ouailles. Qu'il puisse y avoir, d'autre part, des œuvres d'apostolat des laïcs extraparoissiales et même extradiocésaines, — Nous dirions plus volontiers supraparoissiales et supradiocésaines —, selon que le bien commun.

[*Latin ed. p. 789*]

The Acts of the Popes, Volume 18, page 9, concerning the Church, requests this, and it is also true, and it is not necessary to repeat it. In Our address of May 3rd last to the Italian Catholic Action (n. 6), We indicated that the dependence of the lay apostolate on the hierarchy admits of degrees. This dependence is closest for Catholic Action; indeed, Catholic Action represents the official lay apostolate; it is an instrument in the hands of

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the hierarchy, it must be like the extension of its arm, and therefore, by its very nature, it is subject to the direction of the ecclesiastical superior. Other works of the lay apostolate, organized or not, may be left more to their own initiative, with the latitude that the goals to be achieved would require. It is understood, of course, that in any case, the initiative of the laity, in the exercise of the apostolate, must always remain within the limits of orthodoxy and must not oppose the legitimate prescriptions of the competent ecclesiastical authorities. When We compare the lay apostle, or more precisely, the member of Catholic Action, to an instrument in the hands of the hierarchy, according to the expression that has become common, We mean this comparison in the sense that ecclesiastical superiors use them in the way that the Creator and Lord uses rational creatures as instruments, as secondary causes, "with a gentleness full of respect." Therefore, let them use them, with the awareness of their grave responsibility, encouraging them, suggesting initiatives to them, and graciously welcoming those that they themselves might propose, and, as the opportunity arises, approving them with broadmindedness. In decisive battles, it is sometimes from the front lines that the most fortunate initiatives originate. The history of the Church offers numerous examples of this. In general, in the work of the apostolate, it is desirable that the most cordial understanding prevail between priests and lay people. The apostolate of the one is not a competition with that of the other. Indeed, the expression "emancipation of the laity," which is heard here and there, does not please Us. It has a somewhat unpleasant sound; moreover, it is historically inaccurate. Were they therefore children, minors, and did they need to wait for their emancipation, these great commanders, to whom We alluded when speaking of the Catholic movement of the last hundred and fifty years? Moreover, in the kingdom of grace, all are considered adults. And that is what matters. The call for the cooperation of the laity is not due to the failure or the inadequacy of the clergy in the face of their present task. There may be shortcomings.

[*Latin ed. p. 790*]

790 Acta Apostolicae Sedis - Commentarium Officiale. Individuelles actions, that is, the inevitable misery of human nature, are found on both sides. But, speaking generally, the priest has as good eyes as the layman for discerning the signs of the times, and he has no less sensitive ear for listening to the human heart. The layman is called to the apostolate as a collaborator of the priest, often a very valuable collaborator, and even necessary because of the shortage of clergy, who, as we said, are too few to be able, alone, to fulfill their mission.

3. We cannot conclude, dear sons and daughters, without recalling the practical work that the apostolate of the laity has accomplished and is accomplishing throughout the world in all areas of human individual and social life, a work of which you have confronted and discussed the results

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and experiences during these days: apostolate in service of Christian marriage, of the family, of the child, of education and the school; for young people and young women; apostolate of charity and assistance in its today countless aspects; apostolate for the practical improvement of social disorders and misery; apostolate in missions, or in favor of emigrants and immigrants; apostolate in the field of intellectual and cultural life; apostolate of games and sports; and finally, and this is no small thing, apostolate of public opinion. We commend and praise your efforts and your work, and above all, the vigor of the good will and the apostolic zeal that you carry within you, which you have spontaneously manifested during the Congress itself, and which, like powerful sources of living water, have made its deliberations fruitful. We congratulate you on your resistance to this harmful tendency, which even exists among Catholics, and which would confine the Church to what are called "purely religious" matters: it is not that one worries about knowing exactly what is meant by that; provided that it remains within the sanctuary and the sacristy, and that it passively allows humanity to struggle outside in its distress and needs, one does not ask for more. It is all too true: in some countries, it is forced to recline thus; even in this case, within the four walls of the temple, it must still do its best with what little remains possible. It does not withdraw from it spontaneously or voluntarily. Necessarily and continuously, human life, private and social, is in contact with the law and the spirit of Christ; as a result, by the force of things, there is a mutual interpenetration of religious apostolate.

[*Latin ed. p. 791*]

Acts of the Popes, 791, XII, and concerning political action. Politics, in the elevated sense of the word, does not signify anything other than collaboration for the good of the City, the commonwealth. But this good of the City extends very widely, and consequently, it is in the political sphere that laws of the highest importance are debated and enacted, such as those concerning marriage, the family, the child, and the school, to mention only these examples. Are these not questions that primarily concern religion? Can they leave an apostle indifferent, apathetic? In the aforementioned allocution, we have traced the boundary between Catholic Action and political action. Catholic Action must not engage in partisan politics. But, as we also said to the members of the Olivaint Conference, "While it is praiseworthy to remain above the contingent quarrels that envenom the struggles of parties, it would be blameworthy to leave the field free, for the management of the affairs of the State, to the unworthy or the incapable."

To what extent can and must an apostle remain distant from this boundary? It is difficult to formulate a uniform rule on this point for everyone. The circumstances, the mentality, are not the same everywhere. We gladly approve of your resolutions; they express your firm good will to reach out

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to one another across national borders, in order to practically achieve a full and effective collaboration in universal charity. If there is a power in the world capable of overturning the petty barriers of prejudices and biases, and of disposing souls to a sincere reconciliation and a fraternal union among peoples, it is the Catholic Church. You can rejoice in this with pride. It is up to you to contribute to it with all your strength. Could we give a better conclusion to your Congress than by repeating to you the admirable words of the Apostle of the nations: "Finally, brethren, rejoice; be made perfect; be of one mind; live in peace; and the God of love and peace will be with you."

And when the Apostle concludes: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all," he expresses precisely that which all your actions seek to bring to men. May this gift also fill your own souls and your hearts. May this be our final wish! May God grant it and bless you. May 3, 1951. n. 5.

Discourse, March 28, 1948.

2 Corinthians 13:11.

2 Corinthians 13:13.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis - Commentarium Officiale, bestowing upon you and the entire Catholic world its most excellent graces, as a pledge of which We grant you, with the fullness of Our heart, Our Apostolic Blessing.

II To the Most Excellent Sir, Fernando Mariam Castiella y MoÀz, an official outside the regular order, presenting public letters to the Supreme Pontiff on behalf of Spain,

Most Honorable Ambassador: Following the unexpected return to his homeland of your illustrious and, in a great measure, virtuous predecessor, to occupy a high office in the government of his country, Your Excellency has been chosen by the confidence of the Head of State as the representative of that Spanish people, always so close to Our heart, before Us; therefore, as We solemnly begin your mission here – where such an impressive number of states from all parts of the world and of the most diverse forms of government maintain their diplomatic representations – We wish to give you the most paternal and cordial welcome, expressing at the same time the conviction that the faithful and Catholic Spanish people will accompany you in the mission that Your Excellency begins in the center of Christendom, with the most profound satisfaction and the most intimate and sincere approval.

In such expectation, We are confirmed by the noble expressions that Your Excellency has just pronounced, a clear manifestation of how deeply imprinted in your spirit is the particular character of your important function.

Your Excellency is not unaware of the aspect that the world presents today, not only because you are a worthy descendant of a family where an-

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cient Iberian lineages are intertwined with modern branches sprung from the fertile land of the New World, but also because you come directly from that same hemisphere, where twenty nations, speaking the same language and invoking the same and only God, make history, as has fortunately been said, something current and vibrant that never dies.

This human experience, enriching the knowledge acquired in the most famous schools of your homeland and abroad, together with the practice gained in the course of a history, much more dense than long, especially in the field of international law, must have made Your Excellency aware of the tragic characteristic of our days.

*Written on the 13th of November, in the year 1951.

[*Latin ed. p. 793*]

The Acts of Pope Pius XII, page 79, consist in the disparity between legal principles, which proclaim as the desired goal the peaceful coexistence of peoples, and the political reality, which seems to close the path, to make the goal increasingly remote, and even to risk never achieving it. He who is not resolved to combat this appalling discrepancy and to overcome it within his sphere of action, is not part of the true, sincere advocates of peace, because his works against peace itself are sufficient to refute his pacifist pronouncements. And he who is not willing to recognize the moral supremacy of the problem of peace in all its aspects, turns away from what is the principal duty of humanity; he deliberately ignores an urgent duty that is imposed with the same gravity on all and each of men, as well as on peoples; he closes his eyes, not only to the light of a specific problem of human society, but to the splendors of an essential function of the Christian faith for the formation of a society permeated by the spirit of Jesus Christ. For too many years, humanity and Christendom have wavered along the dizzying line that separates the desire for peace from the fear of war; a fear of a war that, although it may not seem imminent, through a perfectly explainable psychological effect, drives everyone, rulers and the ruled, to the pursuit of armaments, with economic and social consequences that should terrify any clear-minded person. No one contemplates this disastrous spectacle with more bitter and painful concern than the common Father of Christendom. No one more than He sees with horror the indescribable pains and calamities, the appalling catastrophes of a material and moral order, that would befall humanity if this abyss of mutual distrust and of well-founded reciprocal fear, which opens between peoples and groups of peoples, is not soon filled. All, indoctrinated by a bitter experience, unfortunately know that, in the harsh reality of the present hour, even the most sincere love of peace cannot dispense with strict vigilance against the danger of unjust aggressions. But above all, there is an intention that must move all those who consider themselves members of the community of Christian peoples, of the states that live on a moral basis: that of doing everything, as far as hu-

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manly possible, to close the abyss excavated in the living flesh of humanity. And when, for the moment, definitive solutions cannot be reached, it will be necessary, at least, to favor all sincere, even if gradual, partial solutions, and then to wait with patience and attention for that which...

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - Commentarium Officiale, points to the dawn of better days, in which public and global opinion, within a more tranquil and serene atmosphere, will be better prepared for mutual understanding. There can be no doubt concerning the role that belongs to Spain in this struggle, waged with the noblest of aims. Your Excellency comes from those lands towards which the dying eyes of the great Isabella turned – whose centenary is celebrated this year – from that singular spirit of which, at this moment, we wish to evoke not so much the strength or the political vision, but the maternal longings for peace, dictated by a profoundly Christian concept of life, which sought for those she called her children of America a treatment full of sweetness and devotion. What the Spanish Apostles preached in Peru and throughout America; what their philosophers and theologians taught in Salamanca, in Alcalá, and in Trent; what their poets sang in inspired verses; what their saints proclaimed with their exemplary lives; what their martyrs heroically testified throughout all times – these are stars in the sky of their history, by whose light the dense, but artificial, mists stirred up by the spirit of evil will never be able to resist for very long. The living and vital bond that unites Old Spain with the rest of the community of nations may be temporarily forgotten or belittled under the pressure of opinions or transient currents. But We ask Heaven that the hour not be delayed in which the dissonances and distances of today are lost in a fruitful harmony of purposes and activities, by virtue of which – as a result of concordant human effort and a gift from Heaven – humanity, so tormented by useless discord, may achieve peace based on justice and loyalty, sustained by sublime moral inspirations, and realized in a spirit of cordial fraternity. With such a comforting hope, We invoke upon the beloved Spanish people, with whom We always count; upon those who govern their destiny, and upon Your Excellency, the light and protection of the Most High, while from our heart We impart, both to them and to their distinguished family and to Our faithful children of Spain, the earnestly requested Apostolic Blessing.

[*Latin ed. p. 795*]

Acta Pii PP. XII 795. *AD CHRISTIFIDELES PER RADIOPHONUM. I. AD CONGREGATIONEM EUCHARISTICAM NATIONALEM EX OMNIBUS HELVETIA IN URBE EINSIEDELN CONGREGATIS.*

Animis commotis et laetitia plena, in hoc horam, spiritu et per verba nostra, quae per undas aetheris ad vos portantur, inter vos, venerabiles fratres,

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carissimi filii et filiae, in Einsiedeln, in loco sancto, ubi Dominus noster et Redemptor, per saecula multa, per intercessionem beatae Matris Suae Mariae, miracula gratiae innumerabilia operatus est; inter vos, qui ibi ex omnibus partibus patriae vestrae, hac gemma creationis, congregati estis, ut, magna testatione fidei, Iesum Christum, Deum-Hominem in formis eucharisticis praesentem, Dominum mundi et amantissimum Redemptorem generis humani, testimonium detis et adoracionem offeratis, ut Deo gratias agatis, amorem vestrum erigat et fidem vestram usque ad mortem confirmetis.

Ad finem conventus vestri, apostolicam benedictionem a nobis petitis, ut decisiones vestras sigillet et virtute Dei repleat. Libenter petitioni vestrae indulgimus. Benedictio nostra sit confirmatio fidei vestrae: fidei in veritatem Sanctae Eucharistiae, sicut in omnes veritates quae Revelatio Dei, perfecta in Iesu Christo, ad salutem nostram, continet.

Anima et ingenium hominis catholici sunt mundi patefacta, aperta ad omnem amplitudinem et pulchritudinem scientiae naturalis, investigationis et culturae; sed etiam aperta ad veritates supernaturales; immo, incomparabiliter ardentius cor catholicus suum aperit, quia hae veritates homini redemptionem ab peccato et culpa afferunt, eumque filium Dei, fratrem et sororem Iesu Christi faciunt, et ei praebent patrocinium resurrectionis beatae et vitae aeternae, et eum fortalecunt in via ardua ad portas aureas patriae caelestis.

Hanc fidem, carissimi filii et filiae, quam cum eadem passione amore Iesum Christum, sicut omnes fideles, testamini.

*Datum die 30 Septembris mensis anno 1951.

[*Latin ed. p. 796*]

796 Acta Apostolicae Sedis - Commentarium Officiale: "Kinder der Kirche von Anbeginn" – nichts soll schwächen, nichts soll erschüttern; dieser Glaube soll einer Quelle gleichen, deren lebendige Wasser in immer tieferem und vollerem Strom hinüberfließen zum ewigen Leben. Unser Segen soll eine Bestätigung eures Willens sein, den katholischen Glauben in die Tat umzusetzen. Der Katholik von heute kann diese Pflicht nicht ernst und heilig genug erfassen. Seht auf die Christen der ersten Jahrhunderte: durch ein Leben nach dem Glauben mussten sie allmählich eine christliche Atmosphäre schaffen in einer Kultur, die in ihren tiefsten Wurzeln unchristlich war; und sie haben das, menschlich gesprochen, Unmögliche erreicht, so gut, dass selbst die furchtbare Diokletianische Verfolgung gegen die neue Religion nicht mehr aufkam. Eure Lage ist, jedenfalls in eurem Land, eine leichtere. Heute sind die Wurzeln der Kultur immer noch Reste einer gläubigen Vergangenheit. Aber nicht mehr auf sehr lange Dauer, wenn ihr sie mit Gottes Hilfe nicht schützt. Und ihr müsst sie schützen in erster Linie durch euer eigenes Wollen und Tun, bis zu den letzten Folgerungen, die der christliche Glaube als

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Lebensforderungen an euch stellt: bis zur Heiligung des Sonntags, bis zur Ehrlichkeit, sozialen Gerechtigkeit und christlichen Liebe in Handel und Wandel; bis zur Friedfertigkeit und Versöhnlichkeit; bis zur Keuschheit und vollkommenen Ehe – nach Christi Gebot; bis zu den Weisungen des eigenen Gewissens und der Kirche für Presse, Film und Schauspiel; bis zum lauteren Gehorsam, wenn Christus durch die kirchlichen Oberen zu euch spricht. Ihr seid berufen, der Sache Jesu Christi im öffentlichen Leben Geltung und Sieg zu verhelfen: eine große Aufgabe, die kein Zögern duldet; denn der Gegner wähnt sich stark, und die Lebensform, die er der Menschheit aufzwingen würde, läge von der christlichen noch mehr ab als das Heidentum vergangener Zeiten. Sie wäre nicht nur unchristlich, sie wäre einfach unmenschlich. Der Erfolg eures Bemühens steht bei Gott. Aber eines ist sicher: er wird euch nur beschieden sein, wenn euer eigenes Leben im Einklang steht mit eurem Glauben. Von den Tabernakeln eurer Heiligtümer ergieße sich die alles vermögende Kraft des gottmenschlichen Erlösers über eure Oberhirten und Priester, dass sie "ihrer Herde Vorbild seien"; über eure Familien, dass sie zu Heimstätten heiliger Gottesfurcht, unentweihter, froher Jugend und beglückender Liebe werden; über alle von euch, die in den führenden Berufen der guten Sache dienen können und wollen.

1. *Cfr. Io. 4, 14.*

2. *1 Petr. 5, 3.*

[*Latin ed. p. 797*]

To all your sick and afflicted, may they carry their cross, following the Savior; to all of you, may the grace of Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you. As a pledge of this, We impart to you from the fullness of Our heart the Apostolic Blessing.

II. TO THE FAITHFUL GATHERED FROM THE ENTIRE ISLAND OF MADAGASCAR IN THE CITY OF TANANARIVE FOR THE CELEBRATION OF THE EUCHARIST.

Behold, the moving days are almost at their end, days which, with the eager cooperation of Our Apostolic Delegate, of all the Ordinaries of the island, of representatives of the secular and regular clergy, of religious institutes and organizations, have drawn so considerable a throng of the faithful to the capital. Yes, in a few moments they will end, but not without leaving behind them, with the persistent sweetness of their fragrance, a profound and unforgettable memory, for they have enriched the religious history of Madagascar with a brilliant page. By kindling the bright and ardent flame of faith and charity, they have strengthened, in the love of Christ, the fraternal bonds that no divergence, no disagreement, should break or loosen. United in the adoration of the same divine Host, in the participation of the same Sacrifice, yes, you are truly brothers, more than brothers; nourished by the same flesh of Christ, you are all "one" in Christ.

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Beloved children of the common Mother, the Holy Catholic Church! Your common Father is in spirit among you: He is even in a way, not truer or more perfect, but more keenly present at this solemn moment, when Our voice, moved, crossing the thousands of miles that separate Us from you, reaches your ears and penetrates Our word into the depths of your loving and docile hearts. When, instead of meticulously examining particular details, fleeting episodes, of being astonished by the succession of shadows and lights, one knows how to look from above, in its providential course, at the Malagasy epic, one cannot help but recognize and adore the divine hand that has guided it. Let us recall that day in the year 1500, when, discovering this immense island, Diego Diaz insisted on baptizing it with the name of the glorious martyr of Rome. *Cfr. 2 Cor. 12, 13. * Given on the 30th day of September in the year 1951.

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis - Commentarium Officiale: La chrétienté naissante, Saint Laurent; que l'on pense aux difficultés, aux vicissitudes, aux obstacles qui auraient abattu des cœurs moins trempés et moins résolus – et que l'on contemple, aujourd'hui, cette terre où vous saluez avec joie et reconnaissance les heureux travailleurs apostoliques, les bras chargés des moissons que d'autres avaient jadis semées et arrosées de leurs larmes et de leur sang. Quel chemin vaillamment et glorieusement parcouru! À cette constatation, vos cœurs, comme le nôtre, font monter l'hymne de l'action de grâces vers l'Auteur et Consommateur de tout bien, qui, après tant de souffrance et tant de labeur apparemment stérile, a donné à votre terre la noble fierté d'une maternité spirituelle merveilleusement féconde. Neuf vicariats apostoliques, deux préfectures se partagent la charge d'âmes parmi les habitants de votre « Grande Île ». Admirable bilan d'une longue collaboration dont l'histoire de votre pays et de vos peuples, l'histoire même de l'Église, a retracé et continue de retracer les étapes, successivement humbles et cachées, douloureuses et glorieuses. Durant ces jours de prière et de recueillement, de purification et de pénitence, d'hommages solennels dans les grandes fonctions de la liturgie et dans l'intimité du banquet divin, "Sacrum Convivium", le divin Maître de la vigne mystique a sillonné en tous sens et béni par sa présence les rues et les places de votre capitale. Que ce ne soit pas seulement en passant, mais en retour de votre fidèle correspondance qu'il daigne faire de ce rendez-vous eucharistique une source intarissable de réflexions salutaires, de courageuses résolutions, d'œuvres bienfaisantes. Qu'il daigne donner à tous sans distinction d'origine ou de tribus, de castes ou de professions, de culture et d'éducation ou de positions sociales, le sens droit et sûr – toujours en éveil contre toute déviation ou erreur – de la vaste et grave responsabilité que le temps présent, semé d'écueils, il est vrai, mais riche aussi de ressources et de possibilités apostoliques, impose à quiconque s'est enrôlé sous l'étendard glorieux du

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Roi des rois, du Christ eucharistique. Aucune autre voie ne s'ouvre devant vous pour assurer au règne de Jésus-Christ sur la terre malgache un avenir dont vous puissiez répondre devant votre conscience de chrétiens, devant le jugement du monde catholique, devant la postérité. La Providence vous a placés comme en vedette à un des grands carrefours du monde, tel que l'on en imaginerait difficilement de plus important. À ce poste, où vous êtes offerts en spectacle à Dieu, aux anges et aux hommes, voulez-vous arborer la Croix du Christ, le signe de contradiction, afficher publiquement, maintenir et promouvoir, sans pusillanimité...

[*Latin ed. p. 799*]

If, with humility and without discouragement, without fear of sacrifice or human respect, you proclaim the reign of Christ, His doctrine, and His law, will you not draw down upon your homeland and upon humanity treasures of blessings, of happiness, of joy, of peace, of true progress? Yes? Then you will have brought about for your nation and for all mankind a harvest of inestimable value. This triduum of graces in Tananarive must not remain without lasting fruit, and We have a firm hope that it will not. The seed of wheat has fallen on very fertile ground, so that from all ranks of Catholic laypeople, a luxuriant harvest of men and women, of young men and young women, may arise, firm in faith, ardent of heart, spurred by the sole ambition, striving towards the sole ideal, of communicating the light of Christ, of bringing the "lumen Christi" to as many of their brothers and sisters as possible, who are still languishing in the darkness of death, or wavering in the twilight of a diminished truth, or hesitating in fear to embrace, seriously and with integrity, the holy laws of the Christian life. Strengthened by the memories of the past and the experiences of the present, We look to the future with confidence, but this confidence We place entirely in Christ, in His Cross, in His Eucharist. Prostrate before the divine Host, join yourselves in prayer with the prayer that, from the depths of Our soul, ascends to Him: Eternal and sovereign Priest, deign to lower your merciful gaze upon this great land, which is the particular object of Our affection; grant to these peoples numerous pastors, according to Your own Heart; raise up among the laity heroes and leaders, eager and capable of exercising, in fraternal harmony, an effective collaboration in the hierarchical apostolate of Your Vicar and Your Bishops; arm with Your light and Your strength the champions and defenders of the Catholic cause, of religious freedom, especially in the realm of the truly Christian family and of education; shatter and overcome, one after another, all the obstacles that still hinder the path upon which the Malagasy Church progresses, following a true and continuous path towards the fullness of its prosperity and its fruitfulness; pour forth abundantly upon all, pastors and flock gathered at this moment at the foot of Your altar, Your graces of faith, of strength, of perseverance, of unity, of charity; We implore You, through

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the intercession of Your Saints, Your martyrs, Your apostles, Your angels, of Your Mother Immaculate, Queen of heaven and earth.

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis - Commentarium Officiale. And, in your name, as a pledge of your divine favors, O Eternal and Sovereign Priest, We bestow upon this beloved people, upon all those united with it in this solemn manifestation of faith and love, with all the outpouring of Our heart, Our Apostolic Blessing.

III TO THE FAITHFUL, AFTER THE MARIAL CONGRESS FROM ALL NATIONS HELD IN ULYSIPONE IN LUSITANIA, GATHERED FOR THE SACRED CELEBRATIONS IN HONOR OF THE BLESSED VIRGIN MARY IN THE SANCTUARY OF FATIMA.

Venerable Brothers and beloved Sons, *Magnificat anima mea Dominum!* is the word that spontaneously comes to Our lips to express the sentiments that flood Our soul at this historic moment of these celebrations, to which We have presided in the person of Our most worthy Cardinal Legate; celebrations, or a grand hymn of thanksgiving; which, through the inestimable benefit of the Holy Year worldwide, your enlightened piety wished to offer to the Lord, on this privileged mountain of Fatima, of the Virgin Mother chosen for the throne of her mercies and the inexhaustible source of graces and wonders.

A year ago, at that happily solemn hour, when in the Basilica of the Prince of the Apostles We closed the Holy Door, it seemed to Us that We saw the Angel of the Lord, who, having gone forth through it twelve months before, had gone throughout the world inviting souls of good will to come and seek peace and to renew supernatural life in the salutary *piscina* of the Jubilee, prepared in the heart of the Eternal City. To that invitation, in which the Spirit of the Lord beckoned, We saw, in the following months, the streets and temples of this venerable City flooded with countless multitudes, such as had never been seen in previous Jubilees, coming from all nations and tribes, formed of all classes and social categories, but united in the same faith, palpitating with the same love, animated by the same piety, as brothers in Jesus Christ and children of the same Father who is in Heaven, invoking and singing in all the languages of the globe the divine mercies.

Magnificent and dazzling spectacle of the unity and catholicity of the Church, which has imprinted such a profound mark on its life! Now, as the Jubilee extended to the entire world is about to conclude, looking back upon it, another vision is not less consoling.

Datus die 13 Octobris mensis a. 1951.

[*Latin ed. p. 801*]

The Acts of Pope Pius XII, page 801, speak of how Our spirit is moved. It

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is not merely an angel of the Lord, but the Queen of the Angels, who, emerging from her miraculous images in the most famous sanctuaries of Christendom, and especially from that Sanctuary of Fatima – where Heaven granted her the title "Regina Mundi" – traverses all her domains in a jubilee visit. And as she passes through America as well as Europe, Africa, and India, Indonesia, and Australia, blessings rain down from Heaven, and the wonders of grace multiply to such an extent that we can only believe what our eyes see. It is not only the obedient and good children of the Church who redouble their fervor; there are also prodigal sons, overcome by longing for their mother's embrace, who return to the paternal home; and still (who would have imagined it?) in countries where the light of the Gospel has only just begun to dawn, there are so many, enveloped in the darkness of error, who, almost in defiance of the faithful of Christ, await her visit, and receive it and acclaim it deliriously, and venerate her and invoke her, and from her obtain remarkable graces. Under the maternal gaze of the celestial Pilgrim, there are no antagonisms of nationalities or races that divide, no diversity of borders that separate, no contrast of interests that cause discord; all for a moment feel happy to see themselves as brothers. This singular and singularly impressive spectacle makes us conceive of the most joyful hopes. And does the most benign Regina Mundi not wish to indicate to us that she takes this Holy Year under her special protection? And therefore, We, gladly accepting the responsibility of presiding over these solemnities in spirit, intend to entrust them almost palpably to her, certain that our prayers, passing through her Immaculate Heart, will be more acceptable to the Lord, and that the salutary fruits of the Jubilee, in her blessed hands, will not quickly vanish, but will be preserved, blessed, and multiplied. In the solemn proclamation of the Jubilee, We indicated that one of its principal aims is peace, both internal and external, in families, in society, among nations. The world sighs for peace, and despite much that has been done, it continues to sigh anxiously, yearning to see it restored. The Virgin Mary, in her message, which the Pilgrim is repeating to the world, indicates to us the sure path to peace and the means of obtaining it from Heaven, since so little can be trusted to human means. When she particularly emphasizes the Rosary in families, she seems to tell us that it is in the imitation of the Holy Family that the secret of peace in the domestic home lies. When she exhorts us to concern ourselves with our neighbor as with our own interests, to the point of praying and sacrificing for his good.

[*Latin ed. p. 802*]

Acts 802 of the Apostolic See – the official commentary – indicates the truly effective means of restoring concord between social classes. And when, with a maternal voice, both gentle and persuasive, it calls for a general and sincere return to a more Christian life, is it not repeating that only through peace with God and through respect for justice and the

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eternal Law can the edifice of world peace be solidly established? For, in truth, if God does not build, all the efforts of the builders are in vain. Beloved Sons, who in such great numbers have come today to this blessed oasis of this Marian sanctuary, a magnificent representation of all those throughout the vastness of the world who strive to avail themselves of the invaluable treasures of the Holy Year, here, at the feet of the Queen of the World and of Peace, with the most fervent acts of thanksgiving, renew and entrust to her the salutary purposes conceived during this holy Jubilee; repeat to her and entrust to her the hopes, the supplications, and the aspirations of the entire world; and resolve to depart from here as apostles of the God of peace, to work for it with the example of a renewed Christian life, with incessant prayer offered to Heaven, and with all possible activity that Providence may provide you. We, continuing to work tirelessly and by every means within Our power for the true good of the great human family, place Our hopes above all in the most powerful intercession of the Virgin Mother, invoking her incessantly that she may deign to hasten the hour when, from one end of the world to the other, the angelic hymn will be fulfilled: "Glory to God and peace on earth, goodwill toward men."

IV. TO THE FAITHFUL, FOR THE TENTH EUCHARISTIC CONGRESS OF THE ENTIRE CHILEAN NATION, GATHERED IN THE CITY OF VALLIS PARADISI.

Venerable Brothers and beloved sons, who in the beautiful city of Valparaíso, conclude the tenth national Eucharistic Congress of Chile, convened, as you have so often repeated, to render a public and solemn tribute to the immortal King of the ages and Sovereign of the nations, in the name of the Church and of the Fatherland.

1. "Give glory to God in His name; bring gifts and come into His presence, and worship the Lord in holy array." (Psalm 96:9) "Tribute to the Lord the glory due to His holy name; bring gifts and come into His presence, and worship the Lord in holy array."

*Given on the 14th day of October in the year 1951.

1. Cf. Prayer of the Congress.

[*Latin ed. p. 803*]

Acta Pii Pp. 803 XII 2: "Adorate in presencia del Señor en su magnífico santuario. ¡Gloria, honor y adoración al Soberano Señor Sacramentado; amor y reparación al Santísimo Sacramento del altar!" No hace un año todavía, muy queridos congresistas, que Nuestra voz, sirviéndose de estas mismas ondas etéreas — vehículo una vez más de Nuestra devoción y Nuestro afecto —, llegaba a vuestros oídos para cerrar las solemnidades de aquel inolvidable primer Congreso Mariano nacional chileno, que Nos complacíamos en describir como remate digno de un Año Santo eminentemente mariano. Con tan providencial preparación, quedaba abierto el

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camino para esta magna Asamblea, perfumada también con esa unción inefable que la Santísima Madre de Dios pone en cuanto toca — puesto que ayer mismo habéis coronado a vuestra Virgen Purísima de Lo Vásquez, objeto de singular ternura para todo digno hijo de Valparaíso —, y también en coincidencia con las grandiosas ceremonias de Fátima, inicio de la clausura del Gran Jubileo extendido a todo el mundo. ¡Concomitancias providenciales y caminos de Dios! Pero, ¿no querrá todo esto decir que, a pesar de tantas nubes como cierran los horizontes, de tanta inseguridad en el futuro, de tanto temor y de tanto odio en las almas, podemos todavía esperar, por intercesión de la Reina de los cielos, el triunfo de la caridad y del amor? "Dios es caridad", y así como dio al hombre al crearle, y renovó al redimirle, una participación de su inteligencia y de su verdad infinita, así también encendió en su pecho una chispa de su vida, que es vida de amor. Y, ¿cómo se ha de realizar esto mejor, sino por medio de la Eucaristía, por medio de aquel Sacramento que es a su vez expresión de la caridad de Cristo para con nosotros y forjador de nuestro amor a Cristo? 3 4 Quien no ama no vive; y vosotros ahora, correspondiendo acaso como nunca al amor excesivo de un Dios hecho Hostia para ser redención y alimento vuestro, perfeccionáis vuestra vida sobrenatural, que en la misma caridad tiene su raíz: "In caritate radicati". Pero esta perfección no será ni plena ni completa si, contentándose con un afecto momentáneo, no sigue bebiendo en la Eucaristía las preciosas lecciones aprendidas en estos días de cielo: Que la Eucaristía es "sacramentum pietatis", el sacramento de la piedad, la cristalización de la piedad de todo un Dios para con nosotros 5.

*2 Par. 18, 29.

*1 Jn. 4, 8.

*Cfr. S. Th. Summa Theol. 3a, q. 7, a. 3, ad 3; q. 78, a. 3, ad 6.

*That Christ may dwell by faith in your hearts.

[*Latin ed. p. 804*]

804 Acta Apostolicae Sedis — Commentarium Officiale, and therefore, the most effective awakener and preserver of a truly Christian life, complete in faith, pure in morals, undefiled in homes, a life of piety whose natural consequence should be that abundance of priestly and religious vocations, which you so greatly need; that the Eucharist is "vinculum caritatis," the bond of charity, the tie which, by incorporating us into Christ and consummating our union with Him and with our brothers, should be the beginning of the fusion of minds and, above all, of hearts, among the members of the great human family, among the various categories of society; that the Eucharist, finally, is "signum unitatis," the sign of unity, a kind of visible expression of that great new commandment of Jesus, promulgated precisely after instituting the Sacrament of His Body and Blood, and with a view to the black betrayal of the unfaithful apostle, a sad precursor of all those who in the future would forget fraternal love.

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Beloved Chilean Catholics, dearest children whom we always carry in our hearts! Do you know who are the enemies of your faith? Those who, like nocturnal birds, cannot withstand the brilliance of the light, and therefore close their eyes and deny the splendors of the Eucharist. Do you wish to recognize the adversaries of your charity? They are those who turn away from the source of love in order to more freely incite class hatreds and foster a fire that can only be extinguished by the life-giving waters flowing from this torrent. Do you desire to identify the executioners of your unity? Consider as such those who desert the Eucharistic table and forget their brothers, in order to seek apparent pleasures at the banquets of their very adversaries, thereby – we hope unconsciously – serving the enemies of God and the Church.

No; what the Church needs, what the Fatherland needs, are souls filled with Eucharistic fervor, those souls who these days have sung until they are hoarse: "This Church of Chile that acclaims you – as the sole Shepherd of its destiny – implores you here to keep our Christian homeland, free and prosperous in your peace." The "Pearl of the Pacific," the precious jewel of the ancient bay of Quintil, the historic seat that was once honored by the charity of those illustrious prelates named Izquierdo and Gimpert, no less than by the captivating eloquence of a Salvador Donoso or a Ramón Angel Jara, the city that is distinguished by its devotion to the Sacrament of the altar.

AUG. in Io. S S. 7 Hymn of the Congress. 26, 13.

[*Latin ed. p. 805*]

The Acts of Pope Pius XII, page 805, have provided a fitting framework for your devotion to the Most Sacred Heart of Jesus and to the Most Holy Virgin. But Our thoughts, following the impulses of a heart where universal paternal love expands its boundaries so that it may encompass the entire world, soar far and unite what Providence has evidently willed to unite. In Fatima, near the shores of the Atlantic, the Holy Host was elevated for three days without interruption, praying for poor sinners and for the peace of the world; now, in Valparaíso, a beautiful balcony overlooking the vast Pacific, We also wish to pray for stray souls, those souls whose absence is one of Our spirit's greatest sorrows; those souls for whom We eagerly await each day; We also wish to pray for peace: peace of conscience, peace within nations, and peace in international relations. May the Virgin of Carmel, patroness of the Congress and special protector of your country, deign, in this Centenary of her scapular, to hear Our fervent prayers; this is what We ask of her, with all Our heart, while, with paternal affection, We bless you, Venerable Brothers, with your clergy, all those present in Valparaíso, the

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beloved Chilean nation, and all who hear Our voice.

[*Latin ed. p. 806*]

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SACRA CONGREGATIO DE RELIGIOSIS

DECRETUM

APUD S. CONGREGATIONEM DE RELIGIOSIS

((**STUDIUM**))

CONSTITUITUR

« Quod numquam ecclesiasticarum rerum memoria factum esse recenset, nunc primum Sodalitates, in quas qui cooptati sunt suae veluti metam evangelicam absolutionem perfectionemque sibi praestituunt, in tam celebres coetus coaluerunt, quemadmodum postremis hisce diebus contigit, ut de communibus utilitatibus cogitata librent consilia. Quod ut efficeretur, iudicio Nostro matura tempora omnino requirebant » (Pius XII, Allocutio diei 8 dec. 1950 Conventui generali ex universis religiosis Ordinibus, Congregationibus ac Societatibus Institutisque saecularibus, Romae habito).

1. Ille Conventus sollemnis, qui Congressus de Statibus perfectionis appellatus fuit, vota quaedam ad nostris temporibus accommodatam renovationem inducendam ordinata, emisit et S. Congregationi de Religiosis exhibuit.

Haec vota S. Congregatio libenter excepit, eaque peritis adhuc examinanda tradidit qui modum ea exsecutioni mandandi suggérèrent et viam qua incedendum erit demonstrarent.

Inter ea vero quae communi omnium plausu recepta fuerunt et enixe S. Congregationi commendata ut ipsa SSmo D. Nostro pro approbatione exhibere dignaretur, illud eminet quod ita breviter perstringi potest : « A d exemplum Studiorum, pontificia auctoritate apud aliqua Romanae Curiae dicasteria institutorum, — quae maximo cum fructu alumnos in rebus propriis solide et practice instruunt atque ad officia seu munera correlata iure riteque exercenda praeparant, — Schola practica rationi vitae religiosae plene respondens apud S. C. de Religiosis legitime instituatur. Ipsa ita ordinari deberet, ut, tam tyrones qui in Urbe studiis academicis aliisque superioribus vel specialibus incumbunt, quam illi qui negotiis agendis tractandisque, diversis educationis ministeriis,

1 A. A. 8., 1951, p. 27.

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"It has never happened in the memory of ecclesiastical affairs that Sodalities, in which those who are admitted set for themselves as their goal the evangelical perfection and absolution, have coalesced into such celebrated groups, as has happened in these last days, so that, considering common benefits, they might formulate plans. And in order that this might be accomplished, mature times were entirely required, according to Our judgment." (Pius XII, Allocution given on December 8, 1950, to the General Assembly of all religious Orders, Congregations, and Societies, and Secular Institutes, held in Rome).

1. That solemn Assembly, which was called the Congress on the Status of Perfection, emitted certain resolutions, ordered to induce a renewal adapted to our times, and presented them to the Sacred Congregation for Religious.

The Sacred Congregation gladly accepted these resolutions, and entrusted them to experts still to be examined, who would suggest the manner in which they should be carried out, and demonstrate the path to be followed.

Among those which were received with the common approval of all, and which were earnestly commended to the Sacred Congregation, so that it might deign to present them to the Most Holy Father for approval, the following stands out, which can be briefly stated as follows: "Following the example of the *Studia*, institutions established by pontifical authority within certain departments of the Roman Curia, — which instruct students solidly and practically in their own fields, and prepare them for related offices or duties, according to law and with due propriety, — a practical school fully corresponding to the nature of religious life should be legitimately established within the Sacred Congregation for Religious. It should be ordered in such a way that, both those who are beginners and are engaged in academic studies or other higher or special pursuits in the City, and those who are engaged in administrative matters, in various educational ministries..."

[*Latin ed. p. 807*]

The Sacred Congregation for Religious Affairs, in order that eighty-seven offices and functions of the administration may be securely and practically instructed and exercised: 1) concerning the competence of the Congregation, its style, practice, method of proceeding, and concerning the validity and power of its documents, acts, and forms; 2) concerning the jurisprudence of the Sacred Congregation, concerning the usual and secure interpretation and application of the current law; 3) finally, concerning the comparative law of Religious Orders, Societies, and Institutes, so that the best that the Sacred Congregation has produced may be brought to light in all matters pertaining to their status and constitution, to religious and clerical education, to administration, and finally, to the exercise of

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ministries. This Sacred Congregation has indeed greatly contributed to the hoped-for renewal of this Study or Practical School; therefore, in the Audience of January 8th of the current year, We, then Cardinal Prefect Clemens Micara, presented the wishes and desires of the Congregation of Religious Men to His Holiness, who deigned to graciously assent to them. Therefore, by the authority of the present Decree, a Study is established within the Sacred Congregation for Religious Affairs, which will be open to all clerics, whether religious or secular. The course of lectures and exercises will be completed within a period of two years, and upon its proper completion, a special diploma may be conferred, to which, if circumstances permit, special effects may be attributed. Candidates will present the following documents: Religious men, a license from their own Superior General; secular clerics, both a license from their own Ordinary and a "nihil obstat" from the Vicar of the City; all, however, will present some particular public testimony of special competence in sacred sciences or of studies undertaken to acquire such competence. This was reported by the undersigned Secretary of the Sacred Congregation to His Holiness, Pope Pius XII, on the Audience of October 23, 1951, who deigned to approve it and ordered it to be made public. Contrary to anything to the contrary notwithstanding. Given in Rome, on October 23, in the year 1951.

ARCADIUS LARRAONA, C.M.F., Secretary.

L. $ S. Ioannes B. Scapinelli, Undersecretary.

[*Latin ed. p. 808*]

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ACRA

CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. PORT-AUGUSTA (PORT PIRIE)

DECREE: THE CATHEDRAL SEAT OF PORT-AUGUSTA IS TRANSFERRED TO THE CITY OF PORT PIRIE, AND SHALL THEREAFTER BE CALLED PORT PIRIE.

That the pastoral care of all the Christian faithful who reside in the vast territory of its diocese may be more fully and effectively exercised, the Most Reverend Father Thomas McCabe, Bishop of Port-Augusta, made supplication to this Sacred Congregation for the Propagation of the Faith, that the residential seat of the aforementioned diocese be transferred from the city of Port Augusta to the city of Port Pirie, and that the same diocese, having lost its former title, be thereafter called the Diocese of Port Pirie. These supplications, having been presented to His Holiness, Pope Pius XII, by the undersigned Cardinal Prefect of this Sacred Congregation for the

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Propagation of the Faith, in an audience on the 7th day of the month of June of the present year, were approved by the Supreme Pontiff, who deigned to order the transfer of the residential seat of the Diocese of Port-Augusta to the city of Port Pirie, and furthermore, to decree that in the future, the same diocese be called the Diocese of Port Pirie, and that, with all rights and privileges previously granted to the ancient cathedral church being abrogated, the Church of Saint Mark in Port Pirie be raised to the dignity of a Cathedral Church, with all rights and privileges attached thereto, and this Decree was ordered to be issued.

Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 7th day of the month of June, in the year of Our Lord 1951.

P. CARD. FUMASONI BIONDI, Prefect.

L. & S. F.

C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 809*]

The Sacred Congregation for the Propagation of the Faith, 809 II, DE MANDALAY - DE KENK-TUNG - DE BÏÏAMO, DECREE CONCERNING CHANGES IN BOUNDARIES.

Most Reverend Father Albert Peter Falière, Apostolic Vicar of Mandalay, earnestly requested that certain parts of his territory be united with neighboring missions, namely, the territory located in the northwest region of the city of Mandalay and inhabited by the Naga tribes, and the State of Mong Myet and the civil district of Mong Long, contiguous to the region of Mogok and belonging to the State of Hsipaw, be attached to the Apostolic Prefecture of Bhamo; and that the State of Hsipaw, with the exception of the civil district of Mong Long, be assigned to the Apostolic Vicariate of Keng-Tung.

Therefore, the Most Reverend Fathers, members of this Sacred Congregation for the Propagation of the Faith, after careful consideration, with the consent of the Ordinaries of the Apostolic Prefecture of Bhamo and the Apostolic Vicariate of Keng-Tung, and with the support of Most Reverend Father Leo Peter Kierkels, titular Archbishop of Salaminia and Apostolic Delegate in the Republic of India, and after holding plenary meetings on June 11th of the current year, decreed that the aforementioned parts of the territory of the Apostolic Vicariate of Mandalay should be separated from that same Vicariate and added to the Apostolic Prefecture of Bhamo and the Apostolic Vicariate of Keng-Tung, respectively.

The decree of the Most Reverend Fathers was reported to His Holiness, Our Most Holy Father Pius XII, in an audience on the 14th day of the same month and year, by the undersigned Secretary of this Sacred Congregation, and His Holiness was pleased to declare it valid and approved in all

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respects, and ordered the present Decree to be drawn up accordingly.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th day of the month of June, in the year of Our Lord 1951.

[Signature] P. Card. FUMASONI BIONDI, Prefect.

[Signature] L. C. Costantini, Archbishop titular of Theodosia, Secretary.

[*Latin ed. p. 810*]

Acta Apostolicae Sedis - 810. Official Commentary. DIARY OF THE ROMAN CURIA. Tuesday, November 13, 1951, the Holy Father received in a solemn Audience His Excellency, the Reverend Professor Don Fernando Maria Castiellay Maíz, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of his Credentials. Wednesday, November 14, 1951, the Holy Father received in a solemn Audience Their Majesties, King Frederick IX and Queen Ingrid of Denmark.

SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretary of State, the Most Holy Pope Pius XII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

April 22, 1947.

Monsignor Raimondo Baucells Serra, of the diocese of Barcelona.

Monsignor Giovanni Serra Puig, of the same diocese.

Monsignor Luigi Urpi Carbonell, of the same diocese.

1949.

Monsignor Lisardo Diaz Hernández, of the diocese of Madrid.

August 18.

Monsignor Giovanni A. Donovan, of the archdiocese of Detroit.

Monsignor Alfredo A. Hebert, of the same archdiocese.

Monsignor Giuseppe V. Pfeffer, of the same archdiocese.

Monsignor Arcibaldo M. Stitt, of the same archdiocese.

September 7.

Monsignor Guglielmo Giovanni Wood, of the archdiocese of Westminster.

September 15.

Monsignor Giuseppe McGee, of the diocese of Dunkeld.

December 22.

Monsignor Tommaso Agostino Turner, of the archdiocese of Liverpool.

Monsignor Federico Raffaele Pirrie, of the diocese of Paisley.

February 2, 1950.

Monsignor Francesco Eibelhuber, of the diocese of Linz.

March 5.

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Monsignor Uberto Gibney, of the diocese of Southwark.

May 17.

Monsignor Giuseppe Steinberger, of the diocese of Secoviae.

Monsignor Stefano Biedermann, of the diocese of St. Ippolito.

Monsignor Giovanni Landlinger, of the same diocese.

[*Latin ed. p. 811*]

Diarium Romanae Curiae, 14 May, 811, July 1950. Most Reverend Peter Navarro Mayorga, of the diocese of Puerto Montt.

August 23, Most Reverend Bernard Manion, of the archdiocese of Birmingham.

Most Reverend John Power, of the same archdiocese.

September 23, Most Reverend Michael Secondo Escalona, of the diocese of Coro.

Most Reverend Peter Montes de Oca, of the same diocese.

October 27, Most Reverend Castulo Marmol Ferrer, of the diocese of Coro.

January 1951. Most Reverend Eusebio Obregón Baile, of the diocese of Ciudad Rodrigo.

February 15, Most Reverend Thomas Monzoncillo y del Pozo, of the diocese of Calahorra and La Calzada.

March 7, Most Reverend Anthony Pilepic, of the diocese of Spalato.

March 15, Most Reverend Joseph Flores Ghobber, of the diocese of Tenerife.

April 14, Most Reverend Claude Gobet, of the diocese of Ogdensburg.

April 16, Most Reverend Theophilus Ayuso, of the archdiocese of Zaragoza.

April 24, Most Reverend Stephen Montéenlo, of the archdiocese of Cebú.

April 28, Most Reverend James Paul López y López, of the diocese of Madrid.

May 26, Most Reverend Joseph P. Dougherty, of the diocese of Seattle.

May 29, Most Reverend Clemente de Cossio Fernandez, of the diocese of Calahorra and La Calzada.

Most Reverend John Anthony Garro Basterrechea, of the same diocese.

Most Reverend Benjamin Salas Diestro, of the same diocese.

Most Reverend Salvatore Siino, of the archdiocese of Monreale.

May 30, Most Reverend Leo del Amo Pachón, of the diocese of Malaga.

Most Reverend Diego Bugallo Pita, of the diocese of Orense.

Most Reverend Claude Pérez de Heredía, of the diocese of Vitoria.

June 10, Most Reverend Angelo Bertelli, of the diocese of Brzesc.

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Most Reverend Peter Bianchi, of the same diocese.

Most Reverend Andrew Romano, of the same diocese.

Most Reverend Peter Santi, of the same diocese.

August 3, Most Reverend Emmanuel Mecherikunnel, of the diocese of Palai.

September 2, Most Reverend Vincent Vagnoni, of the archdiocese of Fermo.

October 6, Most Reverend Guy Del Mestri, of the archdiocese of Gorizia.

Secret chamberlains *in commendam* of His Holiness:

May 6, 1943. Most Reverend Charles Macagno, of the archdiocese of Santa Fé, Argentina.

September 14, 1947. Most Reverend Anthony Pepe, of the archdiocese of São Paulo in Brazil.

August 18, 1949. Most Reverend Theodoric Harford Worlock, of the archdiocese of Westminster.

August 24, Most Reverend James Park, of the archdiocese of Liverpool.

September 5, Most Reverend William Foylan, of the diocese of Dunkeld.

February 2, 1950. Most Reverend Francis Berger, of the diocese of Linz.

March 5, Most Reverend John Zottler, of the diocese of Secovia.

[*Latin ed. p. 812*]

812 May 17, 1950. Most Reverend Ledi Francesco, of the diocese of St. Hippolitus.

Most Reverend Mueller Guglielmo, of the same diocese.

Most Reverend Stoeger Luigi, of the same diocese.

Most Reverend Wimmer Ferdinando, of the same diocese.

23

Most Reverend Bartolucci Domenico, of the archdiocese of Florence.

July 14

Most Reverend Ojeda Pietro Giuseppe, of the diocese of Puerto Montt.

August 19

Most Reverend Carbajal Verga.ra Zaccaria, of the diocese of Huanca Velica.

September 23

Most Reverend Fiol Giuseppe Raffaele, of the diocese of Coro.

Most Reverend Quintana Felice, of the same diocese, January 16, 1951.

Most Reverend Pereira Alvim Custodio, of the diocese of Viseu.

March 7

Most Reverend Bucan Antonio, of the diocese of Spalato.

Most Reverend Melki Giuseppe, of the same diocese.

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Most Reverend Mihanovic Matteo, of the same diocese.

Most Reverend Mikic Giovanni, of the same diocese.

22

Most Reverend Juras Francesco, of the archdiocese of Boston.

April 21

Most Reverend Bannanberg Gerardo Pietro, of the diocese of Bois-le-Duc.

Most Reverend Daniels Riccardo, of the diocese of St. Diego.

May 23

Most Reverend Bayer Carlo, of the archdiocese of Breslau.

August 3

Most Reverend Preve Sebastiano, of the diocese of Mondovì.

Most Reverend Caliandro Tommaso, of the diocese of Oria.

10

Most Reverend Schierano Mario, of the archdiocese of Turin.

Most Reverend Zacchi Cesare, of the diocese of Arezzo.

Most Reverend Buro Michele, of the archdiocese of Capua.

28

Most Reverend Innocenti Antonio, of the diocese of Fiesole.

30

Most Reverend Bartolini Enrico, of the diocese of Bagnoregio.

Most Reverend Cesetti Giuseppe (Rome).

September 2

Most Reverend Manfroni Marcello, of the archdiocese of Fermo.

Most Reverend Orlandi Giuseppe, of the same archdiocese.

3

Most Reverend Zarrilli, Giovanni, of the diocese of Duluth.

10

Most Reverend Benigni Giuseppe, of the diocese of Acquapendente.

Most Reverend Vitello Giuseppe, of the diocese of Agrigento.

Most Reverend Ghidini Ezio, of the diocese of Civitavecchia.

Most Reverend Bolzan Carlo, of the diocese of Vittorio Veneto.

17

Most Reverend Panchetti Cesare, of the archdiocese of Florence.

Most Reverend Piacenza Tommaso, of the diocese of Mondovì.

Most Reverend Arcozzi Giuseppe, of the diocese of Verona.

25

Most Reverend Grossi Pietro, of the diocese of Cagli.

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26

Most Reverend Soci Gustavo, of the diocese of Rimini.

28

Most Reverend Nani Pietro, of the diocese of Acqui.

Most Reverend Bonomo Nicola, of the archdiocese of Benevento.

Most Reverend Ferrerò Alfredo, of the archdiocese of Turin.

Most Reverend Ceroni Pietro, of the diocese of Vicenza.

[*Latin ed. p. 813*]

Diarium Romanae Curiae 813. Secret Chamberlain Extraordinary, with sword and mantle, of His Holiness. April 17, 1950. To Mr. Walmsley, William, of the diocese of Lancaster. May 25, 1951. To Mr. McShain, John, of the archdiocese of Philadelphia. To Mr. McGranery, James, of the same archdiocese. Chamberlain of Honor, in peacock blue attire, of His Holiness: December 4, 1919. Monsignor Steiner, Francis, of the archdiocese of Vienne. March 5, 1950. Monsignor Lafer, James, of the diocese of Secovia. April 6. Monsignor Laszlo, Stephen, of the apostolic administration of Burgenland. Monsignor Brauneis, Rudolph, of the diocese of St. Hippolytus. Monsignor Fischer, Charles, of the same diocese. May 23. Monsignor Griessler, Joseph, of the same diocese. Monsignor Kurka, Godfrey, of the same diocese. Monsignor Moder, Ignatius, of the same diocese. Monsignor Pitti, John, of the same diocese. July 14. Monsignor Goebel, Joseph, of the archdiocese of Vienne. Monsignor Taschner, Mario, of the same archdiocese. October 29, 1951. Monsignor Amato, Joseph, of the diocese of Campagna. Monsignor Cammardella, Anthony, of the same diocese. Secret Chamberlain of Honor of His Holiness: August 23, 1951. Monsignor Cilio, Michael, of the archdiocese of Acerenza and Matera. September 21. Monsignor Tebano, Michelangelo, of the diocese of Cerreto Sannita. HONORS. With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to bestow: The Grand Cross of the Order of the Holy Sepulchre: September 25, 1951. Upon His Excellency, Mr. Odria, Emmanuel A., President of the Republic of Peru. October 9. Upon His Excellency, Mr. Paz Campero, Saverio, Ambassador of Bolivia to the Holy See. The Grand Cross of the Order of Saint Gregory the Great, military class: September 25, 1951. Upon His Excellency, Mr. Noriega, Zenon, President of the Council of the Republic of Peru. The Grand Cross of the Order of Saint Gregory the Great, civil class: September 25, 1951. Upon His Excellency, Mr. Gallagher, Emmanuel C, Minister of Foreign Affairs of the Republic of Peru. Upon His Excellency, Mr. Freundt, Rossell, Albert, Minister of Justice and Worship of the Republic of Peru.

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis — Commentarium Officiale. The Order of Saint Gregory the Great, civil class: Commendatorship with Plaque,

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September 15, 1949. To Mr. Lim Emanuele, of the Archdiocese of Manila. To Mr. Mañosa Emanuele, of the same Archdiocese. To Mr. Miranda Sampedro Paolino, of the same Archdiocese. January 20, 1950. To Mr. Ferré Antonio, of the Diocese of Ponce. September 22, 1951. To Mr. Di Fausto Tullio, of the Diocese of Tivoli. The Plaque of the Order of Saint Gregory the Great, civil class: August 18, 1951. To Mr. Manzia Pio, Master of the House of the Most Holy Fathers. The Commendatorship of the Order of Saint Gregory the Great, civil class: January 1950. To Mr. Sullivan Geremia Giovanni, of the Diocese of Brentwood. To Mr. Morales Michele Marco, of the Diocese of Ponce. To Mr. Krasser Robert, of the Archdiocese of Vienna. March 5. To Mr. Del Giudice Pietro, of the Diocese of Southwark. April 6. To Mr. Coppieters't Wallant Robert, of the Diocese of Bruges. To Mr. de Brouwer Paul, of the same Diocese. May 8. To Mr. Stadlmann Giuseppe, of the Archdiocese of Vienna. June 22. To Mr. Gannon Arturo, of the Archdiocese of Glasgow. July 16. To Mr. Lee Hugo, of the Diocese of Salford. January 14, 1951. To Mr. Felice Cardot Charles, of the Diocese of Coro. July 17. To Mr. Masetti-Fedi Cesare, of the Archdiocese of Florence. July 19. To Mr. Mazzei Alfred Mary, of the Archdiocese of Catania. September 18. To Mr. Sani Gino, of the Archdiocese of Ferrara. October 28, 1949. The Knighthood of the Order of Saint Gregory the Great, civil class: To Mr. McGough William, of the Archdiocese of Birmingham. To Mr. Delhaize Achilles, of the Diocese of Tournai. To Mr. Fanuel Matthew, of the same Diocese. To Mr. Mulvany Desmondo Cirano, of the Archdiocese of Westminster. November 5. To Mr. Leyland Thomas, of the Diocese of Lancaster. January 5, 1950. To Mr. van der Hejiden Peter Cornelius, of the Diocese of Haarlem. To Mr. Canart George, of the Diocese of Tournai. To Mr. Delhove Henry, of the same Diocese. To Mr. Corridan Patrick, of the Archdiocese of Westminster. February 25. To Mr. Melon Julian, of the Diocese of Tournai. February 2. To Mr. Hazelzet Leo, of the Diocese of Haarlem. To Mr. Kuypers John Henry, of the same Diocese. March 5. To Mr. Hoefnagels John Peter, of the Diocese of Bois-le-Duc.

[*Latin ed. p. 815*]

Diarium Romanae Curiae 815, 1951. To the Most Reverend Mr. Bots, Enrico Adalberto Gerard, of the diocese of Haarlem. To the Most Reverend Mr. Mannaerts, Enrico, of the diocese of Bois-le-Duc. 13. To the Most Reverend Mr. Janssens, Giuseppe Cornelio, of the diocese of Haarlem. To the Most Reverend Mr. Ruy s de Beerenbrouck, Gustavo, of the diocese of Ruremonda. April 6. To the Most Reverend Mr. Verbeek, Antonio Gerard, of the diocese of Haarlem. To the Most Reverend Mr. Stampfl, Giuseppe, of the diocese of Linz. To the Most Reverend Mr. Collari, Emilio Giuseppe, of the archdiocese of Malines. To the Most Reverend Mr. Marchandise, Ernesto, of the same archdiocese. To the Most Reverend Mr. Mannaerts, Giovanni Enrico, of the diocese of Bois-le-Duc. To the Most Reverend Mr. Fermont,

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Arturo, of the diocese of Haarlem. 28. To the Most Reverend Mr. Ten Hagen, Teodoro, of the same diocese. To the Most Reverend Mr. Janssen, Francesco, of the diocese of Ruremonda. To the Most Reverend Mr. Hellegers, Antonio Vincenzo, of the diocese of Breda. May 12. To the Most Reverend Mr. Fischer, Fritz, of the same diocese. To the Most Reverend Mr. Conterno, Gustavo, of the archdiocese of Arequipa. 30. To the Most Reverend Mr. Ramírez, Oscar, of the same archdiocese. To the Most Reverend Mr. Erens, Emilio, of the diocese of Haarlem. June 7. To the Most Reverend Mr. Koning, Giovanni Giacomo, of the same diocese. To the Most Reverend Mr. Suring, Giovanni Giorgio, of the archdiocese of Utrecht. July 2, 1951. To the Most Reverend Mr. Gosen, Lorenzo, of the archdiocese of Tokio. September 18. To the Most Reverend Mr. Perretta, Lucie, of the diocese of Tricarico. To the Most Reverend Mr. Malagù, Ugo, of the archdiocese of Ferrara. 25. To the Most Reverend Mr. Risi Ferreyros, Adelmo (Peru). March 5. The Grand Cross of the Order of Saint Sylvester Pope: September 25, 1951. To His Excellency, Mr. Mendoza Rodríguez, Giovanni, Minister of Public Instruction of the Republic of Peru. The Commanderate of the Order of Saint Sylvester Pope: October 28, 1949. To the Most Reverend Mr. Tangi, Ferdinando, of the diocese of Gurk. January 20, 1950. To the Most Reverend Mr. Pose, Francesco, of the diocese of Ponce. 29. To the Most Reverend Mr. Jacobs, Enrico, of the archdiocese of Malines. To the Most Reverend Mr. Libion, Lodovico, of the same archdiocese. To the Most Reverend Mr. Piret, Renato, of the same archdiocese. October 4. To the Most Reverend Mr. Vásquez Latorre, Carlo, of the archdiocese of Medellín. June 28, 1951. To the Most Reverend Mr. Vian, Agostino (Rome). August 3. To the Most Reverend Mr. Compte, Alberto, of the archdiocese of Milan. 24. To the Most Reverend Mr. D'Erme, Nunzio (Rome).

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary, August 21, 1951. To Mr. Giulio Romiti, of the diocese of Civitavecchia. » 26 To Mr. Lelio Stampa (Rome). September 2. To Mr. Rerruccio Pellegrini, of the diocese of Pescia. » » To Mr. Giovanni Mggi, of the diocese of Albenga. 18 » » To Mr. Enzo Bonomi, of the archdiocese of Milan. » » To Mr. Mariano Tocchi, of the diocese of Nepi and Sutri. October 2. The Knighthood of the Order of Saint Sylvester the Pope: January 1950. To Mr. Anthony Cornet, of the apostolic administration of Innsbruck. » To Mr. Enrico Win sauer, of the same apostolic administration. » » 1951. To Mr. Giovanni di Gesù Azqueta, of the diocese of Coro. » » To Mr. Pietro D'Empaire, of the same diocese. » » To Mr. Raimondo Aboitiz, of the archdiocese of Cebù. April 24. » » To Mr. Ismaele Alvarez, of the same archdiocese. July 4. To Mr. Giuseppe Hillebrand, of the archdiocese of Trento. » » To Mr. Massimiliano Zu egg, of the same archdiocese. » » To Mr. Francesco Borgognoni, of the diocese of Civita Vecchia. August 24. September 18. To Mr. Giovanni Campailla, of

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the diocese of Pesaro. » » To Mr. Felice Verde, of the same diocese. » » » To Mr. Domenico Polidori (Rome). 28 October 2. To Mr. Francesco Traverso, of the diocese of Asti.

[*Latin ed. p. 817*]

Ann. XXXIII, 20 December 1951 (Ser. II, Vol. XVIII) - No. 17 ACTA APOSTOLICAE SEDIS "COMMENTARIUM OFFICIALE. LETTERA DECRETALE: HONORS ARE DECREED TO BLESSED MARY GORETTI, VIRGIN AND MARTYR. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. To His militant Church on earth, our Redeemer constantly offers signs of His abiding presence, by which, having completed the work which the Father gave Him, He returned to Heaven, promising to remain with His own "until the consummation of the age," and by that Power from on high, by which He ceaselessly strengthens His faithful, having sent down from above that Paraclete. Among the signs of this kind are the examples of those most holy men, who, having followed the footsteps of Christ in life and death, now reign with Him in the heavenly homeland. And indeed, the Mother Church has never lacked either the purple ornaments of the glorious blood of the Martyrs, nor the white splendor of inviolate virginity. Thus, the beginnings of this century, which was to be defiled by unheard-of inhumanity of wars, by the most cunning attacks on the true faith, and by unrestrained licentiousness of impurity, were hallowed by the martyrdom of the innocent purity of the young girl Mary Goretti, whom We today solemnly enrolled among the Saints, among the Virgins and Martyrs; with singular joy in Our hearts, and with the entire Church rejoicing. For every Christian knows what the blessed John Chrysostom wrote: "Therefore, I love the commemorations of the Martyrs, I embrace them all; indeed, all, but especially when the contests of women are presented. For the more firm the vessel, the greater the grace, the..."

[*Latin ed. p. 818*]

818 Acta Apostolicae Sedis - The official commentary is a great trophy, a victory all the more significant, not because of the weakness of the sex of the athletes, but because, through those things by which the enemy had triumphed, he is now also defeated (St. John Chrysostom, PC, 50, col. 687). Mary Goretti was born on the sixteenth day of the month of October, in the year one thousand eight hundred and ninety, in the town of Oorinaldo, in the Diocese of Senigallia, the third child of the married couple Aloysius Goretti and Assumpta Carlini, not wealthy in fortune, but in virtue. They ordered that the future martyr, after being baptized the day after her birth, be named Mary by the Virgin Mary herself. Both parents, but especially the most pious mother, instilled in her, even as a little girl, Christian virtues and piety. When Aloysius Goretti was barely more than a child,

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her father, who earned his living by cultivating the land of agelli, decided to emigrate with his family to farms near Rome, in search of bread for his children. Before they departed, Mary, having been properly instructed by her mother and by the curate of the town, received the Sacrament of Penance and was anointed with sacred chrism. Aloysius Goretti first lived in a place commonly called Colle Gianturco, in the Diocese of Praeneste, and three years later, in the town of Ferriere dt Conca, not far from Neptune, in the Diocese of Albano; where, in association with a certain John Serenelli and his son Alexander, she shared a house with them, which is commonly called Cascina Antica. Among those fields, like a flower, among those valleys, like a lily, blossomed Mariola, most pious and diligent in prayer; who, however, devoted herself particularly to the worship of Jesus hanging on the Cross, the Most Blessed Virgin Mary, whose Rosary was very dear to her, St. Joseph, the Bridegroom of the Virgin Mother, St. Anthony of Padua, and her guardian angel. She was very devoted to her parents. In this regard, her mother herself testifies that Mary never disobeyed, never allowed anything that would cause her sorrow. And the one who killed her affirms that she was always good, pious, obedient to her parents, serious, not frivolous and fickle, unlike many girls. Mary's obedience to her parents shone even more brightly when their circumstances became more difficult. For Aloysius Goretti died on the sixth day of the month of May, in the year one thousand nine hundred, leaving behind a grieving wife and his other children, including Mary, who was ten years old. She, while diligently offering prayers to help the soul of her beloved father, strove in every way to comfort her mother and to alleviate her labor. The situation was made more difficult by the fact that the Serenelli family had been experiencing discord for a long time, due to financial matters. Mary not only endured the reproaches of the neighbors, who did not appreciate the value of a girl's work, with incredible tranquility, but, so as not to cause them further trouble, she also took on extra work.

[*Latin ed. p. 819*]

The acts of Pope Pius XII, page 819, state that in order to prevent the situation from worsening, guided by prudence, she did not immediately reveal to her mother the threats she faced, who intended to kill her. Furthermore, she consoled her deeply grieving mother and restrained her brothers with exhortations to act properly. However, destined by divine will to join the choir of virgins who scatter roses with lilies before the Lamb, she was to be prepared for a difficult struggle for that Sacrament from which all martyrdom derives its origin. Therefore, having reached her eleventh year, the age at which boys at that time usually began to attend the Holy Eucharist, she began to burn with a stronger desire. Consequently, after dismissing her mother's doubts, on the feast of Corpus Christi, in the year 1902, she attended the Holy Communion for the first time, with such piety

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that she served as an example to the boys who were about to receive the sacred mysteries for the first time. At that opportune moment, the priest, before offering the gifts of the heavenly food, inspired the children to love Jesus with all their strength, to strive to be pure, to banish Jesus from their hearts with no sin, and to keep themselves immaculate for Christ, even at the price of their blood and their lives. And Mary, to whom her mother had already instilled a fear of sin in her infancy, firmly resolved to do this. Not long after, the girl heard another girl utter impious words. Returning home, she told her mother about it, and her mother, after warning her daughter never to allow such things, said: "Do not fear such things, my daughter; I would rather suffer myself..." And, after a month, she preferred to be killed rather than to be defiled. Alexander Serenelli had prepared a sharp, four-sided dagger, which he intended to threaten Mary with, unless she yielded to his lust. When the girl was first troubled, she did not even understand what danger she was in; but when she became certain, she fled most piously, warning the attacker about the fear of God, about sin, and about the fire of hell. He, intending death, forbade Mary to tell anything to her mother. She, fearing for herself and her family, thought that she should not reveal the attempt to her mother. But from that time on, Mary began to pray more fervently to the Virgin Mary, to dread Alexander's appearance, and to pray to her mother not to leave her alone at home. However, after two failed attempts, Alexander prepared a third attack. On the fifth day of July, in the year 1902, when everyone was busy working in the fields, he returned home, where Mary was occupied with women's tasks. When he unexpectedly invited her to enter the bedroom with him, he seized her, clinging to the banister of the stairs, and violently dragged her into the bedroom. Thus, the martyrdom began, for which only God, the Virgin Mary, and her guardian angel were witnesses. They struggled for a time with unequal forces.

[*Latin ed. p. 820*]

820 The high voice of the victim rang out repeatedly: "No, no, no, it will not happen! What are you doing, Alexander? You are committing a sin. You will suffer the torments of hell for this. God forbids it; this is a sin." But he, having stuffed a cloth into the girl's mouth, silenced her cries! And he plunged the iron into the virgin's body, opening a wide and deep wound in her abdomen. She, intent only on modesty and arranging her clothes, rose up and cried out: "O God, I was dying! Mother, mother!" But meanwhile, with new blows, her back was cut, and her heart was pierced. And it truly happened by divine will, that the slain virgin did not immediately die, but remained alive throughout the day, so that she could testify to her ordeal and her victory, and become a victim of cruelty, more like Christ crucified. Finally, the mother flew to her; and when asked, Mary replied: "He wanted to dishonor me, but I refused to allow it." But meanwhile, the girl's condi-

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tion worsened, and she was taken to the Neptunian infirmary, which is cared for by the Brothers of Saint John of God. There, it was immediately declared that there was either no hope, or very little hope, of her recovery. Therefore, the girl received the Sacrament of Penance. Although she was tormented by thirst, not even a drop of water was allowed to be given to her. Meanwhile, her mother constantly tried to comfort her, assuring her that she was well. But so that she would not become too exhausted, even her mother's presence was denied to her. That night, with great joy, she was among the Daughters of Mary, whom they call, and was assigned to the parish of Neptunus, and was adorned with a small medal. Then, as the priest was about to offer her the most august Sacrament of the Eucharist, he reminded the dying girl of Jesus hanging on the Cross, who also promised "paradise" to the thief; and he asked her if she forgave her attacker from the heart. To this, she replied: "And I, led by love for Jesus, forgive him, and I desire to come to heaven with him." And a little later, when asked again, she replied: "May God forgive him, for I have already forgiven him." Then, before losing her senses, at the urging of the prefect of the guards, she was asked if she had been troubled by the attacker in any other way. "Yes, mother," she said, "about a month ago, he was bothering me." And when her mother learned why she had kept it secret, she said: "My mother, he swore that if I told you, he would kill me. And yet, even without revealing it to you, he killed me." As her suffering increased and her mind wandered, she still resisted the attacker, and she exclaimed what she had said while struggling: "What are you doing? You will go to hell." Thus, this heroine, at the fourth hour after noon, closed her brief life on earth, to join the ranks of the virgins who are with Christ in

[*Latin ed. p. 821*]

821 They cry out eternally: "The wicked expect me to be lost; but I attend to your precepts. I have seen that all perfection has an end; your command is exceedingly broad." (Ps. 118, 95-96). And the people, immediately proclaiming the blessed Mary Goretti, a martyr, and Agnes of the twentieth century, followed her body with great pomp to the tomb of Neptune in the town. Furthermore, in the year 1929, a church dedicated to the Virgin Mary, full of grace, was built by the students of St. Paul's, with a great gathering of citizens and visitors, in which, as already in the church of St. Francis in Assisi, in Corinaldo, and in the shrine of the Virgin of the Mountain, marble monuments were erected in honor of this angelic Virgin. However, as the fame of the girl grew more and more each day, at the request of young people, and among those who served in the Catholic Action groups of the Lebanese diocese, in the year 1935, investigations, which are called "informative proceedings," were instituted: one in the Curia of Albano Laziale, concerning the martyrdom, the writings, and "the lack of cult," and another, in the same year, in the Curia of Senigallia. After the

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necessary formalities were observed, Our Predecessor, Pope Pius XI, on the first of June, in the year 1938, signed the decree establishing the commission for the Introduction of the Cause. Meanwhile, the first investigations were held in the Curia of Albano Laziale, and then in the Roman Apostolic Penitentiary, and decrees were subsequently issued concerning the juridical authority of the proceedings, both by the Ordinary and by the Apostolic authorities. Furthermore, in the preparatory congregations, on the twenty-seventh of October, in the year 1942, in the preparatory congregations two years later, on the first of February, and in the general congregation before Us, on the thirtieth of January in the year 1945, it was discussed whether the martyrdom of the Venerable Servant of God, Mary Goretti, was established. On the twenty-fifth of March, with the Most Reverend Cardinal Salotti, Prefect of the Congregation for the Causes of Saints present, along with the esteemed Son, Alfonso Carinci, of the same Congregation, and the esteemed Son, Salvatore Natucci, General Promoter of the Faith, having been summoned, We, having recourse to sacred rites, solemnly decreed: That the martyrdom and the cause of martyrdom of the Venerable Servant of God, Mary Goretti, are established; and since this is clearly established, a dispensation from miracles or signs is granted, in accordance with canon 2116 § 2 of the Code of Canon Law, so that further proceedings may be undertaken. In the general congregation, held before Us on the twenty-fourth of April of the same year, although the Cardinals present, the Official Prelates, and the Consultors of the Congregation for the Causes of Saints unanimously affirmed that it was safe to proceed with the Beatification of the Venerable Mary Goretti, We, however, implored a greater abundance of divine light.

[*Latin ed. p. 822*]

822 Acta Apostolicae Sedis - Desiring to express Our supreme judgment, We postponed the matter until the twenty-first day of May; on that day, as is customary, after the Divine Sacrifice had been celebrated, before the Most Eminent Cardinals, the Prefect of the Cause, a member of the Congregation of Rites, and the General Promoter of the Faith, We decreed that it was safe to proceed with the solemn Beatification of the Venerable Mary Goretti. However, due to grave circumstances at that time, it was celebrated two years later, on the twenty-seventh day of April, in the Basilica of Saint Peter. It seemed to God Himself to wish to confirm the judgment of the Holy Church with miracles, invoked in the name of the blessed one. Therefore, at the request of Our beloved son, Father Mauro from the Congregation of the Passion, the Postulator of this Cause, after the matter had been discussed in the ordinary meeting of the Congregation of Rites, on the third day of August of the same year, We signed the document initiating the resumption of the Cause for the Canonization of Blessed Mary Goretti, Virgin and Martyr. Indeed, two healings were presented to the Congregation of Rites, which were said to have been granted by God through the

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intercession of Blessed Mary Goretti, after the Apostolic See had granted her veneration. One of these is related as follows: Joseph Cupo, son of Francis, a worker in the fields of Rome, on the eighth day of May, in the year nineteen hundred and forty-seven, while removing earth from a pile, was struck so violently by a large stone that fell from the top of the pile on his right foot, that the foot immediately swelled, and he was overcome by the pain. Upon returning home, a hematoma developed, which, with all the contributing factors, could only have subsided after twenty days. However, Joseph, who was held in singular devotion to Blessed Mary Goretti, prayed to her repeatedly. About half an hour after noon on the same day that he had suffered the injury, Joseph fell asleep. He himself testifies that he saw Blessed Mary, holding a lily in her hand, and at the same time, he felt the pain and swelling in his foot subside. After about thirty hours, he awoke and found his foot completely healed, to the astonishment of his wife and others. The following day, he returned to work, perfectly healed. And he persevered in his restored health. No doctor visited the sick man before the healing, due to the short time that had elapsed. A certain nurse declared that the swelling was truly a hematoma; this diagnosis was confirmed by two experts and by the medical commission of the Congregation of Rites, and they also declared that this healing should be attributed solely to God.

[*Latin ed. p. 823*]

Acta Pii Pp. XII 823. The second healing is described as follows. Anna Grossi, daughter of Amadeus, wife of Francis Musumarra, born in Albano Laziale, was afflicted in the latter part of April, in the year nineteen hundred and forty-seven, with a severe exudative pleurisy, which worsened in the following days. However, on the fourth day of May, she began to invoke the protection of the Blessed Virgin Mary, and she devoutly swallowed a small paper containing flowers placed near the body of the Blessed Virgin in the Basilica of Saints John and Paul, and the following day, the fever completely and permanently subsided. The physician, unaware that the Blessed Virgin had been invoked, declared it a miracle. Two experts from the office and a physician from the Congregation of Sacred Rites fully confirmed the diagnosis, prognosis, and judgment given by the physician. Regarding both healings, an Apostolic process was initiated in the city, and in the preparatory Congregation, the opinion of the medical board was considered regarding this matter. Furthermore, on the seventeenth of May of the year nineteen hundred and forty-nine, a preparatory meeting was convened, and on the sixth of December of the same year, a general meeting was held before Us, in which the venerable Father Clement, Cardinal Micara, Prefect of the Congregation of Sacred Rites and Promoter of the Cause, raised the question: Whether and concerning which miracles, after the granting of the ecclesiastical approbation of the Blessed Mary Goretti by the Apostolic See, there is proof in the case in question and to what

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extent. The attending Cardinals, Officials, and Consultors gave their votes in a unanimous and affirmative opinion. Having heard these things, We solemnly decreed, through a decree on the eleventh of the same month: That there is proof of two miracles, brought about by God through the intercession of the Blessed Mary Goretti, namely, the instantaneous and perfect healing of Joseph Cupo from a severe hematoma in his leg, and the healing of Anna Grossi Musumarra from a severe exudative pleurisy. One thing remained to be completed for the records of the Cause with the Congregation of Sacred Rites, which was done in the general Congregation held before Us on the thirteenth of the same month, after discussion of the so-called "Tuto" question. In that Congregation, although all those present, the Cardinals, Officials, and Consultors, affirmed that Tuto could proceed, given the approval of the two miracles mentioned above, after the granting of the ecclesiastical approbation of the Blessed Mary Goretti by the Apostolic See, for the solemn canonization, We nevertheless stated that a period of time should be allowed to seek further enlightenment from God. On the twelfth of January of the following year, the sacred rites were performed, with the venerable Father Clement, Cardinal Micara, and the venerable Fathers Alfonso Carinci and Salvatore Natucci present.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - The Official Commentary, as we have mentioned above, we decreed that it was possible to proceed to the Canonization of Blessed Mary Goretti. Having considered all of these matters, as we have described, and in order that the order established by Our Predecessors with such wisdom might be fully observed, we first summoned the Cardinals of the Holy Roman Church to a secret Consistory on the sixteenth day of the preceding month of March, to meet with Us and to give their opinion. In that Consistory, Our venerable Brother Clemens Cardinal Micara, Prefect of the Congregation of Rites, gave a brief discourse on the life, works, virtues, and miracles of Blessed Anthony Mary Claret and Vincent Strambi, Confessors of the Pontiff, and of Blessed Mary Goretti, Virgin and Martyr, and of Mary Guilelma de Rodat and Mary Anna of Jesus of Paredes, Virgins, and he recounted the acts of each, which the Congregation of Rites, having previously deliberated carefully, had approved. After these matters were concluded, We asked the opinion of each of the Cardinals present. Soon afterwards, we held a public Consistory to recite the solemn prayer for the Canonization of these Blesseds and Blesseds: which was delivered with an eloquent discourse by the esteemed Son Francis Xavier Parisi, Advocate of the Consistorial Hall, who earnestly requested Us to hasten the desired Canonization as soon as possible. We, although we greatly desired to expedite the matter, said that we would not decide on it until, according to the established custom of Our Predecessors, in a semi-public Consistory, which is called, the Purple Fathers and the Sacred Ministers in the City

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would open their minds to Us. Therefore, We ordered that commentaries on the life, virtues, and miracles, and on the acts in the causes of each of the Blesseds and Blesseds mentioned, be sent to each Bishop, so that they, having fully understood the matter, might give their opinion. On the twenty-seventh day of March, this Consistory was held in the usual Hall of the Vatican Palace, to which many Bishops were present, especially from the neighboring dioceses, who, together with the very numerous College of Cardinals, agreed that the proposed Canonizations should be celebrated as soon as possible. Receiving these votes with a joyful heart, We said that We also desired to declare these five Blesseds to have been raised to the highest pinnacle of sanctity; and We decided to carry out such solemn ceremonies during the course of this Holy Year, Deo iuvante. In the meantime, We asked all those present to join us in prayer that these things might be accomplished successfully.

[*Latin ed. p. 825*]

The Acts of the Popes, 825, XII: Concerning all these matters, so that legal acts might be drawn up, We entrusted the task to chosen sons who held the office of Apostolic Protonotaries. After a short time, We announced that the solemnity of the canonization of Saint Mary Goretti would be held on this, the twenty-fifth day of June. And since We learned that vast crowds of the faithful from all regions of the earth, and many thousands from the city of Rome itself, would be coming to this venerable city to participate in this singular triumph, We declared that, so that a larger part of the pilgrims would not be deprived of the solemn ceremony, the canonization would take place the evening before, at a prominent location near the Basilica of Saint Peter, and that on the twenty-fifth day, within the Basilica, a solemn Holy Mass would be celebrated according to the traditional pontifical rite, in honor of the ninety-year-old Virgin and Martyr. On that day, in the square before Saint Peter's, a vast multitude of people of various languages gathered, among whom were the two brothers, two sisters, and other relatives who were to be honored, as well as representatives of all orders of the secular and regular clergy, the officials and prelates of the Roman Curia, abbots, bishops, archbishops, patriarchs, and the College of Cardinals of the Holy Roman Church. We ourselves, emerging from the Sistine Chapel, descended in solemn procession at six o'clock in the afternoon and approached the throne, which was placed in the portico of the Basilica, and there We sat. From a balcony of the Vatican Palace, the mother of the Blessed Mary looked on, being eighty years of age. Then, after the customary obeisance was made to Us by the Cardinals present, the venerable Brother Clement, Our Cardinal Micara, Prefect of the Congregation for Divine Worship and appointed to oversee this canonization, urged Us, through the eloquent son Francis Xavier Parisi, Advocate of the Consistorial Hall, to bestow the honors of the Saints upon the Blessed Mary

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Goretti. The beloved son Anthony Bacci, Secretary for Affairs of Princes, in Our name, declared that the solemn moment had arrived when We were to pronounce Our decree. Therefore, after invoking the light of the Holy Spirit, and with all present standing, We, seated in the chair, solemnly pronounced the following, by the fullness of Our Apostolic ministry: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and of Ourselves; after mature deliberation, and with the divine grace frequently invoked, and with the counsel of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the city, We declare the Blessed Mary Goretti to be a Saint.

[*Latin ed. p. 826*]

826 Acta Apostolicae Sedis — We observe and define, and we assign her name to the catalogue of Saints: decreeing that, throughout the Universal Church, her memory should be devoutly commemorated each year on the day of her birth, that is, on the sixth of July, among the Holy Virgins and Martyrs. In the name of the Father, and the Son, and the Holy Spirit. Amen. The formula of canonization, which We have pronounced, having been approved by the prayers of Cardinal Micara, presented to Us through the Advocate of the Consistorial Hall, We ordered that the Decrees be drawn up and sealed with lead; and We commanded that the Apostolic Notaries be present, so that they might draw up a public instrument concerning this canonization. When the fervent applause and the immense clamor of the multitude, acclaiming the newly canonized Saint, had ceased, We, addressing all with a brief discourse, extolled the glory of the illustrious Virgin and Martyr, and We encouraged all the faithful to imitate her untamed innocence and the fortitude of her spirit, which are so greatly needed by our age. We then, together with a very numerous assembly of clergy and people, sang the hymn *Te Deum*, and afterwards We invoked the intercession of the newly canonized Saint, and We bestowed the Apostolic blessing upon the City and the World, with a plenary indulgence for all present. The following day, in Our Patriarchal Basilica, magnificently adorned with countless brilliant lamps and filled with a vast multitude of the faithful, We celebrated the Holy Mass in honor of Saint Maria Goretti, whom We had been granted to bring to heavenly glory the day before; in which, after the Gospel concerning the glorious Virgin and Martyr, We delivered a brief eulogy, and We prayed with all our heart that she, from the celestial seats where she enjoys eternal blessedness, might obtain from the Divine Redeemer that all, according to the particular condition of each of our lives, might freely, willingly, and actively follow her excellent example. After delivering the homily, We bestowed the Apostolic blessing and a plenary indulgence upon all those present, and then We completed the Holy Sacri-

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fice with the most solemn rites. Therefore, the memory of this illustrious, invincible Virgin and Martyr, consecrated by Our present document, having been carefully considered, and with certain knowledge of the fullness of Our Apostolic power, We reaffirm, strengthen, establish, and decree all and each of the things mentioned above, and We announce them to the entire Catholic Church. Furthermore, We command that to the copies or extracts, even printed ones, of these documents, provided they are signed by the hand of the Apostolic Notary and are protected by his seal, the same faith be given as would be given to them if they were presented or shown. If anyone should, concerning these Decrees...

[*Latin ed. p. 827*]

Acts of Pope Pius XII, 827. He who, with reckless audacity, should dare to infringe or contradict Our definitions, decrees, assignments, mandates, statutes, and will, or should attempt to do so, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of the Jubilee of 1900, on the twenty-fifth day of the month of June, in the twelfth year of Our pontificate.

PIUS, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Porto and of St. Rufina, and Cardinal TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Velletri, and Cardinal MICARA.

I, JOSEPHUS, Bishop of Albano Laziale, and Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Palestrina, and Cardinal ALOISI MASELLA.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, and Cardinal PIAZZA.

I, FRIDERICUS, Bishop of Tusculum, and Cardinal TEDESCHINI, Datary.

I, ALEXANDER, with the title of St. Mary in Cosmedin, Presbyter Cardinal VERDE.

I, PETRUS, with the title of St. Cross in Jerusalem, Presbyter Cardinal FUMASONI BIONDI.

I, DOMINICUS, with the title of St. Apollinaris, Presbyter Cardinal IORIO.

I, MAXIMUS, with the title of St. Mary in Portico, Presbyter Cardinal MASSIMI.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Official Commentary. I, NICOLAUS, Protopresbyter of Saint Nicholas in the Tullian Prison, Cardinal CANALI, Major Penitentiary. I, IOANNES, Deacon of Saint George in the Golden Hall, Cardinal MERCATI. I, IOSEPHUS, Deacon of Saint Eustachius,

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Cardinal BRUNO. For the Holy Roman Church, the Chancellor, Most Reverend Cardinal TISSERANT; and the Most Reverend Cardinal MICARA, Dean of the College. Reverend Bernard De Felicis, Protonotary. Reverend Joseph Caprio, Apostolic Protonotary, in Canon. Ap. Vol. LXXIX, n. 97. APOSTOLIC CONSTITUTIONS. LEOPOLDOPOLITAN (KOLÉ). TERRITORIAL PARTS ARE SEPARATED FROM THE APOSTOLIC VICARIATE OF LEOPOLDOPOLIS, FROM WHICH A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED KOLENSIS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, in order to promote the Catholic faith more widely in the territory of the Belgian Congo, it has seemed opportune to separate parts from the extensive Apostolic Vicariate of Leopoldopolis and to establish a new Apostolic Prefecture therefrom, and to entrust it to the missionaries of the Congregation of the Sacred Hearts of Jesus and Mary, who, together with the diligent members of the Congregation of the Immaculate Heart of Mary, to whose care that Leopoldopolitan Vicariate has been entrusted, have long been laboring there with not inconsiderable increase in religion. Therefore, our Venerable Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having heard the favorable opinion of the Venerable Brother Peter Sigismund, Archbishop in title of Neapolis in Pisidia, and Apostolic Delegate in the Belgian Congo and in Ruanda Urundi, and having maturely considered the matter,

[*Latin ed. p. 829*]

The Acts of Pope Pius XII, 829, state that the entire territories of Lómela and Dehese, as well as a portion of the territory of Kole and the eastern portion of the territory of Oshwe, which had previously belonged to the Apostolic Vicariate of Leopoldopolitanum, which we mentioned, should be separated, and a new Apostolic Prefecture should be established, to be called Kolensem. We, having heard from the venerable Brother of the Congregation for the Propagation of the Faith, with the necessary supplements, and with the consent of those who may have an interest, with certain knowledge and by the fullness of Our apostolic power, decree and declare the establishment and constitution of the Apostolic Prefecture of Kolensem, with the territory that is proposed, and We entrust it to the care of zealous members of the Congregation of the Sacred Hearts of Jesus and Mary, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to this new Apostolic Prefecture of Kolensem all the rights, privileges, honors, and powers that other Apostolic Prefectures and their superiors enjoy by common right, and We subject them equally to the same burdens and obligations. We will and decree that all of these things, as above established and constituted, are and shall be valid, notwithstanding any contrary provisions. Furthermore, We will that these Letters,

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whether transcribed or excerpted, even if printed, shall have the same full faith and validity as if they were presented in these original documents, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this act of separation, establishment, constitution, entrustment, statute, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the fourteenth day of the month of June, in the thirteenth year of Our pontificate. For His Holiness: The Cardinal Secretary of State, P. Card. FTJMASONI BIONDI. 8. Congregation for the Propagation of the Faith, Franciscus Hannibal Ferretti, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In the Register of the Congregation for the Propagation of the Faith, volume LXXXI, number 84.

[*Latin ed. p. 830*]

830 Acta Apostolicae Sedis - Official Commentary II. MARIANOPOLITANA, OTTAVIENSIS, MONTIS LAUREI (OF SAINT JEROME). Forty parishes in total are separated from the archdioceses of MARIANOPOLITANA and OTTAVIENSIS, and from the diocese of MONTIS LAUREI, and a new diocese is established, which will be called that of Saint Jerome. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, in order that the Catholic name may be more widely spread throughout the world, and that the Lord's flock may be more easily and healthily fed by sacred pastors, it is most fitting that the boundaries of the churches be arranged so that they may more suitably respond to the needs of the faithful, according to the circumstances of the places. Therefore, the Apostolic See diligently seeks to divide the territories of some dioceses and to establish new dioceses, entrusting them to the care of other watchful pastors. Considering these things, We have deemed it fitting to receive the petitions offered to Us by Our venerable Brother Hildebrand Antoniutti, titular Archbishop of Sinnadensis in Phrygia, Delegate Apostolic in the territory of Canada, in which he, with the favorable opinion of the venerable Brothers Paul Émile Léger, Archbishop of MARIANOPOLITANA, Alexander Vachon, Archbishop of OTTAVIENSIS, and Joseph Eugène Limoges, Bishop of MONTIS LAUREI, requested that certain territories be separated from the dioceses of these prelates, and that a new diocese be established therefrom. Wherefore, after consultation with Our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and after providing what was necessary, and with the consent of others who were concerned or who were presumed to have an interest, after mature deliberation and with

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certain knowledge, by the fullness of Our apostolic power, We separate thirty parishes from the archdiocese of MARIANOPOLITANA, of which twenty-nine are located in the county of Terrebonne, namely: St. Jérôme, St. Antoine, Ste Paule, Ste Marcelle, Lac Marois, Lesage, Mont Rolland, Rosemere, Ste Adèle, Ste Anne de Plaines, St. Hippolyte, St. Janvier, Ste Marguerite, St. Sauveur, Ste Sophie, Ste Thérèse, Terrebonne, and Val Morin; the others are located in the county of Deux Montagnes, namely: St. Augustin, St. Benoît, St. Canut, St. Columban, St. Hermas, Ste Monique, St. Placide, Ste Scholastique; and the rest are located in the county of Argenteuil, namely:

[*Latin ed. p. 831*]

The Acts of the Holy Father, Pope XII, section 831, concerning the Church of St. Anastasia of Lachute, St. Julien, St. André, and St. Joseph du Carillon. Furthermore, from the Archdiocese of Ottaviensi, we separate seven parishes, existing in the county which we have mentioned, Argenteuil, namely: Brownsburg with a chapel in the township of Wentworth, Calumet, Grenville with a chapel in the township of Pointe au Chêne, St. Philippe d'Argenteuil, the Immaculate Conception of Lachute, Montfort, and Harrington; finally, from the Diocese of Mont-Laurier, we separate three parishes existing in the same county of Argenteuil, namely: Huberdeau, Lac des seize Isles with a chapel in the township of Weir, and St. Adolphe de Howard. We erect and constitute a new diocese, encompassing all of these forty parishes, to which we shall give the name of St. Jerome. We establish the episcopal see in the town commonly called St. Jerome, and therefore we raise it to the rank of a city, with all the rights and privileges pertaining to episcopal cities; and the episcopal cathedral we establish in the sacred edifice dedicated to St. Jerome, which already exists there, and therefore we elevate it to the rank of a cathedral church, and we grant to it and to the Bishops of St. Jerome, for the time being, all the rights, honors, insignia, privileges, favors, and graces with which other cathedrals and their Bishops commonly enjoy, and we subject them equally to the same burdens and obligations with which others are burdened. Furthermore, we constitute this new cathedral church of St. Jerome as a suffragan of the metropolitan church of Marianopolitane, and we subject its Bishops, for the time being, to the jurisdiction of the Archbishop of Marianopolitane. Moreover, until a cathedral chapter can be established, we grant that, for the proper functioning of the law, counselors for the Bishop's diocesan senate be chosen and appointed from among the canons. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the sacred canons and the norms established by the Holy Congregation for Seminaries and Universities, so that young men called by the Lord may be properly instructed for the service of the Church. The episcopal table of the new

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diocese shall be constituted from the revenues and offerings which are customarily provided by the faithful, for whose benefit the diocese itself has been established. As for the governance and administration of the diocese, the election of a capitular vicar or administrator in the event of a vacancy, the rights and duties of the clergy, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. As for the clergy in particular, we decree that, as soon as these Letters of Ours are demanded for execution, they shall...

[*Latin ed. p. 832*]

832 *Acta Apostolicae Sedis* — The official records pertaining to the clergy of the Church are considered to be attached to that cleric, within the territory where he legitimately resides. Finally, we command that all documents and records pertaining to this new diocese and its clergy and faithful be transmitted by the Chancellors of the dioceses of Marianopolis, Ottawe-Cornwall, and Mont-Laurier, first of all, to the Chancery of the diocese of Saint Jerome, so that they may be religiously preserved in this archive. For all of the matters mentioned above, to be carried out and established as described, we appoint the venerable brother mentioned above, the Apostolic Delegate in the Canadian jurisdiction, or whoever presides over the execution of the same Delegation, and we grant him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, in order to achieve the aforementioned purpose, and we impose upon him the duty of transmitting, first of all, to the Sacred Congregation of the Consistory, an authentic copy of the completed proceedings. Furthermore, we declare these present Letters to be firm, valid, and efficacious, and to have and obtain their full and complete effect, and to be inviolably observed by all to whom they pertain, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate or contradict them, we will and decree that it be utterly null and void, notwithstanding any contrary provisions, to all of which we derogate. Moreover, we will that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall have the very same validity as these present Letters themselves. To no one is it permitted to infringe upon or contradict this act of separation, erection, constitution, subjection, concession, statute, commission, derogation, and our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-third day of the month of June, in the thirteenth year of Our pontificate.

For the Holy Roman Church:

JOSEPH, Cardinal PIZZARDO, Prefect

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Fr. A. I., Cardinal PIAZZA, Secretary
S. O., Consistorial Assistant
A. Carinci, Archbishop, titular of Seleucia, Dean
Protonotary Apostolic
Ludovicus Kaas, Protonotary Apostolic
Loco
$8 Plumbi
Heg. in Cane. Ap., vol. LXXXII, n. 27.

[*Latin ed. p. 833*]

The Acts of Pope Pius XII, 833. TO THE ARCHDIOCESE OF QUEBEC (OF SAINT ANNE DE POCATIER). A portion is separated from the territory of the Archdiocese of Quebec, from which a new diocese is established, called the Diocese of Saint Anne de Pocatière, which is a suffragan of the Metropolitan Church of Quebec. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter, diligently endeavors that the circumscription of the churches throughout the Catholic world be so ordered that, as far as possible, it may correspond to the needs of the faithful, according to the circumstances of the places, and that the governance of the sacred pastors may be exercised with greater fruit. Therefore, considering those dioceses which, because of the excessive extent of the territory, cannot be governed by one, or even the most diligent, pastor, portions must be separated and other dioceses established from them, granting them to other pastors. Considering this, We have accepted the petitions of the venerable Brother Hildebrand Antoniutti, with the title of Archbishop of Synnada in Phrygia and Apostolic Delegate in the Canadian territory, to which, with the consent of the venerable Brother Mauritius Boy, Archbishop of Quebec, it was requested that a portion be separated from the very extensive territory of the Archdiocese of Quebec to establish a new diocese. Therefore, after mature deliberation and with certain knowledge, with the advice of our venerable Brothers, the Cardinals Prefects of the Consistorial Affairs, and supplementing what is necessary with the consent of others who may presume to have an interest, by the fullness of Our Apostolic authority, We separate that portion of territory from the Archdiocese of Quebec, which includes the civil counties of Kamouraska, Islet, Montmagny, and Rivière du Loup, and We establish it as a new diocese, called the Diocese of Saint Anne de Pocatière, named after the city of Sainte Anne de la Pocatière. We establish the seat of this diocese in that very city, which We raise to the rank of a city of the episcopate. We establish the episcopal chair in the sacred church dedicated to God in honor of Saint Anne, located in that city, and therefore We elevate it to the dignity of a cathedral church, and We grant to it, and for the time being to the Bishops of Saint Anne de Pocatière, the honors, insignia, rights, and privileges that

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are customary for other episcopal churches.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Official Commentary concerning those prelates who enjoy common jurisdiction, and whom we likewise subject to the same burdens and obligations as others. We decree this Cathedral Church of Saint Anne in Pocatier to be a suffragan of the Metropolitan Church of Quebec, and we subject the bishops of the metropolitan province to the metropolitan jurisdiction of the Archbishop. We also grant that, until a chapter of canons can be established for the cathedral, diocesan consultors shall be chosen and employed according to the norms of law. Furthermore, we desire that a seminary, at least a small one, be established in this new diocese, in which young men called by the Lord to the priesthood may be instructed in piety and doctrine. The diocesan table of Saint Anne in Pocatier shall be constituted from the revenues and offerings which are customarily provided by the faithful for whose benefit the diocese itself has been established. Concerning the governance and administration of this diocese, we command that a Vicar Capitular or Administrator be elected in the event of a vacancy, and that the rights and obligations of the clergy and laity be observed, as prescribed by the sacred canons. With regard to the clergy and others, we decree that as soon as these Letters are demanded for execution, the clergy legitimately residing within the territory of the new diocese shall be considered to be assigned to it. Furthermore, we desire that all documents and records pertaining to the new diocese be transmitted to the Curia of the Archdiocese of Quebec as soon as it is permissible, so that they may be properly preserved in its archives. For all of the matters set forth above, we choose the aforementioned venerable Brother, the Apostolic Delegate in Canada, or whoever presides over the execution of this delegation, to be responsible for their execution, and we grant him all the necessary and appropriate powers for this purpose, including the power to delegate to any man in ecclesiastical dignity, to carry out the aforementioned purpose, and to have a true and authentic copy of the executed acts transmitted to the Sacred Congregation of the Consistory as soon as possible. We declare these present Letters to be firm, valid, and efficacious, and to have their full and complete effect, and to be inviolably observed by all to whom they pertain, and that if anything should happen to be attempted against them by anyone, knowingly or unknowingly, through any authority, it shall be entirely void and of no effect, and we decree this, notwithstanding any contrary provisions, to which we derogate from all things. Furthermore, copies or excerpts, even printed ones, of these Letters, must be signed by the hand of a public notary and sealed by a person of ecclesiastical

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standing.

[*Latin ed. p. 835*]

The Acts of the Popes, 835, with the authority vested in us by our office, we most certainly desire that the same faith be held towards these [individuals] as would be held towards those publicly recognized. To no one is it permitted to infringe upon or contradict this decree, establishment, constitution, subjection, concession, statute, commission, derogation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-third day of the month of June, in the thirteenth year of Our pontificate.

For the Holy Roman Church,

JOSEPHUS Card. PIZZARDÜ

Fr. A. I. Card. PIAZZA

S. C. Consistorialis

a Secretis

A. Carinci, Archbishop, titular of Seleucia, Dean

Protonotary Apostolic

Ludovicus Kaas, Protonotary Apostolic

Ix>co ¡$¡ Plumbi Reg. in Cane. Ap., vol. LXXXII, n. 25.

ALLOCUTIONS

To those who were present at the meeting of the Italian Catholic Union of Midwives, held in Rome.

Vigilantly watch over that silent and dark cradle, where God infuses an immortal soul into the seed given by the parents, and offer your care to the mother and prepare for the child she carries within her a happy birth; behold, beloved daughters, this is the object of your profession, the secret of its greatness and its beauty. When one thinks of this admirable collaboration of the parents, of nature, and of God, from which a new human being comes into being in the image and likeness of the Creator, how can one fail to appreciate the precious contribution that you bring to this work? The heroic mother of the Maccabees admonished her sons: "I do not know by what means you have come to be in my womb; nor did I give you the breath of life, nor was I the shaper of your bodies in the womb."

(Habita die 29 Octobris mensis a. 1951. 1 Cf. Gen. 1, 26-27.)

[*Latin ed. p. 836*]

836 Acta Apostolicae Sedis - Commentarium Officiale 10 "spiritum et vitam, nec ego corpus uniuscuique vestrum constitui. Ergo, Creator universi hominem in nativitate sua formavit." *Ita, qui ad hanc cunam genera-

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tionis vitae appropinquat et ibi actionem suam exercet, sive uno, sive alio modo, debet cognoscere ordinem quem Creator servari vult, et leges quae huic ordini praesunt. Nam hic non solum de legibus physicis et biologicis agitur, quibus agentes privi rationis et vires caecae necessario oboediunt, sed de legibus, cuius executio et effectus voluntariae et liberae cooperationis hominis mandantur. Hic ordo, stabilitus ab intelligentia suprema, ad finem desideratum a Creatore tendit; ille operam externam hominis et internam adhesionem voluntatis liberae comprehendit; actionem et omissionem debita implicat. Natura homini omnem concatenationem causarum praebet, ex quibus nova vita humana oritur; homini incumbit vim vivam ex ea liberare, naturae autem cursum illius evolvere et ad consummationem ducere. Postquam homo partem suam perfecit et mirabilem evolutionem vitae movit, officium eius est progressum illius religione observare, officium quod ei vetat operis naturae interrumpere aut eius naturalem developmentum impedire. Sic, pars naturae et pars hominis distincte determinatae sunt. Formatio vestra professionalis et experientia vos adhibent ad cognitionem actionis naturae et actionis hominis, non minus quam normarum et legum, quibus ambae subiectae sunt; conscientia vestra, illustrata a ratione et fide, sub ductu Authoritatis a Deo stabilitae, vobis docet usque quo extenditur actio licita, et ubi, contra, stricte imponitur officium omissionis. In luce harum principiorum, nunc proponimus nobis vobis quaerenda quaedam de apostolatu, ad quem vestra professio vos impellit. Nam omnis professio a Deo voluta importat missionem, nempe ad efficiendum, in campo professionis ipsius, cogitationes et intentiones Creatoris, et ad adiuvandum homines ad comprehendendum justitiam et sanctitatem divini consilii, et bonum quod ex eius impleatione eisdem adfligitur. • 2 Mac. 7, 22.

[*Latin ed. p. 837*]

Acta Pii PP. XII 837 I. Your professional apostolate is exercised, in the first place, through your very person. Why are you called upon? Because it is believed that you possess knowledge of your art; that you understand the needs of both mother and child; the dangers to which both are exposed; and how these dangers can be avoided or overcome. Counsel and assistance are expected from you, naturally not in an absolute sense, but within the limits of human knowledge and power, according to the progress and present state of science and practice in your specialty. If all this is expected of you, it is because there is trust in you, and this trust is, above all, a matter of personal regard. Your person must inspire it. It is not only your sincere desire, but also a requirement of your office and profession, and therefore a duty of your conscience, that this trust not be disappointed. Therefore, you must strive to elevate yourselves to the highest level of your specific knowledge. But your professional skill is also a requirement and a form of your apostolate. What credit would your words find in moral and religious matters connected with your office, if you appeared deficient in your

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professional knowledge? On the contrary, your intervention in the moral and religious sphere will carry far greater weight if you are able to inspire respect with your superior professional ability. To the favorable judgment that you have earned through your merit, will be added, in the minds of those who turn to you, the well-founded conviction that sincere and faithfully practiced Christianity, far from being an obstacle to professional excellence, is a stimulus and a guarantee thereof. They will clearly see that in the exercise of your profession, you are conscious of your responsibility before God; that in your faith in God, you find the strongest motive to assist with even greater dedication, the greater the need; and that in the solid foundation of your faith, you draw the firmness to oppose unreasonable and immoral demands (from whatever source they may come) with a calm, but fearless and unwavering resolve. Esteemed and valued, as you are, not only for your personal conduct, but also for your science and experience, you will see entrusted to you, with good heart, the care of mother and child, and, perhaps without you even realizing it, you will exercise a profound, often silent, but very effective apostolate of lived Christianity. However great,

[*Latin ed. p. 838*]

838 Acta Apostolicae Sedis – Commentarium Officiale, indeed, the moral authority due to properly professional qualities, the interaction of man with man, is accomplished primarily through the twofold seal of true humanity and true Christianity. The second aspect of your apostolate is zeal in upholding the value and inviolability of human life. The present world urgently needs to be convinced of this through the threefold testimony of intelligence, heart, and deeds. Your profession offers you the opportunity to give such a testimony, and it makes it a duty for you. Sometimes it is a simple word, spoken appropriately and with tact, to the mother or father; more often, your entire conduct and manner, conscious of acting, subtly and silently influence them. You are, more than others, able to know and appreciate what human life is in itself, and what it is worth before sound reason, your moral conscience, civil society, the Church, and especially in the eyes of God. The Lord made all other things on earth for man; and man himself, with regard to his being and his essence, was created for God, and not for any creature, although, with regard to his actions, he is also obligated towards the community. Now, "man" is the child, even one not yet born, to the same degree and for the same reason as the mother. Furthermore, every human being, even the child in the mother's womb, has the right to life immediately from God, not from parents, nor from any human society or authority. Therefore, there is no man, no human authority, no science, no "indication" medical, eugenic, social, economic, or moral, that can exhibit or give a valid legal title for a direct, deliberate decision concerning an innocent human life, that is, a decision that aims

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at its destruction, either as an end in itself or as a means to another end, which may perhaps be not illicit in itself. Thus, for example, saving the life of the mother is a most noble goal; but the direct killing of the child as a means to that end is not permissible. The direct destruction of the so-called "life without value," born or not yet born, practiced in large numbers a few years ago, cannot in any way be justified. Therefore, when this practice began, the Church formally declared that it was contrary to natural and divine positive law, and therefore illicit, to kill, even by order of the public authority, those who, although innocent, are nevertheless, due to physical or mental defects, not useful to the nation, but...

[*Latin ed. p. 839*]

Acta Pii PP. XII 839 3, they quickly become a burden. The life of an innocent is inviolable, and any direct attack or aggression against it is a violation of one of the fundamental laws, without which a secure human coexistence is impossible. We need not teach you in detail the meaning and scope, in your profession, of this fundamental law. But do not forget: above all human laws, above all "indications," stands, unwavering, the law of God. The apostolate of your profession compels you to communicate to others the knowledge, esteem, and respect for human life that you hold in your hearts through Christian conviction; to defend it, if necessary, boldly, and to protect, when it is necessary and within your power, the defenseless, still hidden life of the child, relying on the strength of the divine precept: "Thou shalt not kill." This defensive function sometimes appears as the most necessary and urgent; however, it is not the most noble and important part of your mission; this mission is not purely negative, but above all constructive, and tends to promote, build up, and strengthen.

4. Instill in the spirit and heart of the mother and father the esteem, the desire, the joy, the loving acceptance of the newborn from its very first cry. The child, formed in the mother's womb, is a gift of God, whom He entrusts to the care of the parents. With what delicacy, with what enchantment, does Holy Scripture show the gracious sight of children gathered around the father's table! They are the reward of the just, as barrenness is often the punishment of the sinner. Hear the divine word expressed with the unsurpassed poetry of the Psalm: "Thy wife shall be as a vine, bringing forth fruit in the sides of thy house: thy children as olive branches round about thy table." For thus is the man blessed who fears the Lord! But of the wicked, it is written: "Thy posterity shall be cut off; and thy name shall be extinct from the next generation." From the very moment of its birth, hasten, as the ancient Romans did, to place the child in the arms of the father, but with a spirit incomparably more elevated. In them, it was an

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affirmation of the

[*Latin ed. p. 840*]

Acts 840 of the Apostolic See – Official Commentary on paternity and the authority derived therefrom; it is an act of gratitude towards the Creator, the invocation of divine blessing, and the commitment to fulfill, with devoted affection, the office that God has entrusted to her. If the Lord praises and rewards the faithful servant for multiplying five talents, what praise, what reward will He reserve for the mother, who has guarded and nurtured for Him the human life entrusted to her, a life superior to all the gold and all the silver in the world? However, your apostolate is directed primarily towards the mother. Without doubt, the voice of nature speaks within her, and places in her heart the desire, the joy, the courage, the love, and the will to care for the child; but, in order to overcome the suggestions of timidity in all its forms, that voice needs to be strengthened and, so to speak, to take on a supernatural accent. It is your task to allow the young mother, more through your manner of being and acting than through words, to experience the greatness, the beauty, and the nobility of that life, which awakens, forms, and lives within her womb, which is born from her, which she carries in her arms and nurses at her breast; to let shine before her eyes and in her heart the great gift of God's love for her and for her child. Holy Scripture makes you understand, through numerous examples, the echo of the supplications, and then of the songs of grateful joy, of so many mothers, finally heard, after having long implored with tears the grace of motherhood. Even the pains that the mother must suffer, after original sin, to bring forth her child, only serve to strengthen the bond that unites them; she loves him all the more, the more it has cost her pain. He who formed the hearts of mothers expressed this with moving and profound simplicity: "A woman, when she is in labor, has sorrow, because her hour has come; but when she has given birth to a child, she forgets the pain, because she no longer remembers the joy that a man has been born into the world." Furthermore, the Holy Spirit, through the Apostle St. Paul, also shows the greatness and the joy of motherhood: God gives the child to the mother, but, even in giving him, He makes her actively cooperate in the unfolding of the flower, of which she had deposited the seed in her womb, and this cooperation becomes a path that leads her to her eternal salvation: "For she shall be saved through childbearing, if she continue in faith and love."

8, 9, 10. This perfect harmony of reason and faith gives you the assurance that you are in the full truth, and that you can proceed with uncondition.

*** Cf. MATTHEW 25.**

*** JOHN 16:21.**

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*** 1 TIMOTHY 2:15.**

*** 1 TIMOTHY 2:21.**

[*Latin ed. p. 841*]

The Acts of Pope Pius XII affirm the importance of your apostolate, born of esteem and love for nascent life. If you are able to exercise this apostolate near the cradle where the newborn lies, it will not be too difficult to achieve what your professional conscience, in harmony with the law of God and of nature, requires you to prescribe for the good of the mother and the child. Indeed, we need not demonstrate to you, who have the experience, how necessary this apostolate of esteem and love for new life is today. Unfortunately, it is not uncommon for even a cautious mention of children as a "blessing" to provoke contradiction, or even derision. Much more often, the idea and the word of the "burden" of children prevails. How contrary this mentality is to the thought of God and the language of Holy Scripture, and even to sound reason and the sentiment of nature! While there are conditions and circumstances in which parents, without violating the law of God, may avoid the "blessing" of children, these cases of force majeure do not authorize the perversion of ideas, the depreciation of values, and the disparagement of the mother, who has had the courage and the honor to give life.

If what we have said so far concerns the protection and care of natural life, all the more so must it apply to supernatural life, which the newborn receives through baptism. In the present economy, there is no other means of communicating this life to the child, who has not yet the use of reason. And yet, the state of grace at the moment of death is absolutely necessary for salvation; without it, it is impossible to attain supernatural happiness, the beatific vision of God. An act of love may suffice for an adult to obtain sanctifying grace and make amends for the lack of baptism: this path is not open to the unborn or the newborn child. Therefore, considering that charity towards one's neighbor obliges us to assist him in times of need; that this obligation is all the more grave and urgent, the greater the good to be procured or the evil to be avoided, and the less the needy is capable of helping himself and saving himself; it is easy to understand the great importance of providing for the baptism of a child, devoid of any use of reason and who is in grave danger or facing certain death.

Undoubtedly, this duty primarily binds the parents; but in cases of urgency, when there is no time to lose or it is not possible to call a priest, it is your sublime duty to administer baptism. Therefore, do not fail to render this charitable service and to exercise this active apostolate of your

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profession. May it be a source of comfort and encouragement to you.

[*Latin ed. p. 842*]

S42 Acta Apostolicae Sedis - Official Commentary on the role of Jesus: "Blessed are the merciful, for they shall find mercy" (MATTH. 5, 7). And what greater and more beautiful mercy is there than to assure the soul of the child – between the threshold of life which it has just crossed, and the threshold of death which it is about to pass – entrance into the glorious and beatifying eternity!

III. A third aspect of your professional apostolate could be called that of assisting the mother in the prompt and generous fulfillment of her maternal function. As soon as the Most Holy Mary heard the message of the Angel, she responded: "Behold the handmaid of the Lord; be it done unto me according to thy word" (Luc. 1, 38). A "fiat," a fervent "yes" to the vocation of motherhood! Virginity, incomparably superior to any other state; yet, a true motherhood, in the very proper sense of the word. Therefore, in the recitation of the Angelus Domini, after recalling Mary's acceptance, the faithful immediately conclude: "And the Word was made flesh" (Io. 1, 14). It is a fundamental requirement of right moral order that the sincere internal acceptance of the office and duties of motherhood correspond to the exercise of conjugal rights. Under this condition, the woman walks in the path traced by the Creator towards the end which He has assigned to His creature, making her, through the exercise of that function, a partaker of His goodness, His wisdom, and His omnipotence, according to the announcement of the Angel: "Thou shalt conceive in thy womb, and shalt bring forth a son" (Luc. 1, 31).

Therefore, if such is the biological foundation of your professional activity, the urgent object of your apostolate will be to act to maintain, awaken, and stimulate the sense and love of the office of motherhood. When spouses esteem and appreciate the honor of bringing forth a new life, of which they await with holy impatience the blossoming, your task is made easy: it suffices to cultivate this inner sentiment in them; the disposition to welcome and care for that nascent life then follows of its own accord. Unfortunately, it is not always so; often the child is not desired; worse still, it is feared; how can readiness for duty exist under such conditions? Here, your apostolate must...

[*Latin ed. p. 843*]

843. To practice in an effective and efficacious manner: first, negatively, by refusing all immoral cooperation; and then, positively, by directing your delicate care to dispel prejudices, various apprehensions, or pusillanimous pretexts, and to remove, as far as possible, even external obstacles that may make the acceptance of motherhood burdensome. If your advice and assistance are sought only to facilitate the procreation of new life, to protect

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it, and to guide it towards its full development, you can certainly offer your cooperation; but in how many other cases are you instead consulted to prevent the procreation and preservation of this life, without any regard for the precepts of moral order? To comply with such requests would be to debase your knowledge and skill, making you complicit in an immoral action; it would be to pervert your apostolate. This demands a calm, but categorical "no," which does not transgress the law of God and the dictate of conscience. Therefore, your profession obliges you to have a clear understanding of that divine law, so that you may uphold it, without going beyond or falling short of its precepts. Our Predecessor, Pope Pius XI, of blessed memory, in his Encyclical *Casti Connubii* of December 31, 1930, solemnly proclaimed anew the fundamental law of the act and of conjugal relationships: that any act by spouses in the performance of the conjugal act or in the development of its natural consequences, an act aimed at depriving it of the force inherent in it and at preventing the procreation of a new life, is immoral; and that no "indication" or necessity can transform an intrinsically immoral action into a moral and lawful act. This prescription is fully in force today as it was yesterday, and so it will be tomorrow and always, because it is not a mere precept of human law, but the expression of a natural and divine law. Let our words be a sure guide in all cases in which your profession and your apostolate require from you a clear and firm determination. It would be far more than a simple lack of promptness in the service of life if the action of a man did not concern only a single act, but touched the organism itself, with the aim of depriving it, through sterilization, of the faculty of procreating new life. Even here, you have a clear norm for your internal and external conduct in the teaching of the Church. Direct sterilization – that is, sterilization which aims, as a means or as an end, to make procreation impossible – is forbidden.

[*Latin ed. p. 844*]

844 Acta Apostolicae Sedis - Official Commentary: This constitutes a grave violation of moral law, and is therefore illicit. Public authority has no right, under the pretext of any "indication," to permit it, and much less to prescribe it or to enforce it to the detriment of the innocent. This principle is already stated in the aforementioned Encyclical of Pope Pius XI on marriage. Therefore, when, a decade ago, sterilization came to be increasingly widely applied, the Holy See saw itself in the necessity of expressly and publicly declaring that direct sterilization, whether permanent or temporary, of both men and women, is illicit, in virtue of natural law, from which the Church itself, as you know, has no power to dispense.

You must therefore, as far as is in your power, oppose these perverse tendencies in your apostolate and deny them your cooperation. Furthermore, the grave problem presents itself today, whether and to what extent the obligation of prompt disposition to the service of maternity is com-

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patible with the increasingly widespread recourse to the times of natural sterility (so-called agenesic periods in women), which seems to be a clear expression of a will contrary to that disposition. It is rightly expected of you that you be well informed, from the medical point of view, of this noted theory and of the progress that can still be foreseen in this matter, and also that your advice and assistance are not based on simple popular publications, but are founded on scientific objectivity and the authoritative judgment of conscientious specialists in medicine and biology. It is not the duty of the priest, but yours, to instruct married couples, both in private consultations and through published works, on the biological and technical aspects of the theory, without, however, allowing yourselves to be drawn into propaganda that is neither just nor appropriate. But even in this field, your apostolate requires of you, as women and as Christians, to know and defend the moral norms to which the application of that theory is subject. And here, the Church is competent. It is necessary first of all to consider two hypotheses. If the implementation of that theory means nothing more than that married couples can make use of their marital right even on the days of natural sterility, there is nothing to object to: for with this, they do not impede or prejudice in any way the consummation of the natural act and its further natural consequences. Precisely in this, the application of the theory of which we speak, essentially differs from the abuse already mentioned.

[*Latin ed. p. 845*]

Acta Pii PP. XII, 845, which consists in the perversion of the act itself. However, if one goes further, that is, permitting conjugal union exclusively on those days, then the conduct of the spouses must be examined more carefully. And here again, two hypotheses present themselves for our consideration. If, already at the conclusion of the marriage, at least one of the spouses had the intention of restricting the very matrimonial right to the times of sterility, and not merely its use, so that on other days the other spouse would not even have the right to demand the act, this would imply a fundamental defect in the matrimonial consent, which would bring with it the invalidity of the marriage itself, because the right derived from the matrimonial contract is a permanent, uninterrupted, and not intermittent right of each spouse towards the other. However, if that limitation of the act to the days of natural sterility refers not to the right itself, but only to the use of the right, the validity of the marriage remains beyond question; nevertheless, the moral licitness of such conduct on the part of the spouses would be affirmed or denied, according to whether the intention to observe those times is based, or not, on sufficiently and securely moral reasons. The mere fact that the spouses do not offend the nature of the act and are also prepared to accept and raise the child, which, despite their precautions, might be born, would not, by itself, be sufficient to guarantee the rectitude

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of the intention and the impeccable morality of those reasons themselves. The reason is because marriage obliges to a state of life, which, as it confers certain rights, so also it imposes the fulfillment of a positive act, concerning that state itself. In such a case, the general principle can be applied that a positive act can be dispensed with, if serious reasons, independent of the good will of those who are obliged, show that that act is inopportune, or prove that it cannot be fairly demanded of the one requesting it – in this case, the human race. The matrimonial contract, which confers upon the spouses the right to satisfy the inclination of nature, constitutes them in a state of life, the matrimonial state. Now, to the spouses, who make use of it through the specific act of their state, nature and the Creator impose the function of providing for the preservation of the human race. This is the characteristic act, which gives value to their state, the *bonum prolis*. The individual and society, the people and the state, even the Church itself, depend for their existence, in the order established by God, on the fertile marriage. Therefore, to embrace the matrimonial state, to continuously use the faculty proper to it and licit only within it, and, on the other hand,

[*Latin ed. p. 846*]

846 Acta Apostolicae Sedis - Commentarium Officiale. A sempre e deliberatamente evitare, senza un grave motivo, il proprio dovere primario, sarebbe peccare contro il senso stesso della vita coniugale. Da tale obbligo positivo possono essere esentati, anche per un lungo periodo, anzi per l'intera durata del matrimonio, per gravi motivi, come quelli che non raramente si presentano nella cosiddetta "indicazione" medica, eugenica, economica e sociale. Ne consegue che l'osservanza dei tempi infecundi può essere lecita sotto l'aspetto morale; e nelle condizioni menzionate, è effettivamente tale. Tuttavia, se, secondo un giudizio ragionevole ed equo, non vi sono simili gravi ragioni personali o derivanti dalle circostanze esterne, la volontà di evitare abitualmente la fecondità della loro unione, pur continuando a soddisfare pienamente la loro sensualità, non può derivare che da un falso apprezzamento della vita e da motivi estranei alle rette norme etiche. Ora, forse insisterete osservando che, nell'esercizio della vostra professione, vi trovate talvolta di fronte a casi assai delicati, in cui, cioè, non si può esigere il rischio della maternità, la quale anzi deve essere assolutamente evitata, e in cui, d'altra parte, l'osservanza dei periodi agenesici, o non dà sufficiente sicurezza, oppure deve essere scartata per altri motivi. E allora, vi chiederete come si possa ancora parlare di un apostolato al servizio della maternità. Se, a vostro sicuro e sperimentato giudizio, le condizioni richiedono assolutamente un "no", cioè l'esclusione della maternità, sarebbe un errore e un torto imporre o consigliare un "sì". Si tratta qui, invero, di fatti concreti, e quindi di una questione non teologica, ma medica; essa è dunque di vostra competenza. Però, in tali casi, i coniugi non vi chiedono una risposta

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medica, necessariamente negativa, ma l'approvazione di una "tecnica" dell'attività coniugale assicurata contro il rischio della maternità. Ed ecco che siete nuovamente chiamate ad esercitare il vostro apostolato, in quanto non lasciate alcun dubbio che anche in questi casi estremi, ogni manovra preventiva e ogni diretto attentato alla vita e allo sviluppo del germe è in coscienza proibito ed escluso, e che una sola via rimane aperta, vale a dire quella dell'astinenza da ogni attuazione completa della facoltà naturale. Qui, il vostro apostolato vi obbliga ad avere un giudizio chiaro e sicuro e una calma fermezza. Ma si obietterà che una simile astinenza è impossibile, che un tale eroismo è inattuabile. Questa obiezione, oggi, la sentirete, la leggerete dappertutto, anche da parte di chi, per dovere e per competenza, dovrebbe essere in grado di giudicare ben diversamente. E si adduce...

[*Latin ed. p. 847*]

The acts of Pope Pius XII, page 847, present the following argument: "No one is obligated to do the impossible, and no reasonable legislator would presume to obligate anyone by his law to do the impossible. But for spouses, prolonged abstinence is impossible. Therefore, they are not obligated to abstinence; the divine law cannot have this meaning." Thus, from partially true premises, a false conclusion is deduced. It is sufficient to reverse the terms of the argument to see this: God does not obligate to the impossible. But God obligates spouses to abstinence, if their union cannot be consummated according to the norms of nature. Therefore, in these cases, abstinence is possible. We have, in confirmation of this argument, the doctrine of the Council of Trent, which, in the chapter on the necessary and possible observance of the commandments, teaches, referring to a passage from St. Augustine: "God does not command impossible things, but while He commands, He admonishes, and to do what you can, and to ask for what you cannot, and He helps so that you may be able." Therefore, do not let yourselves be confused in the practice of your profession and in your apostolate by this great talk of impossibility, neither with regard to your internal judgment, nor with regard to your external conduct. Never consent to anything contrary to the law of God and your Christian conscience! It is a wrong to do to the men and women of our time to consider them incapable of continued heroism. Today, for many reasons—perhaps under the pressure of harsh necessity, or even sometimes in the service of injustice—heroism is practiced to a degree and with an extent that in past times would have been considered impossible. Therefore, if this heroism is truly required by the circumstances, should it stop at the boundaries marked by the passions and inclinations of nature? It is clear: he who does not want to master himself will not be able to do so; and he who believes he can master himself, relying only on his own strength, without sincerely and perseveringly seeking divine help, will be miserably disappointed. Here is what concerns your apostolate in bringing spouses to the service of moth-

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erhood, not in the sense of blind servitude to the impulses of nature, but of an exercise of conjugal rights and duties, regulated by the principles of reason and faith.

19 *Acta Pii Pp. XII*, 847.

20 Council of Trent, Session 6, Chapter 11; *Denzinger*, n. 804; *St. Augustine*, *De natura et gratia*, n. 50; *Migne, P.L.*, vol. 44, col. 271.

[*Latin ed. p. 848*]

348 Acta Apostolicae Sedis - Commentarium Officiale IV X. Ultimo aspetto del vostro apostolato riguarda la difesa sia del retto ordine dei valori, sia della dignità della persona humana. I « valori della persona » e la necessità di rispettarli è un tema che da due decenni occupa sempre più gli scrittori. In molte loro elucubrazioni, anche l'atto specificamente sessuale ha il suo posto assegnato, per farlo servire alla persona dei coniugi. Il senso proprio e più profondo dell'esercizio del diritto coniugale dovrebbe consistere in ciò che l'unione dei corpi è l'espressione e l'attuazione dell'unione personale ed affettiva. Articoli, capitoli, interi libri, conferenze, specialmente anche sulla « tecnica dell'amore », sono volti a diffondere queste idee, a illustrarle, come avvertimenti agli sposi novelli, affinché essi non trascurino, per stoltezza o per malinteso pudore o per infondato scrupolo, ciò che Dio, il quale ha creato anche le inclinazioni naturales, loro offre. Se da questo completo dono reciproco dei coniugi sorge una vita nuova, essa è un risultato che resta al di fuori, o al massimo come alla periferia, dei « valori della persona »; risultato che non si nega, ma non si vuole che sia come al centro dei rapporti coniugali. Secondo queste teorie, la vostra dedizione per il bene della vita ancora nascosta nel grembo materno e per favorirne la nascita felice, non avrebbe più che una importanza minore e passerebbe in seconda linea. Ora, se questo apprezzamento relativo non facesse che mettere l'accento sul valore della persona degli sposi piuttosto che su quello della prole, si potrebbe a rigore lasciar da parte tale problema; ma qui si tratta invece di una grave inversione dell'ordine dei valori e dei fini posti dallo stesso Creatore. Ci troviamo dinanzi alla propagazione di un complesso d'idee e di affetti, direttamente opposti alla chiarezza, alla profondità e alla serietà del pensiero cristiano. Ed ecco che qui deve di nuovo intervenire il vostro apostolato. Vi potrà infatti accadere di divenire le confidenti della madre e sposa, e di essere interrogate sui più segreti desideri e sulle intimità della vita coniugale. Come potreste però allora, consapevoli della vostra missione, far valere la verità e il retto ordine negli apprezzamenti e nell'azione dei coniugi, se non ne aveste voi stesse una esatta cognizione e non foste munite della fermezza di carattere necessaria per sostenere ciò che voi conoscete essere vero e giusto? Ora la verità è che il matrimonio, come istituzione naturale, in virtù della volontà del Creatore,

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non ha come fine primario e intimo il perfe-

[*Latin ed. p. 849*]

The Acts of Pope Pius XII, 849, concern the personal fulfillment of the spouses, but also the procreation and education of new life. The other aims, although also intended by nature, are not of the same degree as the first, and are even less superior to it, but are essentially subordinate to it. This applies to every marriage, even if it is infertile; just as it can be said of every eye that it is destined and formed to see, even if, in abnormal cases, due to special internal and external conditions, it will never be able to achieve visual perception. Precisely to put an end to all uncertainties and deviations that threatened to spread errors regarding the order of the aims of marriage and their mutual relationships, We ourselves drafted, some years ago (March 10, 1944), a declaration on the order of those aims, indicating what the very internal structure of natural disposition reveals, what is part of Christian tradition, what the Supreme Pontiffs have repeatedly taught, and what, subsequently, has been established in due form by the Code of Canon Law (can. 1013 § 1). Indeed, shortly thereafter, to correct conflicting opinions, the Holy See, with a public Decree, declared that the judgment of some recent authors could not be admitted, who deny that the primary aim of marriage is procreation and the upbringing of offspring, or who teach that the secondary aims are not essentially subordinate to the primary aim, but are equivalent to it and independent of it.

20. Is it perhaps intended to deny or diminish what is good and just in the personal values resulting from marriage and its fulfillment? Certainly not, because the Creator has destined human beings made of flesh and blood, endowed with spirit and heart, for the procreation of new life in marriage, and they are called, as human beings, and not as unreasonable animals, to be the authors of their descendants. For this purpose, the Lord wills the union of the spouses. Indeed, Scripture says of God that He created man in His own image, and created him male and female, and He willed – as is repeatedly stated in the sacred books – that « the man shall leave his father and mother, and shall cleave unto his wife, and they shall be one flesh » (Genesis 2:24; Matthew 19:5; Ephesians 5:31).

21. All of this is therefore true and willed by God; but it must not be separated from the primary function of marriage, that is, the service to new life. Not only the common work of external life, but also all personal enrichment, the very intellectual enrichment, ...

[*Latin ed. p. 850*]

850. The spiritual, and indeed everything that is most spiritual and profound in conjugal love as such, has been, by the will of nature and the Creator, placed at the service of procreation. By its very nature, perfect conjugal life also signifies the total dedication of the parents for the benefit

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of their children, and conjugal love, in its strength and tenderness, is itself a prerequisite for the most sincere care of offspring and a guarantee of its fulfillment. To reduce the cohabitation of spouses and the conjugal act to a mere organic function for the transmission of germs would be like transforming the domestic hearth, the sanctuary of the family, into a simple biological laboratory. Therefore, in Our address of September 29, 1949, to the International Congress of Catholic Doctors, We formally excluded artificial insemination from marriage. The conjugal act, in its natural structure, is a personal action, a simultaneous and immediate cooperation of the spouses, which, by the very nature of the agents and the property of the act, is the expression of the mutual gift, which, according to the word of Scripture, effects the union "in one flesh." 23 This is much more than the union of two germs, which can also be achieved artificially, that is, without the natural action of the spouses. The conjugal act, ordered and willed by nature, is a personal cooperation to which the spouses, when entering into marriage, exchange the right. Therefore, when this performance, in its natural form, is from the beginning and permanently impossible, the object of the marriage contract is affected by an essential defect. It is what We said then: "Let it not be forgotten: only the procreation of new life according to the will and design of the Creator brings with it, in a wondrous degree of perfection, the fulfillment of the intended ends. It is at the same time in conformity with the corporal and spiritual nature and the dignity of the spouses, with the normal and happy development of the child. Therefore, tell the fiancée or the young bride, who comes to speak with you about the values of married life, that these personal values, whether in the sphere of the body or the senses, or in the spiritual sphere, are truly genuine, but that from the Creator, in the scale of values, they have been placed not in the first, but in the second degree. Add another consideration, which risks falling into oblivion. All these secondary values of the sphere and the generative activity fall within the scope of the specific office of the spouses, which is to be authors. 24 23 Cf. S. TH. 3. p. q. 29 a. 2 in c.; Suppl. q. 49 a. 2 ad 1. Acta Ap. Sedis, vol. XXXXI, 1949, p. 560.

[*Latin ed. p. 851*]

Acts of Pope Pius XII, 851, and educators of the new life. A lofty and noble office! Which, however, does not belong to the essence of a complete human being, as if, the natural generative tendency not being brought to its fulfillment, the human person is in some way or degree diminished. The renunciation of that fulfillment is—especially if made for the most noble reasons—not a mutilation of personal and spiritual values. Of such a free renunciation for the love of the Kingdom of God, the Lord said: "Not everyone understands this teaching, but only those to whom it is given." 25.

To exalt excessively, as is often done today, the generative function, even

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in the proper and moral form of conjugal life, is therefore not only an error and an aberration; it also carries with it the danger of an intellectual and affective deviation, capable of hindering and stifling good and elevated sentiments, especially in youth, which is still lacking in experience and ignorant of the disappointments of life. For what normal man, healthy in body and soul, would want to belong to the number of those deficient in character and spirit? May your apostolate, wherever you exercise your profession, illuminate minds and instill this just order of values, so that men may conform their judgments and their conduct to it!

This exposition on the function of your professional apostolate would, however, be incomplete if We did not add a brief word concerning the defense of human dignity in the use of the generative inclination. The same Creator, who in His goodness and wisdom willed, for the preservation and propagation of the human race, to make use of the work of man and woman, uniting them in marriage, also ordained that in that function, the spouses should experience pleasure and happiness in body and spirit. Therefore, the spouses, in seeking and enjoying this pleasure, do nothing wrong. They accept what the Creator has destined for them. Nevertheless, even here, the spouses must know how to remain within the limits of just moderation. Just as in the enjoyment of food and drink, so also in the sexual, they must not abandon themselves without restraint to the impulses of the senses. The correct rule is therefore this: the use of the natural generative disposition is morally licit only in marriage, for procreation, and according to the order of the ends of marriage itself. It follows that even within marriage, and observing this rule, *5 MATTH. 19, 11.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Commentarium Officiale: Desiderium et frui hoc gaudio et satisfactione licitum est. Quia gaudium legi actionis obsequitur, ex qua oritur, et non vice versa, actio legi gaudendi. Et haec lex, tam rationabilis, non solum substantiam, sed etiam circumstantias actionis tangit, ita ut, substantia actus servantur, peccatum in modo ejus exsequendi fieri possit. Transgressio huius normae tam antiqua est quam peccatum originale. Sed in nostris temporibus periculum est principium ipsum fondamentale oblivci. Nunc enim, per verba et scripta (itaque etiam ab aliquibus catholicis), saepe assertur autonomia necessaria, finis proprius et valor proprius sexualitatis et ejus exercitii, independenter ab intentione procreationis vitae novae. Ordo ipse divinitus constitutus vult examinari et nova lege regeri. Aliquid praeter observantiam essentiae actionis instinctivae ut frenum ad modum satisfaciendi instinctum admitti non vult. Hoc, obligationi morali dominationis passionum, succederet licentia servire caeco et impendio capricornis et impulsibus naturae; quod non potest, cito vel tardo, nisi detrimentum afferre

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morali, conscientiae et dignitati humanae. Si natura sola, aut saltem primo loco, ad mutuam donationem et possessionem coniugum in gaudio et delectatione tendisset, et si actum illum solum ad felicitatem coniugum in summa possibilibus gradu augere disposuisset, et non ad eos ad servitium vitae incitandos, tunc Creator alium ordinem in formatione et constitutione actus naturalis adoptaret. Nunc autem, haec omnia subordinata et ordinata sunt ad illam unam legem grandem, "generatio et educatio prolis," id est, ad finem primarium matrimonii, ut originem et fontem vitae. Paene incessantes undae edonismi mundum invadunt et minantur totam vitam matrimonialem, non sine periculo gravi et praeiudicio, in mare crescente cogitationum, desideriorum et actionum, submergere, et hoc, primario officio coniugum. Hic edonismus anticristianus saepe non veridicitur erigere ad doctrinam, inculcando aviditatem ad gaudium semper intensius, in praeparatione et exsequendo coniunctionis coniugalis; quasi in relationibus matrimonialibus omnis lex moralis ad regularem executionem ipsius actus redderetur, et quasi omnia cetera, quocumque modo facta, a effusione affectus reciproci, sanctificata sacramento matrimonii, merito digna sint.

[*Latin ed. p. 853*]

853. Of praise and of merit before God and before one's conscience. Regarding the dignity of man and the dignity of the Christian, which restrain the excesses of sensuality, no care is taken. Indeed, no. The gravity and sanctity of the Christian moral law do not admit of unrestrained satisfaction of sexual instinct, and thus aiming only at pleasure and enjoyment; it does not permit a reasonable man to be dominated to such an extent, neither in the substance, nor in the circumstances of the act. Some would wish to argue that happiness in marriage is directly proportional to mutual enjoyment in conjugal relations. No: rather, happiness in marriage is directly proportional to mutual respect between spouses, even in their intimate relations; not as if they judge what nature offers and what the Creator has given to be immoral and reject it, but because this respect, and the mutual esteem it engenders, is one of the most valid elements of a pure love, and therefore all the more tender. In your professional activity, oppose, as far as possible, the impetuosity of this refined hedonism, devoid of spiritual values, and therefore unworthy of Christian spouses. Show how nature has indeed given the instinctive desire for enjoyment, and approves of it in legitimate marriages, but not as an end in itself, but rather for the service of life. Banish from your spirit this cult of pleasure, and do your best to prevent the spread of literature that believes itself obliged to describe in every detail the intimacies of married life under the pretext of instructing, guiding, and reassuring. To reassure the timid consciences of spouses, good sense, natural instinct, and a brief instruction on the clear and simple maxims of Christian moral law are generally sufficient. If, in certain spe-

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cial circumstances, a fiancée or a young bride should need more extensive explanations on some particular point, it will be your task to gently give them an explanation in accordance with natural law and sound Christian conscience. This teaching of ours has nothing to do with Manichaeism or Jansenism, as some would have it believed in order to justify themselves. It is simply a defense of the honor of Christian marriage and the personal dignity of the spouses. To serve this purpose is, especially in these days, an urgent duty of your professional mission. With this, we have reached the conclusion of what we intended to present to you. Your profession opens up a vast field of apostolate, from which many...

[*Latin ed. p. 854*]

854 Acta Apostolicae Sedis - Official Commentary, concerning specific aspects; an apostolate not so much of words, but of action and guidance; an apostolate which you can only effectively exercise if you are well aware of the purpose of your mission and the means to achieve it, and if you are endowed with a firm and resolute will, founded on a deep religious conviction, inspired and strengthened by Christian faith and love.

Invoking upon you the powerful help of divine light and divine comfort, we impart to you, with heartfelt sincerity, a pledge and an anticipation of the most abundant heavenly graces, Our Apostolic Blessing.

To the Most Excellent Man, to Mr. Henrik Gartz, Legate extraordinary from Finnland, we publicly present letters to the Supreme Pontiff.

* Monsieur le Ministre, After a period of interruption, the Legation of the Republic of Finnland is once again entrusted to an extraordinary Envoy and Plenipotentiary Minister. This event fills Us with great satisfaction, and it is further proof of the cordiality that has characterized, from their very beginning, the relations between the Holy See and your country since the realization of its political independence. Your Excellency begins his mission at a time when those nations called "small nations" are following with increasing apprehension the disagreements arising between the great powers and the groups of states within their respective spheres of influence. It is precisely these "small nations" that aspire, with a perfectly understandable anxiety, to welcome the emergence of a new spirit dedicated to freeing the community and the collaboration of peoples from the obsessive nightmare of unrestrained ambition for power, and to giving primacy to the moral conception of law, which is its due.

For those who know the history of your country, young as it is in its independent statehood, but with deep roots in the past, they know that the Finnish people – without prejudice to their desire for a legitimate and valiant affirmation of their own values – nevertheless feel bound to the cause of peace and to the progressive improvement of international law, in service of such a lofty goal.

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* Given on the 18th day of the month of November, in the year 1951.

[*Latin ed. p. 855*]

Acts of Pope Pius XII, 865. With this state of mind regarding the problem of peace, your noble people can feel united with the principal aspirations of the Holy See in this area, and this, certainly, is one of the causes, and not the least, which has favored the development of reciprocal relations in an atmosphere that satisfies both parties. With the firm hope that the high mission entrusted to Your Excellency will serve to strengthen ever more the bonds of understanding and trust between the Holy See and the Republic of Finland, We invoke the protection of the Most High upon your distant homeland, especially upon His Excellency, the President of the Republic, and, at this moment when Your Excellency solemnly assumes your important office, We assure you of Our constant and warm support.

To those who attended the meeting, held in Romae, of the association commonly called "Fronte della Famiglia" and of numerous family associations.

In the order of nature, among social institutions, there is none that is more dear to the Church than the family. Christ elevated marriage to the dignity of a Sacrament, which is as it were its root. The family itself has always found and will always find in the Church defense, protection, support, in all that concerns its inviolable rights, its freedom, the exercise of its high function. Therefore, beloved sons and daughters, We feel a particular joy in welcoming to Our home the national congress of the "Fronte della Famiglia" and of numerous families, and in expressing Our satisfaction for your efforts towards the goals you have in mind, and Our paternal wishes for their happy achievement. A family movement, such as yours, which strives to fully implement in the people the idea of the Christian family, cannot fail, under the impetus of the inner strength that animates it, and of the needs of the people themselves, among whom it lives and grows, to dedicate itself to that threefold purpose, which forms the object of your care: the influence to be exercised on legislation in the vast field that directly or indirectly touches the family; solidarity among Christian families; the Christian upbringing of the family.

This third objective, *Held on November 26, 1951.*

[*Latin ed. p. 856*]

856 Acta Apostolicae Sedis - Commentarium Officiale is the fundamental [publication]; the other two must contribute to supporting and promoting it. We have often, and on many occasions, spoken in favor of the Christian family, and in most cases, to come to its aid or to call others to do so, in order to save it from the most serious distresses. First of all, to assist it in the calamities of war. The damages caused by the first World War were far from being fully repaired, when the second, even more terrible conflagration,

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came to add to them. It will still take much time and much effort on the part of men, and also greater divine assistance, before the deep wounds that those two wars have inflicted on the family begin to heal properly. Another evil, due in part also to the devastating wars, but also a consequence of overpopulation and certain improper or self-interested tendencies, is the housing crisis; all those, legislators, statesmen, members of social works, who strive to remedy it, are, even if only indirectly, performing an apostolate of eminent value. The same is true for the fight against the scourge of unemployment, and for the regulation of a sufficient family wage, so that the mother is not forced, as too often happens, to seek work outside the home, but can dedicate herself more to her husband and children. To work in favor of the school and religious education: this is also a valuable contribution to the good of the family, as is fostering within it a healthy naturalness and simplicity of customs, strengthening religious convictions, and developing around it an aura of Christian purity, capable of freeing it from harmful external influences and from all those morbid excitements that stir up disordered passions in the mind of the adolescent. But there is an even deeper misery from which the family must be protected, namely the degrading servitude to which it is reduced by a mentality that tends to make it a mere organism at the service of the social community, in order to produce for it a sufficient mass of "human material." However, another danger threatens the family, not yesterday, but for a long time, which, however, is now growing visibly and can become fatal to it, because it attacks it in its very essence; we mean the upheaval of conjugal morality in its entirety. In recent years, we have seized every opportunity to expound one or another essential point of that morality, and more recently to present it as a whole, not only refuting the errors that corrupt it, but also showing its positive meaning and purpose.

[*Latin ed. p. 857*]

Acta Pii PP. XII 857: The importance and value, for the happiness of spouses, children, and the entire family, for stability, and for the greater good of society, from the domestic hearth to the State and even to the Church itself. At the center of this doctrine, marriage has appeared as an institution at the service of life. Closely linked to this principle, We, according to the constant teaching of the Church, have illustrated a thesis which is one of the essential foundations not only of conjugal morality, but also of morality in general: namely, that a direct attack on innocent human life, as a means to an end – in the present case, to save another life – is illicit. Innocent human life, in whatever condition it may be, is withdrawn, from the very first moment of its existence, from any direct and voluntary attack. This is a fundamental right of the human person, of general value in the Christian conception of life; valid both for the life still hidden in the womb of the mother, as for the life already blossomed forth from her; both against

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direct abortion, as against the direct killing of the child before, during, and after birth. Although the distinction between those different moments of the development of the born or unborn life may be founded for profane and ecclesiastical law, and for certain civil and penal consequences, – according to moral law, in all these cases it is a grave and illicit attack on the inviolable human life. This principle applies to the life of the child, as it does to that of the mother. Never and in no case has the Church taught that the life of the child should be preferred to that of the mother. It is erroneous to pose the question with this alternative: either the life of the child or that of the mother. No, neither the life of the mother, nor that of the child, can be subjected to an act of direct suppression. For both, the requirement can only be one: to make every effort to save the life of both, of the mother and the child (cf. Pius XI, Encyclical *Casti Connubii*, December 31, 1930; *Acta Apostolicae Sedis*, vol. 22, pp. 562-563). It is one of the most beautiful and noble aspirations of medicine to always seek new ways to ensure the life of both. If, despite all the progress of science, there remain, and will remain in the future, cases in which one must reckon with the death of the mother, when she wishes to bring to birth the life she carries within her, and not destroy it in violation of the commandment of God: Thou shalt not kill! – then all that remains for man to do, until the very last moment, is to strive to help and to save, if not to bow with respect before the laws of nature and the dispositions of divine Providence.

[*Latin ed. p. 858*]

"68 Acta Apostolicae Sedis •- Commentarium Officiale. It is objected that the life of a mother, especially of a mother of a large family, possesses a value incomparably superior to that of a child not yet born. The application of the theory of the balance of values to the case now before us has already found acceptance in legal discussions. — The response to this troubling objection is not difficult. The inviolability of the life of an innocent person does not depend on its greater or lesser value. For more than ten years, the Church has formally condemned the killing of a life deemed "without value"; and those who know the sad precedents that led to such a condemnation, who understand the disastrous consequences that would result if the inviolability of innocent life were to be measured according to its value, are well aware of the reasons that led to that decree. Furthermore, who can judge with certainty which of the two lives is actually more precious? Who can know what path that child will follow and to what heights of works and perfection it may attain? Here, two magnitudes are being compared, of which nothing is known about one. We would like to cite an example, which perhaps is already known to some of you, but which does not lose its suggestive value for that reason. It dates back to 1905. At that time, a young woman, of noble family and of even more noble sentiments, but frail and delicate in health, was living. As an adolescent, she had suffered

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from a minor apical pleurisy, which seemed to have healed; but then, after a happy marriage, she felt a new life blossoming within her, and soon experienced a special physical malaise, which greatly concerned the two skilled physicians who watched over her with loving care. That old apical process, that already scarred focus, had reawakened; in their judgment, there was no time to lose: if the gentle lady was to be saved, a therapeutic abortion had to be induced without the slightest delay. The husband also understood the gravity of the case and declared himself consenting to the painful act. But when the attending midwife announced to her, with all due respect, the decision of the doctors, urging her to submit to their opinion, she replied with a firm tone: "I thank you for your compassionate advice; but I cannot cut short the life of my creature! I cannot, I cannot! I already feel it beating within my breast; it has the right to live; it comes from God and must know God in order to love and enjoy Him." Even the husband prayed, begged, and implored; but she remained steadfast and awaited the outcome serenely. A little girl was born normally; but soon after, the mother's health began to deteriorate. The pulmonary focus spread; the decline became progressive. Two months later, she was at the very end; she saw her little one again, who was growing healthy under the care of a robust wet nurse; her lips..."

[*Latin ed. p. 859*]

The acts of Pope Pius XII were marked by a gentle smile, and he peacefully departed this life. Several years passed. In a religious institute, one could particularly observe a young Sister, entirely dedicated to the care and education of abandoned children, who, with eyes filled with maternal love, bent over the small, sick children, as if to give them life. She was the daughter of sacrifice, who now, with her great heart, spread so much good among the neglected children. The heroism of this intrepid mother was not in vain! (cf. Andrea Majocchi, *Tra Ustori e forbici*, 1940, p. 21 and following).

But We ask: Has the Christian, indeed even the purely human, sense of things become so dulled that it can no longer comprehend the sublime sacrifice of the mother and the visible action of divine Providence, which from that sacrifice brought forth such a splendid fruit? We have deliberately always used the expression "direct attack on the life of the innocent," "direct killing." For, if, for example, the salvation of the life of the future mother, independently of her state of pregnancy, urgently required a surgical procedure, or other therapeutic application, which would have as an accessory, in no way intended or foreseen, but inevitable, the death of the fetus, such an act could no longer be called a direct attack on the innocent life. Under these conditions, the operation may be permissible, as are other similar medical interventions, provided that it concerns a good of high value, such as life, and that it is not possible to postpone it until after the

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birth of the child, nor to resort to another effective remedy.

Therefore, since the primary duty of marriage is to serve life, Our greatest pleasure and Our paternal gratitude are directed towards these generous spouses, who, out of love for God, and trusting in Him, courageously raise a large family. On the other hand, the Church knows how to consider with sympathy and understanding the real difficulties of married life in these times. Therefore, in Our last address on conjugal morality, We affirmed the legitimacy and, at the same time, the limits—indeed, very broad limits—of a regulation of procreation, which, contrary to the so-called "control of births," is compatible with the law of God. It is indeed to be hoped (but in such matters the Church naturally leaves the judgment to medical science) that this will be able to provide a sufficiently secure basis for that lawful method, and the most recent information seems to confirm such hope. Moreover, it is above all living faith and the frequent reception of the Sacraments that overcome the many trials of married life, from which flow torrents of strength, the effectiveness of which those who live outside of [the Church] are unaware.

[*Latin ed. p. 860*]

860 The Church can scarcely form a clear idea [of these matters]. And with this appeal to higher aids, we wish to conclude our discourse. It may also happen to you, beloved sons and daughters, one day or another, that your courage wavers under the violence of the storm unleashed around you, and even more dangerously, within the family, by the subversive doctrines concerning the healthy and normal conception of Christian marriage. Have confidence! The energies of nature, and especially those of grace with which the Lord has enriched your souls in the Sacrament of marriage, are like a firm rock, against which the waves of a stormy sea break impotently. And although the tragedies of war and the post-war period have struck marriage and the family with still-bleeding wounds, nevertheless, in those years, the constant fidelity and steadfast perseverance of spouses, and the maternal love ready for countless sacrifices, have brought about true and splendid triumphs in countless cases. Therefore, continue strenuously in your work, confident in divine help, in anticipation of which we impart, with a heart full of affection, to you and your families our paternal Apostolic Blessing.

TO THE FAITHFUL OF ITALY, GRIEVED BY THE FLOODS.

* With unspeakable sorrow, we have before our eyes the immense calamity that has befallen so many of our beloved children in the valley of the Po, so soon after that which devastated some of the most flourishing regions of Southern Italy, Sicily, and Sardinia. With the anxiety and sorrow of a Father, we have followed and are following, hour by hour, the

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mournful events of this formidable catastrophe, of which we fully measure the gravity and extent. While we do not cease to raise our most fervent prayers to divine Clemency in favor of so many beloved children, so severely afflicted, we desire that they receive the testimony of our broken, yet confident, heart, and together, the assurance of Christian assistance from all the good, already in action with spontaneous and admirable zeal.

Beloved sons and daughters, torn from your homes, your fields, and your cities by the devastating fury of the waters!

* *Given on the 18th day of November in the year 1951.*

[*Latin ed. p. 861*]

Acts of Pope Pius XII, 861, assures you that the Pope, in this hour of mourning, is closer to you than ever. Amidst the anxieties and concerns that press upon Us from every side, your misfortune deeply grieves Us! Be certain of this, and repeat it to your loved ones, to your children, to all those whose spirits are overcome by despair. We are experiencing, in these days, all your sorrows, all your pains. Day and night, We repeat to Ourselves, one by one, the names of the cities and towns devastated or destroyed. We have read and heard the individual accounts of your tragedy, and We are fully aware of the harsh conditions in which you find yourselves at present. In Our heart, We have felt the same dismay that you feel before your lost possessions. We share your sorrow for the deceased family members, for the lost home, for the ruined livelihood, for the temporary exile, for the heart-wrenching separations, for the poor deceased, to whom We implore eternal peace. Everything that We have been able to do, and that We can do, to alleviate your suffering, to assist your needs, We have done and will do. Courage, dearest children, courage and trust! The merciful God loves those whom He tests; He loves the good, because through suffering they may purify their souls ever more and rise with greater fervor towards the desire for heavenly things; He loves sinners, that they may convert and return to Him with repentance. The loving and omnipotent Divine Goodness will know how to lead you back to your homes and to better days through that mystery of mercy by which He has permitted what has happened. Do not forget God in this calamitous hour; raise your voice to Him in the prayer of the Our Father, finding in your steadfast faith the Christian strength to repeat with humility and love: "Thy will be done, as in heaven, so on earth!" And to you, beloved children of all Italy, who, in a noble competition of fraternal charity, from the first to the last citizen, have been ready to assist your unfortunate brothers, may the paternal testimony of Our admiration, Our gratitude, and together, the exhortation to increase with ever greater zeal the assistance, reach you. Immense comfort We have received in learning of the selflessness, and sometimes the heroism, of many among you, who have not hesitated to sacrifice and put even their own lives at risk to save children, women, the elderly, and the sick. We are also aware of

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the prompt and tireless diligence of the ecclesiastical and civil authorities, the armed forces, the fire department, technical organizations, the radio, and volunteers, to minimize the terrible disaster as much as possible. The moving competition of assistance, which from the very first news has arisen among institutions, groups, associations, parties, dioceses, and parishes, to comfort, welcome, and feed the afflicted, has been...

[*Latin ed. p. 862*]

862 Acta Apostolicae Sedis - The Official Commentary not only confirms the innate goodness of this people, but will also serve to strengthen that bond which makes a nation a single family. It is necessary that this impulse of charity continue. Incalculable are the needs, and they will be, urgent the requests for help. For so many children, for so many families, for so many workers and farmers, who have lost their homes, their fields, their livestock, their workshops, their furnishings, their clothing, who have lost everything, the Pope once again extends his hand. He extends it to you, children of Italy, but he also extends it to all generous and Christian hearts, for whom every brother in the faith is a member of the same mystical Body of Christ. We do not doubt in the least that this Our invocation will be received, with the loving eagerness well known to Us, by Our Venerable Brothers in the Episcopate, by the secular and regular clergy, by all the faithful, to the extent that it is possible for them. It is urgent that so many abandoned people, so tragically torn from the warmth of their homes, first of all feel the warmth of Our heart and of your heart. This is the moment in which Jesus especially addresses each of you through the mouths of these unfortunate people: "Behold Me; I am hungry, I am thirsty, I have nothing to cover myself with, I have nowhere to shelter in the harsh winter that is approaching." The prompt fulfillment of your charity will one day be rewarded with the invitation to possess the very house of the Father in Heaven. Supported by this faith, which lives and works in charity, raise your minds to God, Consoler of the afflicted and Father of the poor, that through the intercession of the maternal Heart of Mary, He may shine His joyful face upon those desolate regions and restore to so many families their homes, their work, their hope, and their peace. With these wishes, may Our paternal Apostolic Blessing descend upon you, and in particular upon Our suffering children, who today, more than ever, are united to Our heart, and may she, intercessor for divine favors, be with you. 1 1 Cf. Gal. 5, 6.

[*Latin ed. p. 863*]

Sacred Congregational Congregation 863 - ACTS 8 8. SACRED CONGREGATIONAL CONGREGATION PROVISION FOR CHURCHES. Most Holy Father, Our Lord Pius, by the Divine Providence, Pope XI, through successive decrees of the Sacred Congregational Congregation, has, with paternal care, provided for the following churches with new pastors,

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namely: on August 1, 1951. — To the Cathedral Church of Segorbe, he appointed the Reverend Joseph Pont Gol, canon of the Cathedral Chapter of Solsona. on October 20, 1951. — To the Cathedral Church of Aguascalientes, he appointed the Reverend Salvatore Quezada, parish priest in the village commonly called Jalostotitlán, in the archdiocese of Guadalajara. — As Coadjutor with the right of succession, he appointed His Excellency, the Most Reverend Simonis Laurentii Salvi, Titular Bishop of Diocaesarea in Palaestina and Abbot of the Nullius Abbey of Subiaco, the Reverend Father Aegidium Gavazzi, from the Cassinese Congregation of the original Benedictine observance. on October 26, 1951. — To the titular archbishopric of Mcaena, he appointed His Excellency, the Most Reverend Hilarius Alcini, Visitor of Seminaries in Italy, formerly the titular Bishop of Dionysias. on October 26, 1951. — To the titular archbishopric of Heliopolis in Phoenicia, he appointed His Excellency, the Most Reverend Daniel Rivero, formerly the Archbishop of Sucre. — To the Cathedral Church of Cochabamba, he appointed His Excellency, the Most Reverend Joannem Tarcisium Senner, formerly the titular Bishop of Rusadita. — To the Cathedral Church of Oruro, he appointed His Excellency, the Most Reverend Bertholdum Bühl, formerly the titular Bishop of Cartennita. on October 27, 1951. — To the Metropolitan Church of Sucre, he appointed His Excellency, the Most Reverend Joseph Clement Maurer, formerly the titular Bishop of Cea. on October 28, 1951. — To the titular bishopric of Thagaste, he appointed the Reverend Father Antonius Poma, Rector of the episcopal seminary of Pavia, whom he appointed as Auxiliary to His Excellency, the Most Reverend Dominici Menna, Bishop of Mantua. on October 80, 1951. — To the titular bishopric of Neocaesarea, r r

[*Latin ed. p. 864*]

$64 Acta Apostolicae Sedis - Official Commentary. In Syria, the Reverend Monsignor Marcello Riopel, General Vicar of the archdiocese of Rennes (-Dol-Saint-Malo), whom His Eminence Cardinal Roques, Archbishop of Rennes, appointed as an Auxiliary. Dated November 19, 1951. — To the titular bishopric of the Church of Chomatitana, the Reverend Aloysius Charles Borromeo, Pro-General Vicar of the diocese of Lodi, and Canon of the Cathedral Chapter, whom His Excellency Monsignor Peter Calchi Novati, Bishop of the same diocese of Lodi, appointed as an Auxiliary. — To the titular bishopric of the Church of Hippo Diarrhytus, the Reverend William Bosetti, Rector and Parish Priest of the church of Saint Alexander in the city of Brescia, whom His Excellency Monsignor Hyacinth Tredici, Bishop of Brescia, appointed as an Auxiliary. Dated November 12, 1951. — To the Cathedral Church of Tagbilaran, His Excellency Monsignor Emanuel Mascariñas, formerly Bishop of Pau. — To the Cathedral Church of Pau, the Reverend Linum Gonzaga, parish priest of the cathedral church in the city commonly

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called Palo, of the diocese of Palo. Dated November 17, 1951. — To the Metropolitan Church of Olinda and Recife, His Excellency Monsignor Anthony Almeida Moraes, formerly Bishop of Montes Claros. Dated November 23, 1951. — To the Metropolitan Church of Philadelphia, His Excellency Monsignor John Francis O'Hara, formerly Bishop of Buffalo. Dated December 1, 1951. — To the titular bishopric of the Church of Verbia, His Excellency Monsignor Peter Ossola, formerly Bishop of Mont Alti and Ripanum. Dated December 10, 1951. — To the Cathedral Churches of Mont Alti and Ripanum, united in persona, the Reverend Vincent Radicioni, a chamberlain of the Papal Household, exceeding the established number, Apostolic Delegate of the archdiocese of Ancona, and parish priest of the church of the Visitation of the Blessed Virgin Mary, in the place commonly called "Falconara Alta." Dated December 15, 1951. — To the titular bishopric of the Church of Citium, the Reverend Blasius D'Agostino, a chamberlain of the Papal Household, exceeding the established number, General Vicar and Archdeacon of the Cathedral Chapter of the diocese of Thermulae, whom His Excellency Monsignor Oddon Dernacchia, Bishop of Larino and Thermulae, appointed as an Auxiliary.

[*Latin ed. p. 865*]

The Sacred Congregation for the Propagation of the Faith 865. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE APPOINTMENT OF A VICARIATE APOSTOLIC FOR THE CLERGY OF VINH. Whereas, in the Vicariate Apostolic of Vinh, in the regions of Indochina, the indigenous clergy has increased to such an extent, thanks to the constant and zealous labor of the Fathers of the Society of Paris, dedicated to missions to foreign lands, that it has become sufficient and capable of governing the aforementioned Vicariate Apostolic of Vinh by itself; the Most Reverend Fathers, presiding over this Sacred Council for the Propagation of the Faith, having held plenary sessions on the eleventh day of the month of June of the current year, have judged it fitting to entrust the aforementioned Vicariate Apostolic of Vinh, currently vacant due to the death of the Most Reverend Father Andrew Leontius Joseph Eloi, a member of the aforementioned Society, to the secular Indochinese clergy. The judgment of the Most Reverend Fathers was ratified and confirmed by the Most Holy Lord Pope Pius XII, in an audience on the fourteenth day of the same month of June, and the present decree is hereby issued to be made public. Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the fourteenth day of the month of June, in the year of Our Lord 1961. P. Cardinal Fumasoni Biondi, Prefect. L. Celsus Costantini, Archbishop titular of Theodosius, Secretary. 55 - Acta, vol. XVIII, n. 17. -

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20-12-1961.

[*Latin ed. p. 866*]

866 SACRED CONGREGATION FOR THE BEATIFICATION AND CANONIZATION OF SERVANTS OF GOD. CONCERNING THE INTRODUCTION OF THE CAUSE OF BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ALPHONSUS MARY FUSCO, PRIEST, FOUNDER OF THE INSTITUTE OF SISTERS OF SAINT JOHN THE BAPTIST. REGARDING THE QUESTION of whether a commission for the introduction of the cause should be appointed, and for what purpose. Angria, a town frequently found in the Salernitan province, located within the boundaries of the diocese of Luceria, was the birthplace of the Servant of God, Alphonsus Mary Fusco. He was born on March 23, 1839, to Aniello and Iosepha Schiavone, and was baptized on the same day. The name Alphonsus was given to him because a certain member of the Congregation of the Most Holy Redeemer, foreseeing that his parents, who lacked offspring, would have a son, and that he would become a priest, foretold that he would be a follower of the Blessed Alphonsus of Ligouri. Inclined to piety, in the year 1850, he diligently completed his studies in the diocesan clerical seminary, in the arts, philosophy, and theology, and on May 29, 1863, he was promoted to the sacred order of the priesthood. Two years later, he began to administer the sacrament of penance and to preach the word of God. He devoted himself greatly to this ministry, especially to missions. While tending to the sick, and disregarding dangers, he contracted the disease of cholera, but he recovered. Moved by the miserable condition and the dangers to which many children, especially girls, were exposed, he pondered how to alleviate so much suffering. Through fervent prayers, acknowledging divine favor, and with patience and fortitude, enduring many adversities, and with a spirit deeply attuned to the divine will, he founded the Institute of Sisters of Saint John the Baptist, which he prudently governed until his death. He never ceased to instill humility, the foundation of virtues, and charity, its crown, through his example and his words. God blessed this new garden of sanctity, granting it a remarkable growth, and through it, the spiritual and physical health of many children and young women. As we have said, the Servant of God instilled humility and charity; indeed, all witnesses attest that he exemplified these virtues in all their splendor.

[*Latin ed. p. 867*]

The Sacred Congregation of Rites, having considered this, and recognizing these virtues, not only, as it appears, attained sanctity, but also triumphed over the machinations of the enemy of Hell, reducing them to nothing. In the year 1910, at the beginning of February, he began to be afflicted by a heart ailment, to which were added excruciating pains, which

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he bore with the greatest patience. On the night of the 5th of that month, he desired to receive the last sacraments of the Church, and, perfectly conforming himself to the divine will, fully conscious, he happily surrendered his soul to God, whose glory he had always sought, the following morning. The fame of sanctity, with which the Servant of God shone during his life, increased after his death, and also the report of many graces obtained through his intercession grew. Therefore, in Nuceria, the Pagan Curia, in the years 1939-1940, with ordinary authority, initiated an informative process concerning the fame of sanctity, the writings, and the obedience to the urban decrees, prohibiting the cult of the Servant of God, and brought it to the City. Furthermore, several letters were presented to the Supreme Pontiff, requesting the introduction of the cause, from one Cardinal, Archbishops, Bishops, Chapters of Cathedral Churches, and also from the directors and directresses of religious institutions, and others. After the examination of the documents, no impediment to the progress of the cause was found, as is stated in the decree issued on August 2, 1942. Therefore, with all due legal formalities observed, at the request of the Reverend Father Augustine a Virgine, promoter of the cause, in the Ordinary Congregation held on the 12th of this month, the Eminent and Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, the Promoter of the Cause, raised the question: Should a commission for the introduction of the cause be appointed in this case, and for this purpose? And, concerning the cause, the Eminent and Reverend Cardinals, after hearing the report, and the votes of the official prelates, and also the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, responded: The commission should be appointed, if it pleases the Most Holy [Pope]. After the report, signed by the aforementioned Cardinal, was presented to the Supreme Pontiff, His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Alphonse Mary Fusco, with His own hand. Given in Rome, on the 22nd of June, in the year of Our Lord 1951. C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 868*]

868 Acta Apostolicae Sedis - Official Commentary II, concerning the Beatification and Canonization of the Servant of God, Mary Helen Bettini, Foundress of the Institute of the Daughters of Divine Providence. REGARDING A DOUBT: Whether a commission for the introduction of the cause should be appointed, and for what purpose. In this esteemed City, on the Feast of the Epiphany of the Lord, in the year 1814, she was born to Vincent and Lucia, a girl to whom, on the following day, the sacrament of Baptism was administered in the parish basilica of St. Mark, and she was given the names Helen, and Annunciata. Carefully nurtured by pious parents, Helen was then entrusted to the care of the Pious Filippini

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teachers. Salutary seeds, sown in her soul from her youth, wonderfully blossomed into a love for God and the spiritual well-being of her neighbors. Furthermore, she was accustomed to teaching Christian doctrine to boys and girls whom she encountered wandering about, instilling piety in their hearts, and leading them to the parish priest of St. Charles. Recognizing Helen's exceptional qualities, and perceiving her suitability for a religious life, she opened the path for her to pursue that vocation. With the blessing of her parents, Helen, on the feast of the Nativity of the Blessed Virgin, in the year 1882, received the religious habit, with the authority of Cardinal Zurla, General Vicar of Pope Gregory XVI, along with two companions, thus giving rise to the Institute of the Daughters of Divine Providence. This Institute was approved by the Vicariate of the City in 1855, and subsequently, in 1887, by the Apostolic See with a decree of praise; ten years later, it received its approbation; and finally, in 1902, its constitutions were ratified. Under the guidance of the same parish priest, the Servant of God, through prudent action, gradually expanded the Institute, and reaped ever more abundant fruits. For this reason, the Servant of God, Pope Pius IX, entrusted her with difficult tasks, which she perfectly fulfilled. Leo XIII, observing Helen's virtues and her skill, entrusted her with the arduous ministry of teaching the faith, protecting against heretics, and reforming morals in a new neighborhood that was emerging in the City; and the Pope placed his hopes in her, which she did not disappoint. Helen opened free schools for poor children, workshops for women, "economic kitchens," and Marian sodalities; she never ceased to visit, comfort, and assist the poor and the sick; so that the erring might return to God; so that children, through the negligence or malice of their parents, and also adults who had not received the sacrament of regeneration, might receive it.

[*Latin ed. p. 869*]

The Sacred Congregation of Rites, number 869, having considered the case, noted that she lived without the sacred bond of marriage, like a beast, and formed a family in this manner, and that she diligently worked in this regard. While accomplishing so much for the glory of God and the salvation of her neighbors, she vehemently denied any merit, and, except for being compelled by obedience, accepted the office of General Superior, to which she remained faithfully and prudently attached until her death. She possessed such humility that she distrusted herself and relied only on God, and she constantly engaged in prayer, especially cultivating a fervent devotion to the Most Holy Eucharist, the Blessed Virgin, and her Spouse, to whom she never failed to turn in the needs of the community. Furthermore, she acquired patience in adversity, a willingness to forgive those who insulted her and sought to do her wrong, and a kindness that won the hearts of all. This industrious life she concluded on December 21, 1894. Due to her reputation for holiness, canonical investigations were begun

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in 1936 at the Vicariate of the City, and after these were completed, on November 25, 1941, in an Ordinary Congregation concerning the introduction of the cause, action was taken. However, since serious deficiencies were noted, a supplementary process was established, in which these were remedied. Therefore, in a similar meeting of this Sacred Congregation, on the 24th of this month, at the urging of the Reverend Father Umberto Fasola, of the Congregation of St. Paul the Barnabite, the promoter of this cause, the undersigned Cardinal, Prefect and Promoter of the Cause, put forth the following question for discussion: Whether a commission should be appointed for the introduction of the cause, and for what purpose. After hearing the report, and after hearing the officials, especially the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, and after considering the letters of the Promoter, the Reverend Cardinal Francis Marchetti Selvaggiani, Substitute of His Holiness, and the Reverend Aloysius Maglione, of the Secretariat of State, who had performed the sacred ministry for many years in the Church of these Sisters, and after mature deliberation with several members of the Roman clergy and of the Barnabite religious family, and others, it was decided to respond: That a commission should be appointed, if it pleases the Holy See. On the aforementioned date, the undersigned Cardinal presented a report to the Most Blessed Father, and His Holiness, approving the response of the Reverend Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Helen Bottini, with his own hand. Given in Rome, on July 27, in the year of Our Lord 1951. [Signature] C. Card. MICARA, Bishop of Velletri, Prefect. [Signature] L. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 870*]

870 Acta Apostolicae Sedis - Commentarium. Official Acts of the SACRED PENITENTIARY APOTOLIC TRIBUNAL (Office of Indulgences) I. PRAYER TO BLESSED MARY, ASSUMED INTO HEAVEN. O Virgin Immaculate, Mother of God and Mother of men!

1. We believe with all the fervor of our faith in your triumphant assumption into heaven, in soul and body, where you are acclaimed Queen by all the choirs of Angels and by all the hosts of Saints; and we join them in praising and blessing the Lord, who has exalted you above all other pure creatures, and in offering you the longing of our devotion and our love.

2. We know that your gaze, which maternally caressed the humble and suffering humanity of Jesus on earth, is now filled in heaven with the sight of the glorious humanity of the uncreated Wisdom, and that the joy of your soul in contemplating the adorable Trinity face to face makes your heart tremble with beatifying tenderness; and we, poor sinners, to whom the body weighs down the flight of the soul, we implore you to purify our senses, that we may learn, even from here, to taste God, God alone, in the

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enchantment of creatures.

3. We trust that your merciful eyes will turn towards our miseries and our sorrows, our struggles and our weaknesses; that your lips will smile at our joys and our victories; that you will hear the voice of Jesus saying to each of us, as He already said to His beloved disciple: "Behold thy son"; and we, who invoke you as our Mother, we take you, as John did, as our guide, strength, and consolation in this mortal life.

4. We have the vivifying certainty that your eyes, which wept on earth, watered by the blood of Jesus, still turn towards this world, beset by wars, persecutions, the oppression of the just and the weak; and we, amidst the darkness of this valley of tears, await from your...

[*Latin ed. p. 871*]

871 The Sacred Penitentiary, a heavenly light and from your sweet piety, brings relief to the pains of our hearts, to the trials of the Church, and of our homeland. 5. – We believe that in glory, where You reign, clothed in the sun and crowned with stars, You are, after Jesus, the joy and delight of all the Angels and all the Saints; and we, from this earth, where we pass as pilgrims, comforted by faith in the future resurrection, look towards You, our life, our sweetness, our hope; draw us with the gentleness of Your voice, so that one day, after our exile, You may show us Jesus, the blessed fruit of Your womb, O merciful, O pious, O sweet Virgin Mary (Pius Pp. XII). On November 17, 1951, Our Holy Father, Pope Pius XII, in an audience granted to the Cardinal Penitentiary Major, deigned to grant the following indulgences: a partial indulgence of three years, to be obtained by the faithful who, with at least a contrite heart, recite the aforementioned prayer with pious devotion; a plenary indulgence, under the usual conditions, to be obtained by the faithful who, for an entire month, devoutly recite the same prayer daily. This present decree is valid forever, without any Apostolic Letters being issued in the form of a brief. Notwithstanding any contrary provisions. N. Card. CANALI, Major Penitentiary L. © S. S. Luzio, Regent.

PRAYER TO BE RECITED BY MEMBERS OF THE CATHOLIC ACTION:

Lord Jesus, who have granted us the honor of assisting the hierarchical apostolate, however humbly, grant us abundant light and strength, that we may overcome in ourselves the spirit of darkness and sin, so that – mindful of our duties, persevering in good works, inflamed with zeal for Your cause – with all our strength, through the example of our lives, through prayer, diligence, and supernatural life, we may daily become more worthy of the task we perform, and more apt to establish and promote among our broth-

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ers, the kingdom of justice, love, and peace (Pius Pp. XII).

[*Latin ed. p. 872*]

872 Acta Apostolicae Sedis - Official Commentary. On November 17, 1951, Our Holy Father, Pope Pius XII, in an audience granted in writing to the Most Eminent Cardinal Penitentiary, deigned to grant the following indulgences: a partial indulgence of five hundred days, to be obtained by members of the Catholic Action who, with at least a contrite heart, devoutly recite the aforementioned prayer; a plenary indulgence, to be obtained under the usual conditions, by those who piously complete the same recitation daily throughout the entire month. This present decree is valid forever, without any Apostolic Letters being required in the form of a brief. Notwithstanding any contrary provisions. N. Card. CANALI, Most Eminent Cardinal Penitentiary. L. & S. S. Luzio, Regent of the SACRED ROMAN ROTA.

Before the Most Reverend Father Dino Staffa, regarding the definitive sentence of the ROMAN ROTA concerning the nullity of marriage, dated February 23, 1951.

Concerning the good of offspring.

We read in the sentence appealed: "In matters of marriage, conjugal right essentially contains the use of the right; for the wife, who excludes the use of the right for the husband, excludes the conjugal right. Furthermore, the doctrine which distinguishes between the right and the use of the right, and between total and partial exclusion of offspring, is invoked. Such authors say: marriage is valid if only the use of the right is excluded, but not the right itself; marriage is valid if only offspring is partially excluded. But the entire question is: is marriage valid, indeed by natural law, if the use of the right is excluded, if offspring is partially excluded? If it is proven that such a marriage is valid, then..."

[*Latin ed. p. 873*]

The Sacred Roman Rota has stated that it is necessary to distinguish between law and the exercise of law, and between total and partial exclusion. However, no one has yet presented such proof; indeed, it is not established from the records that the Apostolic Signatura has declared a marriage with partial exclusion of offspring to be null (S. R. R. Decisiones, vol. XVII, p. 141, note 1). The proof of the distinction between law and the exercise of law, with regard to truly conjugal acts, is provided by the very light of reason and by the common and constant opinion of Doctors, so that it seems that some ecclesiastical judges, with no small astonishment, appear to favor an error by which the force of natural law is undermined, the principle upon which judgments in this matter must be based is shaken, and the norms by which conjugal communion is often turned to detriment are overturned. The right flowing from marriage to truly conjugal acts is included among

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subjective rights. A subjective right is commonly defined as: "an inviolable moral power to order, or to have, to do, to omit, or to demand certain things for one's own end" (cf. e.g. F. X. WERNZ, Jus Decretalium, ed. 2, I, n. 45, p. 54; P. SUAREZ, Tractatus de legibus, lib. I, c. 2, n. 4; etc. I. DE LUGO, De iustitia et jure, disp. I, sect. I, n. 6, defines a real right as "a preeminence by which one man must be preferred to others in the use of a certain thing... because of the particular connection which it has with himself"). From the definition of a subjective right, it is clear that the moral power in which a subjective right consists must be distinguished from its exercise, by which that power is brought into effect. The distinction between a subjective right and its use or exercise, in our case, is analogous to the distinction between potentiality and act, according to philosophy. While the power in which a subjective right consists is morally inviolable, its exercise can be impeded, refused, or interrupted; indeed, the continuous or uninterrupted exercise of a right can often be impossible; just as suspension is possible, so too is renunciation or omission through several acts, or for a definite period, or for an indefinite period, or even always: for it does not hinder a right that it is not used, but that it cannot be used by the same person (cf. BENEDICT XIV, De Synodo dioecesana, L. XIII, cap. XXII, n. 12). Since the distinction between law and its exercise is made whenever a subjective right is involved, it is also necessarily indicated in our Code on several occasions (cf. e.g. canons 89, 103, 105, 118, 161, 164, 1649, etc.); and it is clearly stated in canon 1081 § 2, where matrimonial consent is defined as: "an act of the will by which each party gives and receives 'a right in the body, perpetual and exclusive, in order to acts which are per se apt for the procreation of offspring.'" Therefore, the right which is given by matrimonial consent is a subjective right, or a power which has its own object to which it is ordered, and which conse-

[*Latin ed. p. 874*]

S74 Acta Apostolicae Sedis - The official commentary distinguishes itself in that it concerns acts which, by their very nature, are suitable for the procreation of offspring. The distinction between the right, which is conferred and accepted through marriage, and the exercise of that right, or the acts properly conjugal, is so real that the contracting parties can transfer this right to each other, and therefore, the marriage contract can be validly entered into, even if neither intends to use this right {The Blessed Virgin and Saint Joseph were truly united in marriage, although, according to divine revelation, Mary knew that the Most Chaste Spouse would never exercise his right to her: cf. TH. SÁNCHEZ, *De Sacramento Matrimonii*, 1. II, disp. XXVIII, n. 4, where F. SUAREZ is also cited), or if one or the other does not intend to fulfill the obligation thus assumed, at least for a time. Therefore, the right that flows from marriage is, by its nature, ordered towards acts properly conjugal; but it is false that "the conjugal right essentially contains

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the exercise of that right." However, as is well known, "the indivisibility that the sacrament implies pertains to marriage itself, because from the very fact that, through the conjugal pact, the spouses permanently transfer their power to each other, it follows that they cannot be separated; and therefore, marriage is never found without indivisibility" (S. THOMAS, *Summa Theologica*, suppl. p. III, q. XLIX, a. 3); therefore, the distinction between right and exercise, with regard to perpetuity, involves a contradiction in its very concept, because perpetuity cannot exist with a contrary act, even if it is a single one. The proof of the distinction between right and exercise, with regard to truly conjugal acts, is not only derived from the text of the Code, which we have presented, and from natural law, as the aforementioned arguments demonstrate, but also from the common and constant doctrine of Theologians and Canonists. It suffices to recall texts, for example: S. THOMAS (*Summa Theologica*, suppl. p. III, q. XLIX, art. 3), TH. SÁNCHEZ (*De Sacramento Matrimonii*, 1. II, disp. XXIX, nn. 11-12, where others are cited); B. PONTII (*De Sacramento Matrimonii*, I. I, cap. XVI ss.); L. BILLOT (*De Ecclesiae Sacramentis*, Rome, 1930, vol. II, p. 339 ss.); F. X. WERNZ-P. VIDAL (*De Matrimonio*, Rome, 1928, n. 25 with others cited therein); P. GASPARRI (*De Matrimonio*, ed. 1932, nn. 8, 898 ss. and others cited by him); F. M. CAPPELLO (*De Matrimonio*, ed. 1947, nn. 16, 631); etc. This cited doctrine is in accordance with universal jurisprudence, although judges have sometimes been in disagreement in the assessment of the facts. The judges are referred to the judgment of the Sacred Roman Rota of March 14, 1924, before Giumenti (Decisions of the Sacred Roman Rota, vol. XVI, pp. 106-113) and to the decree of the Apostolic Signatura of July 26, 1926 (Decisions of the Sacred Roman Rota, vol. XVII, p. 141, note 1). However, the Rotal judgment of March 14, 1924, before Chimenti, in no way excludes the distinction between right and

[*Latin ed. p. 875*]

The Sacred Roman Rota, in its judgment 875, explicitly confirms the use of this principle, distinguishing between the intention "not to be obligated" and the intention "not to fulfill the obligations," stating that "this intention, with regard to the good of faith and of the offspring, does not invalidate the marriage" (Decisions 8. R. Rotae, 1. c. p. 108, n. 3). It repeats this distinction in practice (ibid. p. 112, n. 8) and concludes: "It is confirmed that Elizabeth, when she entered into marriage, intended to exclude the essential obligation and not merely its execution in relation to the procreation of offspring" (ibid. p. 113, n. 9). The aforementioned Rotal judgment rejects the distinction between a radical and a non-radical right. Just as the good of the offspring is distinguished as being radical, or in its principles, or in law, and the good of the offspring in act or in execution, so some, among our predecessors and contemporary writers, have distinguished between a radical right and a useful or expedient right. The cited judgment rightly

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disapproves of this way of speaking, because the right to true conjugal acts does not admit of species, and does not allow for distinctions: "For the right to the use of the body of one's spouse cannot be conceived unless it is useful; therefore, the aforementioned distinction seems arbitrary, since the Code states that it is sufficient for the nullity of a marriage if the right is excluded. It is also a source of confusion, since it seems to divide the right to the conjugal act into unknown categories" (Decisions 8. R. Rotae, 1. c. p. 108). Furthermore, the Decree of the Apostolic Signatura, dated July 26, 1926, provides no argument for denying the distinction between right and use. This decree decided the case of Harlemen, concerning the nullity of the marriage between Francis and Elizabeth. After the judgment of the court of first instance, which declared that there was no nullity of the marriage due to the excluded good of the offspring, the case was brought before the Most Holy Tribunal, where it was heard three times: the first Rotal judgment, dated April 29, 1922, before Porrillo, confirmed the previous judgment; the second, dated March 14, 1924, before Linamenti, decided against it, declaring that there was a nullity of the marriage; the third, dated March 23, 1925, before Jullien, ruled in favor of the validity of the bond. Although the case was debated for a long time, the distinction between right and use was never contradicted, as can be seen from the cited and already published judgments (8. R. Rotae Decisions, vol. XIV, a. 1922, pp. 119-132; vol. XVI, a. 1924, pp. 105-113; vol. XVII, a. 1925, pp. 129-141), and from the appeal presented by the parties on December 21, 1925, to the Apostolic Signatura: "The point of contention lies in whether this intention excluded the *jus ad prolem* or only the use of that right, knowing that in the former case, and not in the latter, consent is considered vitiated and therefore the marriage is null." In relation to the matter, for the completed Plenary session, the principle of right was enunciated in the same words used in the judgment before Jullien, and it was added: "Indeed, concerning this principle..."

[*Latin ed. p. 876*]

876 Acta Apostolicae Sedis - Commentarium Officiale: "Nulla dubium est, nulla controversia... Quaestio versatur circa applicationem practicae huius principii, quod attinet ad consensum matrimonialem praestitum a mulierem conveniente, habita consideratione propositi ab eadem actore manifestati, et ab eodem admissi: nempe, in relationibus sexualibus, exclusionem procreationis prolis. Etenim, si probaretur mulierem convenientem hanc conditionem posuisse, sine qua non, in consensu matrimoniali, et exclusionem iuris ad prolem, consensus ipsum esset vitiatum, et matrimonium nullum. Quod si mulier, assentiente viro, non ius ad prolem excludere voluit, sed usum tantum eiusdem iuris, et quidem ad tempus; et magis si hoc per modum desiderii vel etiam simplicis propositi ostendit, nec idem voluit quasi conditionem sine qua non, locus non esset nullitati matrimonii. Divergentia sententiarum Sacrae Rotae fundatur in hoc

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diverso iudicio circa consensum praestitum a mulierem. Prima et tertia sententia retinent mulierem non exclusisse ius ad prolem, nec hanc exclusionem quasi conditionem sine qua non voluisse; secunda vero sententia Rotae, coram Chimenti, innititur partiali simulatione consensus ab E. praestiti, quae ius ad prolem perpetuo excludere voluit, qua exclusione consensus matrimonialis vitiatus fuit, ideoque matrimonium nullum."

Elmi PP. Cardinales Signaturae Apostolicae, in sessione Plenaria diei 29 Ianuarii anno 1927, decreverunt constare in casu de nullitate matrimonii, sed Litterae diei 28 Februarii anno 1927, quibus de hac decisione certior facta fuit Sacra Rota, de distinctione inter ius et usum mentionem non faciunt; neque verbum de hoc invenitur in decreto exstante apud Supremum Tribunal; neque sententia ab eodem in hac re edita aut exarata umquam fuit. Patet inde quanti aestimanda sit doctrina quae, validis argumentis non suffulta, defectum eorum quocumque medio supplere conatur. Si distinctio inter ius et usum ab Apostolica Signatura revera fuisset impugnata, plures causae in nostro foro postea resolutae fuissent modo plane diverso, et plurimae decisiones ab advocatis delatae ad praefatum Apostolicum Tribunal, ut infirmarentur. Tam aperte, necessario et evidenter contra rationem, traditionem et ius positivum verba appellatae sententiae pugnant, ut aliud prorsus ominemur, imo opinemur eorumdem Auctorem intellexisse, quam ipsa verba significant. Eadem nihilominus, etsi aegro animo, refutare debuimus, tum quia « nemo existimandus est dixisse, quod non mente agitaverit » (D. XXXIII, 10, 7, 2), cum ne in exemplum transeant. Forte Judices inferioris gradus ita dicere volebant: ius ad actus vere coniugales ex consensu matrimoniali oritur; si consensus limitatur, limitatur et ius; quoties ergo constet de vera consensus coniugalis limitatione, inutile...

[*Latin ed. p. 877*]

The Sacred Roman Rota is investigating whether the limitation in question pertains only to usage, or also to a limited right; for a limitation, or indeed an exclusion, of a right necessarily implies a limitation or exclusion of its usage. However, the true intention of the judges is immediately apparent, even to a casual reader, and how ineptly it has been expressed. Omitted... Dinus Staffa, Ponens. Joseph Pasquazi Pericles Felici II. Citation by edict concerning the NULLITY OF MARRIAGE (DAMASSO-JACOBS). Since the actual place of residence of Mr. Isidore Jacobs, the party in the case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 13, 1952, at the twelfth hour, to resolve the doubt presented below, or to subscribe to it, and to set a date for the decision of the case before the Rota. Does the case concern the nullity of the marriage? The ordinaries of the places, the parish priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Isidore Jacobs, should, insofar as possible, ensure that

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he is informed of this edictal citation. Arcturus Wynen, Ponens. From the Chancery of the Tribunal of the Sacred Roman Rota, November 23, 1951. Ovidius Bejan, Notarius. *And since the place of current residence of Mr. Isidore Jacobs, defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 13, 1952, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the case concern the nullity of the marriage? The ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Isidore Jacobs, must, insofar as possible, ensure that he is informed of this citation.

[*Latin ed. p. 878*]

878 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Friday, November 16, 1951. The Holy Father received in a solemn Audience His Excellency, Mr. Dr. AXE HENEIK G-AETZ, Extraordinary Envoy and Plenipotentiary Minister of Finnland, for the presentation of his Credentials. Monday, December 10, 1951, the Holy Father received in a solemn Audience His Excellency, Mr. Dr. RAFAEL A. VALLAJRINO, Extraordinary Envoy and Plenipotentiary Minister of the Republic of Panama.

SACRED CONGREGATION OF RITES. Tuesday, November 18, 1951, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the following matters were discussed:

1. Regarding the resumption of the cause of canonization of the Blessed Pius X.

2. Concerning two miracles which are alleged to have been wrought through the intercession of the Venerable Servant of God, Anthony M. Pucci, a professed priest of the Order of the Servants of Mary.

Tuesday, November 20, 1951, in the Vatican Apostolic Palace, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Michael Rua, a priest of the Salesian Society.

Tuesday, December 11, 1951, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes concerning the miracles of the Venerable Servants of God: Rosa Venerini, foundress of the Sisters of Charity; Raffaella Maria del Sacro Cuore di Gesù, foundress of the Handmaids of the Sacred Heart; and Bertilla Boscardin, of the Institute of the Sisters, Masters of Saint

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Dorothea, Daughters of the Sacred Hearts.

[*Latin ed. p. 879*]

From the Roman Curia Diary, 879, Tuesday, December 18, 1951, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed the introduction of the cause for beatification and canonization of the Servants of God: 1. Michael Augustine Pro, a professed priest of the Society of Jesus, who, it is asserted, was killed in hatred of the faith; 2. Anne Maria Adorni, foundress of the Handmaids of the Blessed Virgin Immaculate and of the Institute of the Good Shepherd of Parma.

SECRETARY OF STATE APPOINTMENTS:

By letters from the Secretary of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

November 20, 1951. The Reverend Father Michael Browne, O.P., Master of the Sacred Palace, Theologian of his Secretariat of State.

The Reverend and Most Reverend Monsignor Emilio Rossi, Delegate for Emigration.

By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

June 9, 1951. The Most Reverend and Eminent Cardinal Aloisi Masella Benedict, Protector of the Apostolic Union of Secular Priests of the Sacred Heart (Paris).

August 20. The Most Reverend and Eminent Cardinal Ruffini Ernesto, Protector of the Sisters of Mercy and the Cross (Palermo).

October 18. His Excellency, the Reverend Monsignor Giovanni Dooley, Archbishop titular of Macra, Apostolic Delegate in Indochina.

November 23. The Most Reverend and Eminent Cardinal Micara Clemente, Protector of the Minor Regular Clerics (Caracciolini) (Rome).

November 29. The Most Reverend and Eminent Cardinal Micara Clemente, Protector of the Sisters Daughters of Divine Providence (Rome).

November 19. The Most Reverend and Eminent Cardinal Nicola Canali, Protector of the Compassionate Sisters Servants of Mary (Castellammare di Stabia).

November 27. His Excellency, the Reverend Monsignor Gerard Patrick O'Hara, Archbishop-Bishop of Savannah-Atlanta, Apostolic Nuncio to Ireland.

[*Latin ed. p. 880*]

$80 Acta Apostolicae Sedis - Official Commentary, Necrology, January

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28, 1951. Most Reverend Arturo Doubleday, Bishop of Brentwood. September 22. Most Reverend Casimiro Lladoc, Bishop of Bacolod. October 17. Most Reverend Leone Giacomo Ossola, titular Archbishop of Gerapoli of Syria. Most Reverend Vincenzo Celli, titular Bishop of Tapso. Most Reverend Nicola de Carlo, Bishop of Resistencia in Argentina. November 25. Most Reverend Pietro Buèls, titular Bishop of Olimpo. November 3. Most Reverend Canuto Giuseppe Reyes y Balladares, Bishop of Granada in Nicaragua. Most Reverend Patrizio Alfonso McGovern, Bishop of Cheyenne. November 9. Most Reverend Vincenzo Giacomo Ryan, Bishop of Bismarck. November 10. Most Reverend Giuseppe Enrico Schlarman, Archbishop-Bishop of Peoria. November 11. Most Reverend Ceslao Sokolowski, titular Bishop of Pentacomia. November 16. Most Reverend Leone Giovanni M. De Smedt, Bishop of Siwantze. Most Reverend Giuseppe Baréa, Bishop of Caxias. November 19. Most Reverend Francesco Eberle, titular Bishop of Zaliche. Most Reverend Camillo Pie, Bishop of Valence. November 26. Most Reverend Barino Felder, titular Bishop of Gera. November 27. December 1. Most Reverend Luigi Scortegagna, Bishop of Espirito Santo in Brazil. Most Reverend Gerard Wantenaar, titular Bishop of Uzali, Apostolic Vicar of Basankusu. Most Reverend Ignazio Placencia y Moreira, Bishop of Zacatecas. Most Reverend Guadalupe Ortiz y Lopez, titular Archbishop of Pompeopoli of Cilicia. Most Reverend Giuseppe Guy, titular Bishop of Fotice. Most Reverend Atanasio Giorgio Dallai, Archbishop of Mossul of Syria. November 14. Most Reverend Guglielmo Francesco Brown, titular Bishop of Pella. November 16. Most Reverend Saint Pierre, titular Bishop of Gordo. November 18. Most Reverend Francesco Rodolfo Bornewasser, Archbishop-Bishop of Treves. November 20.

[*Latin ed. p. 881*]

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[*Latin ed. p. 883*]

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Chowchih is erected into a Diocese, named Zhouzhi. 712.

[*Latin ed. p. 884*]

Index of documents arranged chronologically 884 PAGE 1950 May » June » » » » y> » » » » July » » » » « » » » » » » August y> » » » » » ●» » November » » December % » » » 26 D E KENG-TUNG. For the sake of greater dignity. - The Apostolic Prefecture of Keng-tung is elevated to the rank of Apostolic Vicariate. 24 ARCIS VICTORIAE. In the city of Arc Victoria. - The Apostolic Prefecture of Arc Victoria is elevated to the rank of Apostolic Mucariate of the same name. » AMBOINAËNSIS (Meraukensis). For the sake of the Gospel. - A portion of the southern territory of the Apostolic Vicariate of Amboina is separated, which is erected into a new Apostolic Vicariate, named Merauke. » HOLLANDIAE (Amboinaënsis). In the Archipelago of the Moluccas. - A portion of the territory of the Apostolic Prefecture of Hollandia is separated and added to the Apostolic Vicariate of Amboina. . . . » MUSOMENSIS ET MASWENSIS (Musomensis). For the glory of the Christian name. - A northern portion of the territory of the Apostolic Vicariate of Musoma and Maswa is separated and a new Apostolic Prefecture, named Musoma, is erected. 10 D E PINGLIANG (Pimliamensis). With tireless zeal. - The Apostolic Prefecture of Pingliang is erected into a Diocese, named Pimliam. 14 INSULARUM SUNDAE MINORUM (Denpasarensis). Due to the vastness of the territory. - The islands of Bali and Lombok are separated from the territory of the Apostolic Vicariate of the Lesser Sunda Islands, and their territory is erected into a new Apostolic Prefecture, named Denpasar. 14 LUSAKENSIS. If with diligent preaching of the Gospel. - The Apostolic Prefecture of Lusaka is elevated to the rank of Apostolic Vicariate. » JOSENSIS ET OTURKPOËNSIS AC BuEAËNSis (Yolaënsis). For the purpose of evangelization. - A civil province, Adamawa, together with the eastern portion of the province of Bomu, is separated from the Apostolic Prefectures of Jos and Oturkpo, and from the Diocese of Buea, and a new Apostolic Prefecture, Yola, is erected. » D E PILCOMAYO. If through the preaching of the Gospel. - The Apostolic Prefecture of Pileomayo is elevated to the rank of Apostolic Vicariate of the same name. . . 15 PAKISTANI STATUS. Concerning certain places. - In the State of Pakistan, the boundaries of several dioceses are altered, and two new ecclesiastical provinces, Karachiensis and Dacchensis, are erected. . . 25 OHANGANACHERENSIS (Palaiensis). For the sake of the churches. - A portion of the territory of the Changanacherry Diocese, pertaining to the Syro-Malabar rite, is separated, which is erected into a new Diocese, named Palai. 10 KAOHSUNGENSIS (Taichungensis). For the sake of the Catholic faith. - A portion of the territory of the Apostolic Prefecture of Kaohsung is separated, which is erected into a new Apostolic Prefecture, named Taichung. 11 ZAMBOANGENSIS (Cotabatensis et Suluensis). Whatever. - The territory of the Diocese of Zamboanga is divided, and a new ”nullius” Prefecture is erected,

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to be called Cotabato and Sulu. . . » TEFENSIS. When, with God's help. - The Apostolic Prefecture of Tefé is erected into a "nullius" Prefecture, retaining the same name. . . » SOLIMÔES SUPERIORIS. We have gladly received. - The Apostolic Prefecture of Solimões Superior is elevated to the rank of a "nullius" Prefecture and is constituted. 21 Sponsa Christi. - Concerning the promotion of the Sacred Institute of An Religious Women. . . 30 TUGUEGARAOANAE (Batanensis et Babuyanensis). For the sake of greater ease. - A portion of the territory of the Diocese of Taguegarao is separated, which is erected into a new "nullius" Prefecture, named Batanes and Babuyan. 12 SIONENSIS. For only one. - The Episcopal Church with the title of Sionensis is raised to the rank of an Archdiocese. . . . . 21 LAOSIENSIS (Thakhekensis). Certainly greater. - A portion of the territory of the Apostolic Vicariate of Laos, in Indochina, is separated, which is erected into a new Apostolic Prefecture, named Thakhek. . . » D E BRAZZAVILLE (Arcis Rousset). In Africa. - The territory of the Apostolic Vicariate of Brazzaville is divided, and a new Apostolic Vicariate is erected, to be called Arc Rousset. 60 97 61 63 65 145 99 100 102 103 66 .147 150 152 193 1.96 5 198 154 253 710

[*Latin ed. p. 885*]

885 PAGE 1951 Jan. » « » » » » » Feb. n » » » » Mar. » » » » » » » » » d » » » 10 Riopretensis. Our Predecessor. - The College of Canons is established in the Cathedral Church of Riopretensis. . . . . 11 Southern Africa. To Us. - The Episcopal Hierarchy is established in Southern . . 27 Cagayana and Zamboangensis (Ozamisana). To Us. - Parts of the territory of the dioceses of Cagayana and Zamboangensis are separated, and a new "nullius" Prefecture is established within this territory, to be called Ozamisana. Jarensis (Capicensis). From the Superior. - The territory of the Diocese of Jarensis is divided, and a new Diocese is established, called Capicensis. 8 Of Caqueta (Florentiae-Laetitiae-Sibundoyensis). For the more effective propagation of the Catholic faith. - The Apostolic Vicariate of Caqueta is divided, and a new Apostolic Vicariate is established, called Florentiae, and a Prefecture Apostolic is established, called Laetitiae; the name of the Vicariate of Caqueta is changed to the Apostolic Vicariate of Sibundoyensis. Of Bangka and Billiton (Pangkalpinangensis). If it is fitting. - The Apostolic Prefecture of Bangka and Billiton is elevated to an Apostolic Vicariate, to be called Pangkalpinangensis. . . . 17 Gaspesiensis. Cathedral College of Canons. - A College of Canons is established in the cathedral Church of Gaspesiensis. 2 Sherbrookensis. For all the Lord's people. - A new ecclesiastical Province is established in Canada, in which the Cathedral Church of Sherbrooke is raised to the rank of a Metropolitan Church. 8 Of the Lesser Sunda Islands 255 257 353 264 856 358 359 449 (Endeheni-Larantukani-Rutengensis). For all the churches. - Three new Apostolic Vicariates are established in Indonesia, namely Endehenus, Larantukanus,

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and Rutengensis. Of Gambia (Bathurstensis in Gambia). If there exists. - The "sui iuris" Mission of Gambia is elevated to an Apostolic Prefecture, to be called Bathurstensis in Gambia. Of Ambanja. For greater dignity. - The Apostolic Prefecture of Ambanja is elevated to an Apostolic Vicariate of the same name. 10 Pittsburgense (Greensburgensis). From the superior apostolate. - A part of the territory of the Diocese of Pittsburgensis is separated, and a new Diocese is established, to be called Greensburgensis. Guatimalen. For all within the Catholic world. - A new arrangement of churches is established in Guatemala, and new dioceses are established, namely Zacapensis, Jalapensis in Guatemala, Sololensis, and S. Marci in Guatemala, and an Apostolic Administration is established, at the will of the Holy See, El Peten. Sanctae Mariae (Passofundensis). If there is a diocese. - The Diocese of S. Mariae is divided, and a new Diocese is established, called Passofundensis. 19 Central Canada. Of the Ruthenians. - A part of the territory of the Central Canada Exarchate is separated, and a new Apostolic Exarchate is established, called: Apostolic Exarchate, for the faithful Ruthenians of the province of Saskatchewan. . . . . Apr. 12 Of Bahr-el-Gebel. If abundant fruits. - The Apostolic Prefecture of Bahr-el-Gebel is elevated to an Apostolic Vicariate of the same name. May 10 Of Dodoma (Dodomaënsis). In the Tanganyikeni region. - The Apostolic Prefecture of Dodoma is elevated to an Apostolic Vicariate, called Dodomaënsem. IT Abidjanensis (de Bouaké). For more fruitful results. - The Apostolic Vicariate of Abidjanensis is divided, and a new Apostolic Prefecture is established, to be called de Bouaké. Of Moundou. For the Christian faith. - The Apostolic Prefectures of Garouensis and Arcis Lamy are redefined, and a new Apostolic Prefecture is established, to be called Moundou. 19 Wichitensis (Dodgepolitana). More fruitfully. - A part of the territory of the Diocese of Wichitensis is separated, and a new Diocese is established, to be called Dodgepolitana.

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Calcuttensis and others (Sambalpurensis). New dioceses. From the territory of the dioceses of Calcuttensis, Ranchiensis, and Nagporensis, several civil districts are separated, and a new diocese is established, to be called Sambalpurensis.

Lisala - De Coquilhatville - Basankusuensis - Stanleypolitani (Isangiensis). New establishments. From the territories of the Apostolic Vicariates of Lisala, De Coquilhatville, Basankusuensis, and Stanleypolitani, parts are separated, and a new Apostolic Prefecture is established, to be called Isangiensis.

Leopoldopolitanus (Kolensis). For the Catholic faith. From the territory of the Apostolic Vicariate of Leopoldopolitanus, parts are separated, from which a new Apostolic Prefecture is established, to be called Kolensis.

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Seattlensis. For the flock of Saint Dominic. In the United States of America, a new ecclesiastical province is established, Seattlensis, of which the metropolitan church will be the existing Cathedral of Seattle.

Seattlensis - Spokanensis (Yakimensis). By divine providence. From the territories of the dioceses of Seattlensis and Spokanensis, parts are separated, and a new diocese is established, to be called Yakimensis.

De Alaska (Junellensis). For the proclamation of the Gospel. From the vast territory of the Apostolic Vicariate of Alaska, a part is separated, which is established as a new diocese, to be called Junellensis.

Marianopolitana - Ottaviensis - Montis Laurei (Saint Jerome). For the Catholic name. From the archdioceses of Marianopolitana and Ottaviensis, and from the diocese of Montis Laurei, forty parishes are separated, and from these a new diocese is established, which is called Saint Jerome.

Quebecensis (Saint Anne of Pocatier). With diligent study. From the territory of the archdiocese of Quebecensis, a part is separated, from which a new diocese is established, called Saint Anne of Pocatier, a suffragan of the metropolitan church of Quebecensis.

February 13, 1948. May 7, 1948. October 22, 1948. June 5, 1949. September 14, 1949. October 28, 1949. November 11, 1949.

Apostolic Letters. To the Most Blessed Virgin. A church dedicated to the Most Blessed Virgin Mary, conceived without sin, in the town called ”Batangas,” within the boundaries of the diocese of Lipa, is honored with the title and privileges of a minor basilica.

To the Most Holy Trinity. A church dedicated to the Most Holy Trinity, in the place called ”Goessweinstein,” within the boundaries of the diocese of Bamberg, is adorned with the title of a minor basilica.

Notable temples of God. A temple dedicated to the Most Blessed Virgin Mary and Saint Martin, Bishop, in the county of ”Taal,” within the boundaries of the diocese of Lipa, is dedicated to God and adorned with the title of a minor basilica.

Gratitude to us. Saint Gabriel the Archangel, heavenly patron of all the representatives of Spain, is established.

What the Roman Pontiffs have done. New statutes of the Equestrian Order of the Holy Sepulchre of Jerusalem are approved, and the same is established in the person of ”i u ridicam.”

For dignity and honor. The parish church of the Most Blessed Virgin Mary of Sorrows, commonly called ”Nossa Senhora da Penha,” in the city of ”Pernambuco,” in the archdiocese of Olinda e Recife, is raised to the dignity and honor of a minor basilica.

Whatever. The Most Blessed Virgin Mary, to whom the title ”Auxilium Christianorum” is given, is established as the principal heavenly patron of the entire diocese of Saint Vincent.

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Citizens of Zamora. The Most Blessed Virgin Mary, conceived without sin, is declared the principal heavenly patron of the city of Zamora in Mexico.

For the sake of humanity. To the title and dignity of a minor basilica...

[*Latin ed. p. 887*]

Index of documents arranged chronologically:

December 5, 1949: In the city of "Paysandú," within the boundaries of Salto in Uruguay, the parish church dedicated to the Blessed Virgin Mary of the Most Holy Rosary and Saint Benedict, known as "Nigri," is erected.

January 29, 1950: Saint Joseph, spouse of the Blessed and Virgin Mary, is confirmed as the principal patron of the Barranquilla diocese. "Lord, thou hast blessed thy land." (Psalm 84:2).

March 10: The parish and collegiate church dedicated to Saint Paul the Apostle, in the city of Canturio, within the boundaries of the Milan archdiocese, is decorated with the honors and privileges of a Minor Basilica.

May 13: The parish temple dedicated to Saint Magnus, in the town of "Legnano," within the boundaries of the Milan archdiocese, is granted the honors and privileges of a Minor Basilica.

June 1: In the Leopoldina diocese in Brazil, the Blessed Virgin Mary of the Immaculate Heart is declared the principal heavenly patron of the entire diocese. Furthermore, Saint Anthony of Padua, O.C.D., and Saint Therese of the Child Jesus, V., are proclaimed secondary patrons of the same diocese.

June 10: The parish church of Prumiensis, within the boundaries of the Treves diocese, dedicated to the Divine Savior, is granted the title and dignity of a Minor Basilica.

June 14: The Cathedral Church of Halifax, in the Canadian jurisdiction, is enhanced with the title, honors, and privileges of a Minor Basilica.

June 25: The cathedral church of Brixen is enriched with the honors and privileges of a Minor Basilica.

June 31: The parish temple of Saint Nicholas of Myra, in the town of "Saint-Nicolas-de-Port," within the boundaries of the Nancy-Toul diocese, is decorated with the honors of a Minor Basilica.

July: The Blessed Virgin Mary, "of miracles," in the church of the Order of Saint Benedict in the town of "Casalbordino," is declared the principal heavenly patron of the entire Ortona diocese.

July: The Blessed Virgin Mary, "of miracles," venerated in the local shrine of "Casalbordino," is declared the heavenly patron of the entire Vast diocese.

July: The Blessed Virgin Mary, "of miracles," venerated in the local shrine of "Casalbordino," is established as the principal patron of the entire Chieti

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archdiocese.

September 6: The Most Blessed Virgin Mary, "of perpetual help," is declared the principal heavenly patron of the Wilcannia diocese.

September 8: Saint Frances X. Cabrini, V., is established as the patron of all immigrants.

September 20: The church called "Corpus Domini," in the city and archdemarch of Milan, is adorned with the honors of a Minor Basilica.

September 25: The Most Blessed Virgin Mary of Hope, commonly called "of the Root," is proclaimed the heavenly patron of the entire Zamora diocese in Mexico.

November 25: In the year of the Holy Jubilee, Saint Maria Goretti, V. and M., is declared the principal heavenly patron of the Sodality of the Daughters of Mary, along with Saint Agnes, V. and M.

November 28: The Cathedral Temple of Urbino is enriched with the title and privileges of a Minor Basilica.

December: The title and privileges of a Minor Basilica are conferred upon the church dedicated to the Blessed Virgin Mary, assumed into Heaven, in Valle Umbrosa, within the boundaries of the Fesulana diocese.

December: The church dedicated to Saint Venantius, M., is located in...

[*Latin ed. p. 888*]

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January 12: In the city of Camerino, the "Viridantes silvae" (forests) are elevated to the dignity of a Minor Basilica.

January 26: Saint John Gualbert, patron saint of public forests in Italy, is declared a celestial patron.

February 18: The Cathedral Church of Como is enhanced with the title and honors of a Minor Basilica, "as a rose plant."

February 27: The parish church of Saint Margaret, V. and M., in the city of "Santa Margherita Ligure," within the territory of the Clavarensis diocese, is elevated to the dignity and honor of a Minor Basilica, "as a seed."

March 12: The Venerable Servant of God, Alberic Crescitelli, Priest and Martyr, is declared blessed.

March 16: A temple consecrated to the Blessed Virgin Mary is established in the town of "Portugalete," in the Flaviobrigensis diocese, and is raised to the dignity of a Minor Basilica.

April 8: A church dedicated to the Blessed Virgin Mary is established in the town of "La Guerche de Bretagne," in France, within the territory of the Rhedonensis Archdiocese, and is adorned with the title of a Minor Basilica.

April 13: A new parish, to be named after Saint Eugene I, is established in the City of Rome, for the salvation of the faithful.

April 15: An Apostolic Nunciature is established in the Republic of the

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Philippines.

April 29: A temple consecrated to the Blessed Virgin Mary, assumed into Heaven, is established in the town of "Lugo," in the Imolensis Diocese, and is distinguished with the honors of a Minor Basilica.

May 6: The Venerable Servant of God, Francis Anthony Fasani, Priest, of the Order of the Friars Minor Conventual, is declared blessed.

May 20: The Venerable Servants of God, Joseph Mary Diaz Sanjurio, Bishop of Plataea, and Apostolic Vicar of Tunquin Central, Melchior Garcia Sampedro, Bishop of Tricomien, his successor in the same vicariate, of the Order of the Preachers, and 23 Tunquinese martyrs, are declared blessed.

May 23: It is a great thing to govern.

June 3: The Venerable Servant of God, Placida Viel, Virgin, second superior general of the Institute of the Sisters of Christian Schools, is declared blessed.

July 12: The Venerable Servant of God, Julian Maunoir, Priest, professed member of the Society of Jesus, is declared blessed.

August 12: The parish temple of Saint Eugene I is elevated to the title and dignity of a Minor Basilica in Rome.

September 16: The Venerable Servant of God, Pius X, is declared blessed.

October 28: An Apostolic Nunciature is established in the Republic of Liberia.

NOVEMBER 12: APOSTOLIC LETTER *Impenitenti caritate*. To the Venerable Brothers Archbishops, Bishops, and to the beloved sons of the Clergy and the Laity of the Czechoslovak Republic, who maintain peace and communion with the Apostolic See.

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To the Reverend Edmund Corkell, General Moderator of the Congregation of Priests of Saint Basil in Toronto: concerning the completion of a century since the beginning of the apostolate within the Canadian territories.

To His Eminence P. D. Clemente, Bishop of Velletri, S. R. E., Cardinal Micara, Prefect of the Congregation for Religious, concerning the meeting of delegates from all Religious Orders, Congregations, and Secular Institutes, held in Rome.

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[*Latin ed. p. 889*]

Index of documents, chronologically arranged: 1950 December » » » » 1951 January » » » February » March » April » » » » » » » May » » » June » » » July 4 88. To the Most Reverend and Most Eminent Lord Peter, titular of the Most Holy Cross in Jerusalem, of the Roman Ecclesiastical Hierarchy, Priest, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for

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the Propagation of the Faith: concerning the assignment of a day each year for the Pontifical Work for the Holy Childhood, to be promoted through prayers and contributions. 88 12. Five years hence. To the Most Reverend and Most Eminent Lord Alexander, titular of Saint Mary in Cosmedin, of the Roman Ecclesiastical Hierarchy, Priest, Cardinal Verde, Archpriest of the Patriarchal Basilica of Saint Mary Major, having completed five lustra since receiving the dignity of the Roman Purple. 89 21. To you, ten years. To the Most Reverend and Most Eminent Lord Julius, titular of Saint Pudens, of the Roman Ecclesiastical Hierarchy, Priest, Cardinal Saliège, Archbishop of Toulouse, Narbonne, Comminges, and Rieux, having completed five lustra of his episcopate. 164 1. To you, the first. To the Most Reverend and Most Eminent Lord Edward, titular of Saint Susanna, of the Roman Ecclesiastical Hierarchy, Priest, Cardinal Mooney, Archbishop of Detroit, having completed the twenty-fifth year of his episcopate. 275 28. Soon. To the Most Reverend and Most Eminent Lord Michael, titular of Saint Anastasia, of the Roman Ecclesiastical Hierarchy, Priest, Cardinal de Faulhaber, Archbishop of Munich and Freising, having completed the fortieth year of his episcopate and the thirty-third year since receiving the Purple. 276. Another century completed. To the Most Reverend Lord Raphael De Giuli, Bishop of Albenga: as another century draws to a close from the death of Saint Leonard of Port Maurice. 311 12. It has happily happened. To the Reverend Father Benedict Pesci, Minister Provincial of the Roman Province of the Order of Friars Minor: as another century draws to a close from the death of Saint Leonard of Port Maurice. 313 2. It has seemed. To the Most Reverend and Most Eminent Lord Norman, of the Roman Ecclesiastical Hierarchy, Cardinal Gilroy, Archbishop of Sydney, and to other Archbishops and Bishops of Australia, celebrating ten lustra from the proclamation of the Federation of the same Commonwealth of Australia. 369 4. We know the Catholics. To the Most Reverend and Most Eminent Lord Eugene, of the Roman Ecclesiastical Hierarchy, Cardinal Tisserant, Bishop of Ostia and Porto, and of Saint Rufina, Dean of the Sacred College and Secretary of the Congregation for the Oriental Churches, on the occasion of the first century since the founding of the Sodalitas of Saints Cyril and Methodius. 371 8. May it be happily explained to you. To the Most Reverend and Most Eminent Lord Joseph Ernest, titular of Saint Mary of the Angels, of the Roman Ecclesiastical Hierarchy, Priest, Cardinal van Roey, Archbishop of Mechelen, having happily completed the fifth and twenty-fifth years of his episcopate. 433 14. Memories. To the Reverend Father Paul Savino, Prelate Referendary of the Sacred Tribunal of the Apostolic Signature and President of the Pontifical Ecclesiastical Academy: as the two hundred and fiftieth year from the founding of the same Academy draws to a close. 373 1. The University of Lima. To the Most Reverend Lord John Panico, titular of Iustiniana Prima, Apostolic Nuncio in the Republic of Peru, as the fourth century draws to a close from the founding of the

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University of Lima by Saint Mark. 434 24. In the ancient city. To the Most Reverend and Most Eminent Lord Clement, titular of Veliternum, of the Roman Ecclesiastical Hierarchy, Cardinal Micara, Pro-Prefect of the Sacred Congregation of Rites and also General Vicar of the Supreme Pontiff: concerning the sending of a legate to the tenth Eucharistic Congress held in the city of Nimes, from all of France. 728 2. It is certainly well known. To the Most Reverend and Most Eminent Lord Clement, of the Roman Ecclesiastical Hierarchy, Cardinal Micara, Bishop of Veliternum, Pro-Prefect of the Sacred Congregation of Rites, General Vicar of His Holiness in the City: concerning the new statute given to the Italian Association of Saint Cecilia. 548 30. The manifold manifestations. To the Reverend Father Kilian Lynch, General Prior of the Order of the Brothers of Saint Mary of Mount Carmel: as the seventh century draws to a close from the institution of the Sacred Scapular of the Carmelites. 589 4. In the past. To the Most Reverend and Most Eminent Lord James, titular of Saints Boniface and

[*Latin ed. p. 890*]

390. The document, arranged chronologically, dated July 6, 1951. To His Most Reverend and Excellent Lordship, Cardinal Alexius S.R.E., Prefect of the Congregation for the Propagation of the Faith, Archbishop of São Sebastião do Rio de Janeiro, whom the Holy See appoints as Legate to the Universal Confederation of American Educators' Convention on Catholic Education, celebrating the seventh centenary. - To His Most Reverend and Excellent Lordship, Cardinal Charles Carmel, titular of Saint Pancratius, S.R.E., Prefect of the Congregation for Bishops, Archbishop of São Paulo, presiding over the National Congress held in the city of Recife, commemorating the five hundredth anniversary from the founding of the Order of Discalced Carmelites. - In the ancient city of Catania. - To His Most Reverend and Excellent Lordship, Cardinal Adeodatus Ioannem, Bishop of Sabina and Poggio Mirteto, S.R.E., Secretary of the Sacred Congregation Consistorial, whom the Holy See sends as Legate to celebrate the centenary festivities in Catania, in honor of Saint Agatha, the Virgin and Patroness of that city. - August 2, in the city of Assisi. - To His Most Reverend and Excellent Lordship, Cardinal Alfridus Ildefonsus, titular of Saints Sylvester and Martin ad Montes, S.R.E., Prefect of the Sacred Congregation for Seminaries, Archbishop of Milan, whom the Holy See appoints as Legate to the Eucharistic Congress, commencing in Assisi, representing all of Italy. - September 1, already this year. - To the Most Reverend Archbishops, Bishops, and Ordinary Pastors of the places of Poland, who maintain peace and communion with the Apostolic See. - Shortly after sixty. - To His Most Reverend and Excellent Lordship, Cardinal Dominic, titular of Saint Apollinaris, S.R.E., Prefect of the Sacred Congregation for the Discipline of Sacraments, celebrating sixty years since the beginning of his priesthood. - Five years. - To His Most Reverend and Excellent Lordship, Cardinal Samuel,

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S.R.E., Prefect of the Sacred Congregation for the Propagation of the Faith, Archbishop of Chicago, presiding over the Ninth National Congress on Catechetical Instruction. - Next October. - To His Most Reverend and Excellent Lordship, Cardinal Frederick, Bishop of Frascati, S.R.E., Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council for the Fabric of Saint Peter's, and also Datary of the Supreme Pontiff, whom the Holy See appoints as Legate to the sacred festivities in Lusitania, in honor of the Image of the Blessed Virgin Mary of Fatima. - Always in a special manner. - To His Most Reverend and Excellent Lordship, Archbishop Joseph Fietta, titular of Sardica, Apostolic Nuncio in Strasbourg, celebrating the fifth and twentieth anniversaries of his episcopate. - We have received with great pleasure. - To His Most Reverend and Excellent Lordship, Cardinal Joseph M., titular of Santa Maria Scalaris, S.R.E., Prefect of the Sacred Congregation for Bishops, Archbishop of Santiago de Chile, whom the Holy See appoints as Legate to the Tenth Eucharistic Congress of the entire Chilean Nation, to be held in the city of Valparaíso.

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10 Delegates from the Catholic Action of Lusitania, gathered for the First National Convention in Lisbon.

23 To all the Bishops and faithful of the entire world, given on the eve of the Nativity of Our Lord Jesus Christ.

31 To the faithful, gathered for the First Marian Convention in the city of ConcepciÃ³n, founded four centuries ago, from the entire Republic of

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Chile.

25 To students of Catholic schools from the United States of America, to encourage charity towards needy children of other nations.

To the faithful, gathered for the First Eucharistic Convention of the entire Gold Coast, in the city of Kumasi.

11 To faithful workers of Spain.

22 To the faithful, from the entire Republic of Guatemala, gathered for the First Eucharistic Convention in the capital city.

29 To the Most Reverend Archbishops and Bishops, and to all the faithful of Southern Africa, in celebration of the establishment of the Ecclesiastical Hierarchy.

1 To young women members of the Catholic Action of Spain, gathered for the National Convention in Madrid, celebrating the fifth anniversary of the founding of their organizations.

5 To the faithful in the city of SÃ£o SebastiÃ£o do Rio de Janeiro, gathered for the Catholic education convention convened by the Confederation of the Entire America.

15 To the faithful of Catania, gathered to celebrate the centennial in honor of Saint Agatha, the patroness of their city.

9 To the faithful from all of Italy, gathered for the Eucharistic Congress in Assisi.

30 To the faithful, gathered for the National Eucharistic Convention from all of France in the city of NÃ®mes (-UzÃ¨s e AlÃ¨s).

To the faithful, gathered for the National Eucharistic Convention from all of Switzerland in the city of Einsiedeln.

To the faithful, gathered for the Eucharistic celebrations from the entire island of Madagascar in the city of Tananarive.

13 To the faithful, gathered for the sacred celebrations in honor of the Blessed Virgin Mary at the Fatima Shrine, following the Marian Congress held in Lisbon, from all nations.

14 To the faithful, gathered for the tenth Eucharistic Convention from the entire Chilean nation, in the city of ValparaÃso.

38 To the faithful of Italy, from the XIII Alluvial Flood of 1951.

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To those who attended the international convention of nuns dedicated to the education of young girls, held in Rome.

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Corrections in vol. XXXIII (1951) of the *Commentarii Acta Apostolicae Sedis*:

Page 22, line 44, note 18, where it reads: "c. 25 C. 28, g. 2," it should read: "c. 25 O. 18, g. 2."

Page 197, line 5, where it reads: "Latinum Americanum," it should read:

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"Brasilianum."

Page 578, line 3, where it reads: "mestitiae," it should read: "maestitiae."

Page 578, line 19, where it reads: "moerore," it should read: "maerore."

Page 578, line 24, where it reads: "spes pulcherrima," it should read: "in spem pulcherrimam."

Page 579, line 16, where it reads: "praecibus," it should read: "precibus."

Page 580, line 29, where it reads: "...priât," it should read: "...piat."

Page 588, line 20, where it reads: "aggregat," it should read: "aggregata."

Page 588, ibid., where it reads: "Gelestem," it should read: "Caelestem."

[*Latin ed. p. 935*]

The fortieth volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirtieth day of December in the year 1951, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 937*]

In the year 1951, on Wednesday, the 31st of October,

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Pius XII - Year XIII.

No. LXVIII. - Decree of the Governor of the Vatican City State, by which the issuance of a series of commemorative postage stamps for the 1500th anniversary of the Council of Chalcedon is authorized.

October 1951.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Chapter 1, of the fundamental law of the Vatican City, of June 7, 1929, No. I;

Having considered Articles 2 and 20, letter c), No. 5, of the law on the sources of law, of June 7, 1929, No. I;

Having considered the Decree of July 30, 1929, No. VIII, concerning the postal service;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - The issuance of a series of five commemorative postage stamps for the 1500th anniversary of the Council of Chalcedon is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City.

Article 2. - The postage stamps referred to in the preceding article, exe-

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[*Latin ed. p. 938*]

78: The Acts of the Apostolic See – The geographical supplement, printed on paper bearing the design of the crossed keys in the watermark, has the following characteristics: dimensions: 30 x 40 millimeters, including the perforation, horizontal format; values: L. 5, L. 25, L. 35, L. 60, L. 100; colors: for the value of L. 5, pearl gray; for the value of L. 25, reddish brown; for the value of L. 35, carmine red; for the value of L. 60, blue; for the value of L. 100, sepia brown; depictions: the subjects, reproduced from ancient frescoes, represent: one, the final session of the Council of Chalcedon, the other, the meeting between the Pontiff St. Leo the Great and Attel. The first subject, used for the values of L. 5, L. 35, and L. 100, has the following inscriptions: at the top, on the left: VATICAN POST; below, within a white disc, the indication of the value; at the bottom, on the left: PETRUS PER LEONEM LOCUTUS EST; on the right: XV CENTENARY OF THE COUNCIL OF CHALCEDON. The second subject, used for the values of L. 25 and L. 60, has the following inscriptions: at the bottom, on the left: St. LEO MAGNUS PP.; the rest, as in the previous one. Article 3. – The stamps referred to in the preceding articles have postal value from the date of entry into force of the present ordinance until December 31, 1952. Article 4. – The present ordinance shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of St. Damasus, at the door of the offices of the Governatorate, and in the single post offices of the State, and shall enter into force on the same day of its publication. Vatican City, October 31, 1951. THE GOVERNOR, CAMILLO SERAFINI.

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